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This Week

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Allan Gotlieb first Jew to have served as Canada's ambassador to U.S. *Page 37*

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Iran accused of incitement to genocide

By SHERI SHEFA
Staff Reporter

Harvard law professor Alan Dershowitz drew a capacity crowd of 3,000 to the Truth, Light and Freedom Rally at Beth Tzedec Synagogue in Toronto last week to speak about the danger Iran poses to Israel and the rest of the world.

Speaking in response to the recent Holocaust denial conference in Iran and Iran's goal to develop nuclear weapons, Dershowitz, an outspoken defender of Israel, said that although Holocaust denial is about the past, it is used to influence the present and the future.

"The purpose of Holocaust denial is to delegitimate Israel, to demonize Jews and to legitimate attacks on Israel and attacks on Jews," Dershowitz said.

Human rights advocate addresses 3,000 at Chanukah rally

He added that because of the world's obsession with Israel, Jews are not the only victims, as other issues in the world, such as the genocides in Cambodia, Rwanda, the former Yugoslavia, and the current genocide in Darfur, have been largely ignored by the international community.

"Six million additional people have died since the end of the Second World War because of this obsessive focus on Israel," Dershowitz said.

The rally, which was webcast around the world on Dec. 21, the seventh night of Chanukah, was organized by UJA Federation of Greater Toronto, Canadian Jewish Congress Ontario Region and the Holocaust Centre of Toronto.

Speakers at the rally, hosted by author and *National Post* columnist Linda Frum Sokolowski, included Canada's minister of intergovernmental affairs Peter Van Loan; Ontario Attorney General Michael Bryant;

Continued on page 6

Alan Dershowitz

Canadian youth bond with IDF soldiers

By JENNY HAZAN
CJN Israel Bureau

TEL AVIV — This Chanukah, 30 Canadian Jewish youth aged 18 to 26 got a special gift.

Not only were they selected to go on a birthright israel trip, but they were chosen for the Canada Israel Experience (CIE) Extreme Desert Adventure trip – the only tour of its kind to include the full participation of Israeli soldiers.

Since they arrived in Israel on Dec. 15, the Canadian participants have gone rappelling down the Ramon Crater, mountain biking along the Jordan River, ATVing (all-terrain vehicles) in the Upper Galilee, and on an extended camel trek in the desert with a group of 11 Israel Defence Forces soldiers, each hailing from a different elite army unit.

"What makes this trip so special is the fact that it's a 10-day *mifgash* with Israelis, whereas with most birthright israel trips, the meeting lasts a maximum of five days," says Aviad Amitai, a CIE tour guide.

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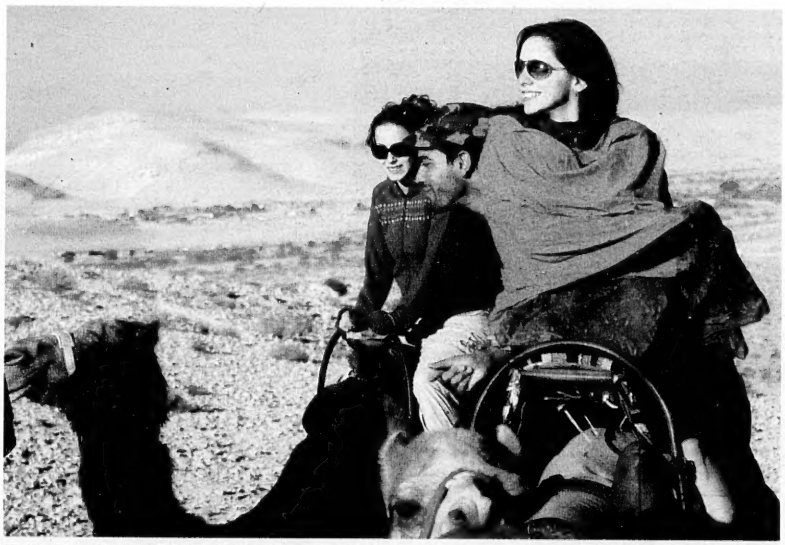

Erika Rosenbaum, left, Amir [illegible] the Negev desert atop their camels. *[Elkaim photo]*

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UN imposes toothless sanctions on Iran — please see page 29

The News in Brief

CANADA

Province Aids JNF

WINNIPEG — The government of Manitoba recently presented the Jewish National Fund of Canada (JNF) with a cheque for $330,000 as part of a $1-million commitment to jointly fund agricultural, water conservation, forest diversification and research projects in Israel and northern Manitoba. JNF has pledged to raise another $1 million for the projects over the next three years.

Cuba Mitzvah

VANCOUVER — A group of friends will head to the small Jewish community of Santiago in southeastern Cuba later this month as part of their vision of tikkun olam (repairing the world). They are planning to bring donated Hebrew books, religious objects like kippot and tallitot, as well as health products for the 100-member Jewish community. During their three-week stay, they will teach Hebrew, Israeli dancing and participate in religious services.

WORLD

Soccer for Peace

SEVILLE — An Andalusian select team last week defeated a joint Israeli-Palestinian side 3-1 in the Match for Peace at the Olympic Stadium in Seville, Spain. Israeli Deputy Prime Minister Shimon Peres kicked off the game, which was organized by the Peres Center for Peace. A couple of hours before the game began, Peres, Palestinian official Jibril Rajoub and prime minister of the Andalusian Regional Government, Manual Chavez, held a joint press conference and pledged to continue to promote peace through sports.

Appeal Rejected

WASHINGTON — The top U.S. immigration board has rejected John Demjanjuk's appeal from a 2005 deportation order. Demjanjuk, a former Nazi death camp guard who was acquitted in Israel in 1993 of being the notorious "Ivan the Terrible" of Treblinka, had claimed he would be tortured if returned to his native Ukraine. Demjanjuk, 86, may still appeal the decision in federal courts. U.S. immigration courts have found that Demjanjuk had been trained as a death camp guard, even if he wasn't Ivan.

Irving Unapologetic

LONDON — British writer David Irving wasted no time offending Jews and black people at a London news conference a day after his return from Austria where he was imprisoned for denying the Holocaust. Irving endorsed actor Mel Gibson's drunken comments that Jews were responsible for all modern wars. Irving, 68, had been sentenced to three years in prison for his views on the Holocaust, but Vienna's highest court granted the Holocaust denier's appeal to convert two-thirds of his sentence into probation. He was deported to Britain and banned from Austria.

Benedict Eyes Zion

ROME — Pope Benedict XVI said in a Christmas sermon that he wants to visit the Holy Land and pray in Jerusalem. Israeli Prime Ehud Olmert said the Pope should await a calmer political situation. The pope's predecessor, John Paul II, visited Israel, the Palestinian Authority and Jordan in 2000.

Aloha Menorah

NEW YORK — A Hawaii county erected a Christmas tree to protect a Chanukah menorah from a church-state separation challenge. The American Civil Liberties Union, citing laws that prohibit endorsing one particular religion, had complained to Maui County after seeing the menorah, accompanied by a dreidel, in front of the county building. County workers scrambled to find a Christmas tree, in short supply in Hawaii late in the season. One was found at a local botanical garden.

Canada Backs Resolution on Iran

OTTAWA — Canada has pledged to implement a recent UN Security Council resolution that adopted a number of sanctions on Iran for failing to suspend its nuclear enrichment program.

Foreign Affairs Minister Peter MacKay said that "Canada will ensure that all measures contained in the resolution are implemented through Canadian domestic law within the 60-day deadline and urges all UN member states to do likewise.

"Canada calls on Iran to comply fully with the measures elaborated in Resolution 1737 and to return to negotiations on a long-term comprehensive settlement that balances Iran's rights and obligations under the Non-Proliferation Treaty."

The resolution requires all UN member states, including Canada, to take measures to prevent the supply, sale or transfer of all items, materials, equipment, goods and technology that could contribute to Iran's enrichment-related, reprocessing or heavy-water-related activities.

The resolution does not permit the use of force if Iran does not comply. Iran rejected the decision, calling the sanctions illegal and vowing to continue its nuclear program.

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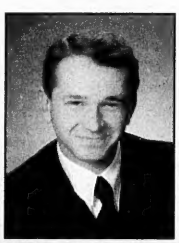

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Community faces foster care shortage

By CAROLYN BLACKMAN
Staff Reporter

Jewish Family & Child Service is facing a critical shortage of foster homes for children of all ages, says the agency's supervisor of placement resources.

"Our mandate is to place Jewish kids with Jewish families, and there are more kids than homes. We are calling on the community to help us," said Sheryl Ederman.

JF&CS is open to different kinds of families, she said, and to people who may want to foster for short or long terms, or only on weekends.

Foster care co-ordinator Selma Elzas said the agency is looking for people who can foster children from infancy to age 16, but will be happy to work with those who, for example, want only small children or teenagers. "Sometimes we need homes for semi-independent teens – not considered a foster home – who need a transition into independent living."

JF&CS would like stay-at-home foster mothers for babies, she said, because the agency tries to support visits from birth parents, and that's easier to arrange during the day.

Elzas said the agency is trying to expand its list of potential foster parents, because it wants to be able to find suitable matches for children. "If we don't have enough potential parents, we are forced to ask people to do what they're not comfortable doing."

JF&CS responds to auditor general's report

Please see page 6

Application packages are available at the agency's information session, she said. "The application process includes a criminal-record check, a medical report, a home study and personal references. After it's approved, parents go through a training session."

The process takes about four months, Elzas said, but parts of it may be done retroactively. "If a home has been approved, we may place a child even if the parent has not yet completed the training session."

Foster parents receive compensation for room and board, and for expenses such as camp, clothing, school supplies, prescriptions and therapy.

"This might help ease the decision for families on a tight budget. People need to realize that they don't have to give their heart, soul and budget to help out. There are all kinds of ways to do it," she said.

"Foster parents are people who love kids and who want to make a difference. Most of these kids – some are medically fragile or have developmental issues – have had painful experiences. They have [witnessed] mental health problems, substance abuse or physical illness. A foster parent is able to make their lives better. When they see how they have impacted a child's life, they know why they decided to foster."

The ultimate goal is to return the kids to their own home, "as long as it is a safe situation. We believe that is where they belong."

If foster parents have a fear of becoming "too attached, we remind them that if the kids are returning home, that is a good thing. We also encourage an ongoing relationship. Children can visit their foster parents, and often accept that they have a foster family and their own family."

Suzie, a teacher and a JF&CS foster mother, has been taking in children for five years, "some long term, and others for brief periods," she said.

"I began fostering when I became concerned about one of my students. I contacted JF&CS, but I didn't think that I could foster, because I am a single parent.

"They told me immediately that they welcome all kinds of families."

She becomes frustrated, she said, when people act surprised that her foster children are Jewish. "They don't understand that the same problems exist in our community. Everything we read about in the paper also goes on in Jewish homes."

Tatiana, a former foster child, said she lived with her own parents until she was 12 years old. "Then my sister was born, and [authorities] discovered she was not being cared for properly.

"I came from a world where there was not enough food, and no one cared what I did at school. I wouldn't have made it through school if it wasn't for my foster parents. They opened the door for me to go to university."

For information on being a foster parent, call JF&CS at 416-638-7800, ext. 298.

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Jan 28	Seniors are invited to join guitarist and vocalist Adam Tamoon at 1 pm
Feb 2	Tu B'shvat Family Seder following services - *no charge* - RSVP by Jan 31st.
Feb 5	Lecture with Rabbi Jennifer Gorman *Womb to Tomb* at Adath Israel, 7:30 pm
Feb 10	Bring your friends for Trivia Night at 8 pm
Feb 17	Teen Speaker series with Ronny Carr - *the Paper Clips Project* at 11 am
Feb 18	Books & Bagels *The Secret Book of Grazia Dei Rosse* at 11 am
Feb 19	Lecture by Rouhama Danto *The Bible through Art-Creation of Adam & Eve* at 8 pm
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A writer's writer

From the editor's desk

Michael Redhill is a writer's writer. Barely into his fifth decade, he is the author of three books of prose, five books of poetry and eight works of drama. He is also the publisher and one of the editors of *Brick, A Literary Journal*, published twice yearly in Canada by Cypress Avenue Inc.

It is immediately evident, by a quick tour through the man's curriculum vitae and more directly, through conversation with him, that he cares deeply about literature, the exchange of ideas and the telling of stories.

"Who chooses to tell a story and for what reason," he recently told *The CJN*, matter a great deal to him.

Over light breakfast in a downtown Toronto café, the distinguished author/playwright recently expounded upon the thoughtful story he has told in his most recent book, *Consolation*, and upon his reasons for telling it.

In the same manner that Glen Rotchin's book *The Rent Collector* (reviewed last year in this column) is *also* very much about the city of Montreal, *Consolation* is *also* very much about the city of Toronto. The term *also* is quite appropriate in these cases, because the two books cover a great deal more literary territory than their respective urban and municipical settings

In his deep basso voice, Redhill told *The CJN*, "I want this book to generate a discussion about who we are building this city for." But that question cannot be properly answered, Redhill suggested without first understanding the city's past. Yet, in respect of this past, he laments that "it's hard to get a sense of history in Toronto."

In the book, he characterizes this omission with greater piquancy: "Neglect of the past is a form of despair."

And so, as a form of guerrilla fighting against the enemy of despair, the award-winning Redhill has spun a poignant tale – in two distinct, but interrelated narrative parts – of the city's early mid-19th century beginnings and of the ultimately sorrowful efforts of a local university professor to chronicle those beginnings.

J.G.Hallam, an English apothecary, is sent by his father in 1856 to the cold, faraway outpost of the Empire that was then Toronto, to establish a branch of the family's London apothecary business. By twists of luck, both ill and fortuitous, Hallam eventually casts aside his mortar and pestle in favour of photographer's equipment. He ultimately endeavours to capture the quickly rising shapes and images of the burgeoning city. Alas, the photographic record is lost in a storm on Lake Ontario.

Prof. David Hollis, a century and a half later, attempts to retrieve Hallam's photographs. But he becomes lost, as it were, in a storm of his own. He fails due to the increasing physical enfeeblement and debilitation brought about by the onset of amyotropic lateral sclerosis, Lou Gehrig's disease.

Michael Redhill

Like all good stories, however, *Consolation* has many points of exploration. Redhill hinted at another one of these in the book during our breakfast conversation: "Our lives have the appearance of solidity, but they can so easily be shattered."

The novel poignantly delves into this theme through Hollis' ALS and its attendant personal and familial upheaval.

Redhill masterfully depicts the tensions, the heartaches and the emotional complications wrought by the particularly cruel, insidious disease.

"She didn't feel like fighting him, and she popped open the two compartments that said '4 p.m.' and '7 p.m.' and tilted the case into his hand. He took them one by one, placing them near the back of his throat on his thick greyish tongue and he washed them down with water. One round red, two long thin yellows, a pentagram in blue, a tiny white pill, one after the other like the beads on an abacus vanishing down into the dark of him, pills to count days by. When done, he opened his mouth wide and moved his tongue around, like a prisoner."

In the Hallam narrative, Redhill deftly, achingly portrays the devastating loneliness Hallam endures as a result of the bleak, grey, frozen Toronto winter and the physical separation from his wife and children who are so far away from him in London.

"But otherwise, his pleasures were restricted to mealtaking and sleep induction... When the dark was full enough and he could begin to feel the little waves of panic lap at him – these little waves like childhood fears and their attendant revelations of utter loneliness, the feeling that there was nothing safe in the world, not one's favourite foods, nor one's parents or friends, nor the promise of getting older and being able to do whatever one wanted, there was no succor in any of this because it was dark and night was beginning."

The sheer writing skill and breadth of imagination of hardworking, talented authors such as Redhill are a source both of pride and of engaging reading experiences.

–MBD

SeeJN

ALIYAH AID ORGANIZATION REACHES 10,000TH OLEH

Nefesh B'Nefesh brought its 10,000th immigrant to Israel last month. Founded in 2001 to help facilitate aliyah from North America, the organization works in close cooperation with the Jewish Agency for Israel. Seen in the photo is the arrival of the flight last month at Ben-Gurion Airport that brought 220 new immigrants from North America.

[RNS/Reuters photo]

A nuclear Iran seen as 'dangerous' for the world

By SHELDON KIRSHNER
Staff Reporter

The possibility that Iran might acquire nuclear weapons has been described as a perilous prospect by Dennis Ross, the former chief American diplomat in the Middle East.

"If Iran goes nuclear, the world will be a more dangerous and unpredictable place," he warned UJA Federation of Greater Toronto's Israel Emergency Campaign late last month in a keynote speech.

Dennis Ross

Speaking at the Toronto Centre for the Arts, Ross said that Iran's quest for a nuclear arsenal is "a truly existential question" for Israel and of great concern to Arab states such as Saudi Arabia.

"Saudi Arabia and Israel share the same enemy, Iran," he said.

Iran's determination to become a member of the nuclear club can be nipped in the bud, said Ross, who played a role in brokering three diplomatic landmarks: Israel's 1994 peace treaty with Jordan, Israel's 1995 interim agreement with the Palestinian Authority and Israel's 1997 redeployment from the West Bank town of Hebron.

"It's not impossible to prevent Iran from going nuclear," he said, suggesting that sanctions might work, since Iran is vulnerable to economic pressure.

His assessment of Iran's vulnerability flew in the face of a recent prediction by the director of the Mossad, Meir Dagan, that Iran will be a nuclear power by 2009 or 2010.

Ross, who is currently director of the Washington Institute for Near East Policy and a foreign affairs analyst for the Fox TV network, accused Iran of trying to subvert Arab governments by supporting and funding such Islamic movements as Hezbollah and Hamas.

In a general commentary on the possibilities of peace in the Mideast today, Ross said the region no longer needs "grand initiatives" that may prove to be hollow but rather "practical initiatives" that have a chance of succeeding.

Ross, who tirelessly promoted Mideast peacemaking on behalf of two U.S. presidents, George Bush Sr. and Bill Clinton, said that the era of Israeli unilateral withdrawals from Arab territory, as exemplified by the pullout from the Gaza Strip, has drawn to a close.

Israel's "gesture" of withdrawing from Gaza was regarded as a sign of weakness by the Arabs, he said.

Calling for a "diplomacy of reality" based not only on photo opportunities, Ross said all parties to the Arab-Israeli dispute must be prepared to make difficult decisions if peace is to prevail.

He cited Saudi Arabia's 2002 peace plan – which the Israeli government formally rejected – as a significant development in that it held out the promise of formal relations between Israel and the Arab world in exchange for a full Israeli withdrawal from Arab lands and a resolution of the Palestinian refugee problem.

Taking issue with one of the conclusions of the bipartisan Iraq Study Group, which released its report last month, Ross said there is no linkage between the Arab-Israeli conflict and the current sectarian violence in Iraq.

Neither the present Sunni insurgency nor the rise of Shiite militias can be attributed to Israel's dispute with the Palestinians.

Nevertheless, the festering Palestinian problem should be dealt with on its own merits, he added.

Ross said the West should support Palestinian Authority President Mahmoud Abbas as a "moderate alternative" to the Islamist Hamas government, which was elected last January in a landslide victory.

"We'll be in a much worse situation if the Palestinians are defined by Hamas," he noted.

Ross also disagreed with the Iraq Study Group's recommendation that Syria and Iran should be encouraged to work for stability in Iraq in return for certain concessions.

In a dig at Jimmy Carter's new and controversial book, *Palestine: Peace Not Apartheid,* Ross suggested that the former U.S. president had rewritten history in asserting that Israel's offer to the Palestinians at the 2000 Camp David summit had been insufficient.

Ross, a participant in those negotiations who later wrote an account about it in the book *The Missing Peace*, inferred that Carter's book perpetuates "mythology."

Having just returned from a trip to Israel, Ross praised Israel for its "resiliency" in rebuilding the Galilee after its bombardment by Hezbollah rockets in last summer's 34-day war.

Ross was recently appointed the first chairman of the Institute for Jewish People Policy Planning, a new think tank in Jerusalem that was founded and funded by the Jewish Agency.

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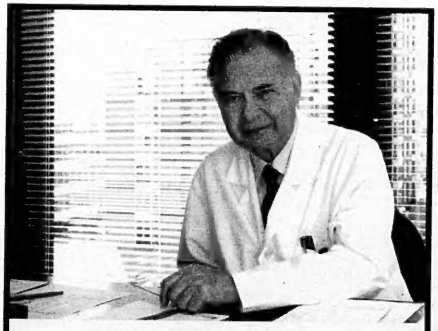

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JF&CS responds to auditor general's CAS report

By CAROLYN BLACKMAN
Staff Reporter

Jewish Family & Child Service is listening with receptive ears to the auditor general's concerns about expenditures at children's aid societies, says executive director Richard Cummings.

The recently released "value-for-money audit" on four of the provinces's children's aid societies – in Toronto, Peel, York and Thunder Bay – raised, among other things, concerns about delays in making child welfare investigations, senior managers receiving high-end sports utility vehicles to use for work, and trips to the Caribbean by staff members and children under care.

JF&CS is one of 52 member agencies of the Ontario Association of Children's Aid Societies, and Cummings said he understands that JF&CS needs to makes sure that his agency continues to be in line with government standards, and that all kids are seen in a timely manner, despite staffing shortages.

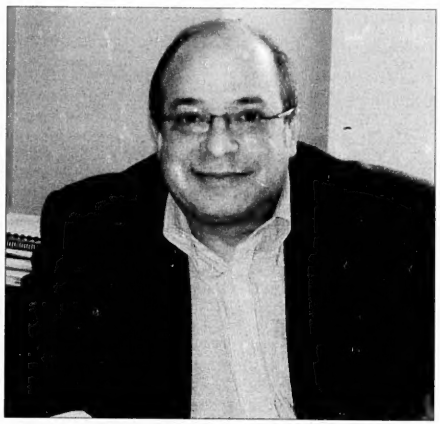
Ontario children's aid societies have about 82,000 children in the system at any one time, and more than 30,000 in any given year come into foster care, said Cummings.

Workload is an enormous issue, but numbers at JF&CS are not as high as at other agencies– it has 90 children in care and about 440 investigations in a year – because "we have alternatives to bringing children into care," he said.

"We can enter a family's life earlier, because we have family and children's mental health services. We can step in before serious issues lead to [taking children into care.] With less kids in care, we can also respond earlier."

JF&CS' response is different from the "get go" he said. "We are present in their lives when prevention is possible."

Howard Hurwitz, director of children's services, said that



Richard Cummings, executive director, JF&CS

with regard to the timeliness of investigations, provincial standards require agencies to respond to child welfare cases in 12 hours or seven days. "If it is urgent, it is always within 12 hours."

Although JF&CS doesn't have adequate staffing, he said, it has never had a child at risk because of a workload issue.

"The ministry sets rigorous standards, yet they are not funding us adequately," Hurwitz said. "Caseload sizes need to be smaller. Reducing each worker's caseload to 20 cases from 25 a week would be a significant reduction."

Currently, he said, staff members have difficulty keeping up with the required paperwork, but the government "is looking at trying to reduce the onerous administrative tasks workers have had to complete."

Hurwitz said that the auditor general's report on CAS spending practices doesn't pertain to JF&CS, because "we are cautious with our financial resources. We are ethical and conservative in our spending, particularly as it relates to travel and agency vehicles."

Cummings said that when the auditor general talked about CAS workers accompanying children on trips, he should have emphasized that they were trying to reunite the children with their parents.

He said that his agency is accredited every four years by the American-based Council on Accreditation (COA), and it's accountable to its board of directors, and to its three main funding bodies – the government, UJA Federation of Greater Toronto and United Way.

"They have their own standards to ensure that we are [acting] in the best interests of children and families."

Cummings said that the child welfare problems the agency faces are the same problems that other communities face.

"Jewish families are not spared. We see drugs, alcohol abuse and domestic violence. These problems are sadly democratic."

It saddens him, he said, to see so much being made about the areas of concern identified by the auditor general, "but little is being paid to the good, ethical work that people are engaged in to keep people safe."

Hurwitz said that all CAS staff members take the safety of children and families seriously, and they strive to achieve a balance of service and administrative work.

"The administrative piece is important. We have to be out there, but we also have to be accountable."

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'We should act preventively, not only reactively'

Continued from page 1

Father Raymond De Souza, a Catholic priest, and Holocaust survivors Martin Maxwell and Max Eisen.

Frum Sokolowski warned that although the Holocaust denial conference in Iran was attended by a "roster of losers and weirdos," the Iranian threat needs to be taken seriously.

Van Loan received a standing ovation after denouncing anti-Israel bias being freely expressed by members of Parliament and reinforced the Canadian government's stance on Israel's right to defend itself.

"We must remain vigilant in defending those freedoms that we value, the democracy that we value and cherish, and remember the terror of the Holocaust, and that we must never forget it," Van Loan said.

"We must be vigilant in defending Israel's right to exist. That is what our government has insisted on, in dealing with Hamas and Hezbollah, and that is a condition that is not negotiable and should never be negotiable."

Dershowitz said that humanitarians like himself and former Canadian justice minister and current MP Irwin Cotler, who are "deeply offended by the world's exclusive focus on the Jewish nation, treating it as the Jew among nations," are in the process of drafting an indictment against Iranian President Mahmoud Ahmadinejad for incitement to genocide.

"When the president of Iran says that he will wipe Israel off the face the world, wipe Israel off the map, he doesn't mean the regime in Israel. He knows that the only way to wipe Israel off the face of the map is to wipe Israelis off the face of the earth. That is incitement to genocide," Dershowitz said.

"If the international community allows this man, this Hitler of the 21st century – who is currently without the means to bring about Hitler's result, but is in the process of trying to develop those means – if the international community rejects the evidence against this man, they will have been found guilty in the court of public opinion and we need to challenge that international community in that court," he added.

He said that everyone must vow to assure that Iran is unsuccessful in acquiring nuclear weapons, which would pose an existential threat not only to Israel, but the entire world.

"We should act preventively, not only reactively. We must persuade the reasonable, legitimate, moderate members of the Islamic faith, of which there are many in Canada and the United States, to join us in condemning Iran for its Holocaust denial and delegitimation of Israel."

Greater Toronto Area

Telehealth conferencing continues in the Mideast

By SHERI SHEFA
Staff Reporter

Not even the threat of violence in the Middle East will stop Canadian, Israeli, Jordanian and Palestinian doctors and academics from sharing their medical expertise in the hope of improving health-care services for their populations.

The Canada International Scientific Exchange Program (CISEPO) has been involved in co-operative, cross-border continuing education programming for the past 10 years.

But a formal collaboration to launch an eHealth learning program with the Middle East began last year when the Baycrest Centre for Geriatric Care, CISEPO, the Department of Public Health Sciences at the University of Toronto and the Peter A. Silverman Centre for International Health at Mount Sinai Hospital signed a three-year agreement.

The agreement – supported by a $1-million donation by lawyer Peter A. Silverman – created the International Network of Knowledge through Electronic Learning to program medical rounds with CISEPO's Israeli, Jordanian and Palestinian partners, including the Edith Wolfson Medical Center, Tel Aviv University, Jordan University of Science and Technology and Al Quds University.

In November, just as doctors were linking up via videoconference for international medical rounds, the Palestinian contingent at Al Quds University in the West Bank had to pull out of the telecast.

The broadcast was disrupted because of Israeli shelling in the West Bank, making it too dangerous for Palestinian doctors to safely make their way to the video link at the university in the town of Abu Dis.

The meeting went ahead as scheduled with the Canadian, Jordanian and Israeli medical professionals, and last week, the Canadian and Middle Eastern doctors linked up again for a videoconference that originated from Baycrest in Toronto.

Dr. Arnold Noyek, director of the Peter A. Silverman Centre and chair of CISEPO, said the telehealth rounds, which are delivered in real time, represent the only program in the health sector that continues to cross the Arab-Israeli divide and bring together people across cultures and faiths.

"This is a Canadian-driven program because Canadians are seen as honest brokers in the Middle East and are well-respected by Arabs and Israelis alike. What we are seeing here, through CISEPO, is this exchange of knowledge that allows the professionals to come together to develop their own professional status, to move up from students to faculty to dean. It enables them to reach into the communities and deal with patients with problems," Noyek said, giving much of the credit for the program's success to Tim Patterson, Baycrest's telehealth co-ordinator.

Arnold Noyek

"He is the mastermind behind the concept of video teleconferencing, which is a tool of the much bigger CISEPO program. The telehealth component is something called the Peter A. Silverman Global eHealth Program that unites Baycrest, Mount Sinai... the University of Toronto... and CISEPO," he said.

Dr. Morris Freedman, head of the division of neurology at Baycrest, and chair of the neurology rounds said the topics of discussion for the rounds tend to focus on psychiatric conditions that afflict aging adults such as Alzheimer's Disease, depression and Parkinson's disease.

"Often we have a patient in the room for a certain period of time. Our colleagues at these different sites have the opportunity to interact, ask the patient questions and provide educational input," Freedman said, adding that Jordan has volunteered to present the rounds on Jan. 10.

Noyek said the Global eHealth Program is just one of the many initiatives that CISEPO is responsible for. For example, CISEPO, with the support of the Canadian International Development Agency (CIDA), has managed to influence Jordanian national health policy to make hearing loss screenings at birth more of a priority, and to date, they have screened more than 180,000 newborns in the Middle East.

"If you don't find out about a deaf child by the age of two, they never have the same educational advantages as a hearing child – they will only earn about 60 per cent in a life time [compared to] a hearing child," Noyek said.

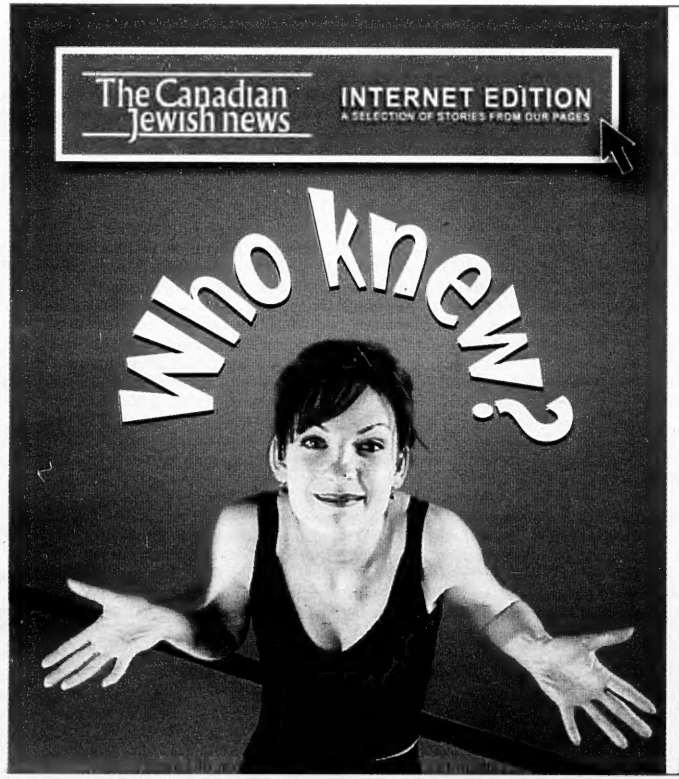
He added that it is especially important in the Middle East because consanguineous marriages – marriages between cousins – are a common phenomenon in the Arab world, and this increases the risk that a child will be hearing impaired.

He added that the telehealth programs are succeeding in building bridges between the communities by working towards a common goal.

"We have made arrangements for Jordanian residents to do training in cardiac surgery at the university in Tel Aviv. The week before, we had Jordanian and Palestinian audiologists, welcomed by a Palestinian resident training in otolaryngology at the Wolfson Medical Centre, doing a two-week program in audiology," he said.

Freedman said the best part of these rounds is being able to serve the needs of patients thousands of kilometres away.

"It is a remarkable experience to see the physicians and other health-care workers in the Middle East participating very actively in these rounds as if they were in the room," Freedman said.



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Calendar changes, not much else

The new calendar year begins in the Middle East the way all the preceding years since 1948 have ended. Israel, once again, pleads with the Palestinian people to cast aside violence. Israel, once again, undertakes "confidence building" measures to buttress the popular support of a weak, as well as equivocating, Palestinian leader. Israel, once again, determinedly searches for a way of achieving peaceful coexistence, if not actual peace, with its Palestinian neighbours.

Last month's meeting between Israeli Prime Minister Ehud Olmert and Palestinian President Mahmoud Abbas was a very visible, very public extension of Israel's bruised, offering hand to the relevancy-seeking Palestinian leader. Behind the scene though, invisible to the eye but permeating all the political senses, were the prominent presences of U.S. President George W. Bush and British Prime Minister Tony Blair prodding their diffident Israeli colleague.

Olmert emerged from the meeting to announce a series of unilateral initiatives by his government intended ostensibly to ease life for the Palestinians, but in truth to raise Abbas' profile in his own constituency. The initiatives included the release of funds previously frozen to prevent access to them by the Hamas-run Palestinian Authority, removal of some of the road blocks in the West Bank and the facilitation of the transfer of nearly 2,000 Kalashnikov rifles to Abbas' militia, Force 17.

As political commentator Leslie Susser writes in *The CJN*, "the Israeli moves complement U.S. and European efforts to strengthen Fatah. By strengthening Abbas, the Americans hope to create conditions for the establishment of a new Palestinian government that would recognize Israel and become a serious negotiating partner." Israelis have leaned on this policy before. But it has always proved chimeral, too flimsy to support the pressing weight of their aspirations.

The vast majority of Israelis earnestly seek peace with their Palestinian neighbours and have proven they're willing to take considerable risks to achieve it. But what of the Palestinian side?

As of this writing, some 70 Qassem rockets have been fired at Israel from Gaza since the "ceasefire" was brokered in late November. And Gilad Shalit, the IDF soldier kidnapped by Palestinian terrorists on June 26, remains in captivity. And yet, no consequences or apparently even stigma, attach to such blatantly cynical, exploitative, hateful anti-Israel behaviour.

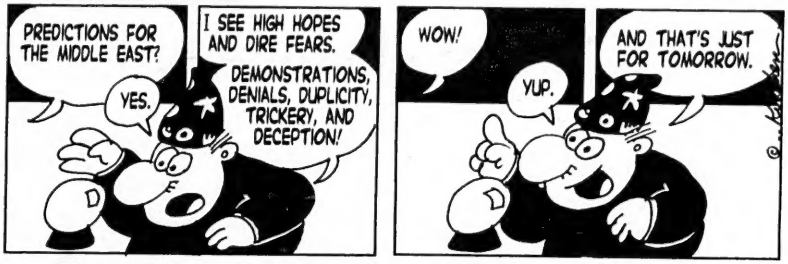
Herein lies one of the many structural conundrums that beset Israel's existential struggle. By defending itself hard against its enemies, the Jewish state is accused of bolstering the extremists. Yet when Israel makes concessions to the "moderates," the extremists gleefully point to the success of their no-compromise, murderous ways.

Though the general calendar has now reached 2007, the Mideast conflict calendar has not advanced past 1947.

25 years ago in *The CJN*

Saudi Arabia's foreign minister said his country was willing to "accept" Israel in exchange for its return of occupied Arab lands and its recognition of Palestinian rights. The remarks were in line with a 1981 Saudi peace plan that called on Israel to dismantle all settlements in the West Bank and Gaza and accept a Palestinian state with east Jerusalem as its capital. Israel rejected the plan.

Dry Bones



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Holocaust deniers refuse to face the facts

It is very difficult for me to read about the conference in Iran of known Holocaust deniers. Their hatred against survivors goes deeper than the truth. They very simply refuse to acknowledge and face the true facts.

In a camp called Szebnie, in Poland, I personally attended the burning of some 700 bodies of children, elderly and women. They were shot in front of my eyes. We had to collect the dead bodies and place them on wooden planks, pour gasoline over them and watch them burn.

In Auschwitz, I belonged to a group whose responsibility was to collect the bodies of people who did not survive the night, load them onto a cart and bring them to the crematorium.

Anyone who refuses to believe the truth of these atrocities has no conscience, or empathy. They are very simply out and out Jew haters.

Fred Kalisky (Auschwitz 161304)
Montreal

* * *

Sitting down with *sonei Yisrael*

The attendance of members of the Neturei Karta at the recent conference of Holocaust deniers in Iran elicits many emotions – anger, shock, sadness, bewilderment ("Neturei Karta condemned," *CJN*, Dec. 21). As strange as it may seem, there is a view within the broad spectrum of Jewish thought – albeit perhaps only of a small minority – that sees the State of Israel as a negative occurrence in Jewish history. We may wonder how people can embrace such a view, but upon hearing of the attendance of Jews at this conference, this cannot be our most pressing question. Holocaust denial is simply another form of anti-Semitism and, bluntly, this conference was simply a gathering of *sonei Yisrael*, enemies of the Jewish people. Amongst all our emotions and questions, we must wonder at the sight of Jews sitting with the enemy. Are these people so foolish that they are willing to embrace those intent on their demise? Are they so overtaken by their own rhetoric that they cannot recognize this hatred of Jews? I am not ultimately shocked by their anti-Zionist views. I am ultimately shocked because whatever the nature of this position may be, it cannot justify sitting down with *sonei Yisrael*.

Rabbi Benjamin Hecht
NISHMA
Toronto

* * *

Rewriting Torah dilutes Jewish nation

It is interesting that the column "Advice for the 21st-century rabbi" (*CJN*, Dec. 21) was published during the days of Chanukah, a holiday that commemorates the struggle for the survival of authentic Jewish life. As in our own times, there were Jews during those days who also wished to conform Judaism to Greek-Hellenist thought. Tragically, most of them assimilated and disappeared.

Throughout the ages, history has shown that any attempt to rewrite the Torah and Jewish law to fit and accommodate current mores has resulted in further diluting the Jewish nation.

I cannot take seriously the advice that rabbis be ordained by lay people. I highly doubt that Goldstein would give that same advice to the medical or legal professions, that they be licensed by those who are not proficient and experts in their field.

What is truly needed is a sense of humility and respect toward the traditions and heritage that has kept us alive during times of great social upheavals of all eras. The Torah expects us to reach toward the highest level attainable and not to succumb to the lowest common denominator.

Rabbi Moshe Stern
Toronto

* * *

Urgent action required on school funding

I strongly believe we need to address the day school affordability crisis. I have three kids at Leo Baeck Day School, and not unlike others, am working as hard as possible trying to pay fees and make ends meet. I do not wish to give up the wonderful Jewish education that my kids receive. I believe there is an urgent need for concrete public action on the fair funding issue. I feel financially penalized for wanting to give my children a Jewish education.

Howard Binder
Thornhill, Ont.

* * *

View of feminism is an embarrassment

Sandie Benitah's view of feminism is an embarrassment to millions of women around the world who are oppressed and abused daily ("What feminism means to me," *CJN*, Dec. 7). Feminism means more than just having the right to wear a sexy dress or doing without a nanny! Women's equality means an end to honour killings, female circumcision, domestic abuse, poverty, and a myriad of other injustices inflicted on women. Unfortunately, many of our daughters are spoiled and out of touch with what is happening outside of their own little privileged world.

Barbara Sklar
Toronto

* * *

She's not Jewish?!

I read Ron Charach's article titled "Borat's Jewish problem" (Perspectives, *CJN*, Nov. 30) and want to mention that Phyllis Diller is not Jewish.

Jeff Abraham
Santa Monica, Calif.

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A Jew on the jury of the Dubai film festival

By BARRY AVRICH

There is something extraordinarily intriguing about the word "Arabia." The immediate visual references are Peter O'Toole in the movie *Lawrence of Arabia*, on a horse; wealthy Arab sheiks crossing the desert in Mercedes limousines; and massive oil fields. Take a trip down the Persian Gulf, southeast of what is called the Arabian Peninsula, and you find yourself in the United Arab Emirates, a Middle Eastern country made up of seven monarchies that were united in 1971. Emirates, the third-richest country in the world, is bordered by Saudi Arabia and Oman. Among Emirates' cities are Abu Dhabi, Fujairah and the world's newest hot spot, Dubai.

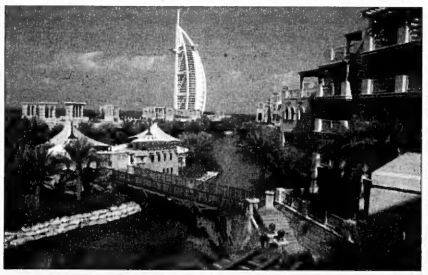
I spent 10 days in December in Dubai, on a jury screening 20 films at the third edition of the Dubai International Film Festival. Accepting the invitation to sit on this prestigious jury seemed like a great idea other than the following issues: all of the films were part of the festival's inaugural Muhr Awards for Excellence in Arab Cinema and Arabic in origin and language; my fellow jury members would be Arab film luminaries who didn't speak English, and of course, who could overlook the fact that I would be the lone Jew in town sitting on an all-Arab jury judging Arab films. Is it possible that Abdulhamid Juma, chairman of the festival, and his highness Sheik Ahmed bin Saeed Al Maktoum, ruler of all Dubai, somehow overlooked that they invited a Jew to select the year's best Arab films?

You have to understand that there is something in the DNA of the Jewish people that makes us uncomfortable toward certain cultures. For my grandparents' generation, the mere exposure to someone speaking German elicits Nazi memories and fear. Our generation becomes a little uneasy on hearing the Arab language or seeing Arabs dressed in their native robes. Our closed-mindedness prevents us from looking past the clichés created by the media and Hollywood, and we assume that anyone who looks or talks like an Arab is a suicide bomber or determined to destroy the Jewish race. Even the most literate Jews and academics are guilty of this prejudice. I counted myself as one of these people until I took the most enlightening trip of my life and returned a better human being.

The theme of the Dubai International Film Festival (DIFF) was "Bridging Cultures, Meeting Minds." I must be honest and disclose the fact that the attempt to build a bridge by flying me to Dubai first class on Emirates, perhaps the greatest airline in the world, and putting me in a suite in the ultra-swanky Madinat Jumeirah Hotel, with drivers on call and a dedicated staff, is a bridge I will cross anytime. The uneasiness I felt hearing the Arabic in-flight announcements melted away as I settled in for 15 hours of service that is simply unequalled. What other airline offers passengers a 16-inch plasma screen, a library of more than 100 classic and new-release films and relentless gourmet food and Dom Perignon? After being hustled through the extraordinarily efficient and modern 24-hour Dubai airport like a VIP, I had exactly five hours to rest before my world and perceptions were about to change forever.

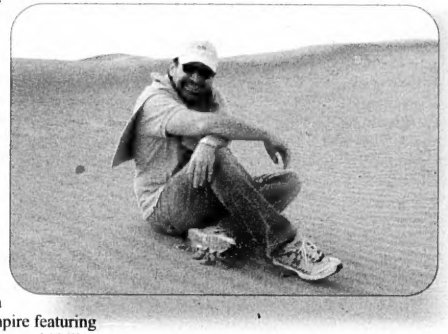
My fellow jury members were charged with selecting the best Arab documentary and short film from a pool of 20 films. They represented Iran, Lebanon, Egypt and Finland. They were very serious and were not interested in small talk or my plans for Chanukah. We screened approximately four films a day in a lavish multiplex cinema located in a shopping centre called Mall of the Emirates. This shopping centre is a first-class retail empire featuring more than 400 stores, a ski hill, a five-star hotel and a 500-seat community theatre. The mall is located in the middle of an exploding city featuring a skyline packed with hundreds of construction cranes, each competing to erect the most lavish condo or office tower. The growth in Dubai in terms of infrastructure and wealth in a short time span is simply unparalleled in world history. Back to the jury. Aside from the cultural differences between the jury and myself, I discovered the language of film is universal.

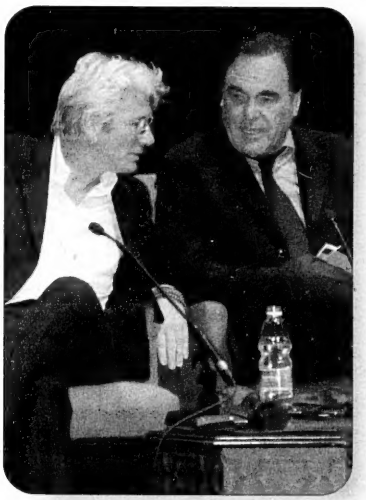
As I prepared to watch 20 films unspool, I was worried that the films might be highly political in theme, perhaps anti-Israel and militant. How could I be objective? How could I award a film that celebrates the destruction of the Jews? As I watched film after film over the next five days, I became ashamed of myself as an artist and filmmaker for even harbouring any of these senseless concerns. The films I watched were made by storytellers, not politicians. Many of the films did highlight Middle East issues and Arab-Israeli conflicts; however, the stories were always balanced and often told through the eyes of a neutral character.



The view from the author's hotel

Every film opened my eyes wider. The Arab culture, like mine, has heroes, villains, lovers and dreamers. I was not burdened with selecting propaganda-driven films. I feared that actor Vanessa Redgrave might sit next to me in the theatre ranting about Zionist hoodlums but that never happened. Instead, I was enchanted by 20 films that explored varied issues such as the first female vote in Kuwait, a mother raising a child in a Yemenite prison, a gang of homeless street girls, the slave trade of Sri Lankan maids and some wonderful and provocative short films.





The author, Barry Avrich, above sitting on Dubai sand; right, Richard Gere and Oliver Stone take part in a panel discussion.

After our daily screenings, jury members were chauffeured back to the hotel, where we had little contact with one another. What's to discuss anyway – I don't speak Arabic! Each night the festival threw lavish parties featuring gastronomic spreads and the glitterati of Dubai. The glitterati of Dubai translate to a lot of wealthy sheiks, filmmakers, many expatriates, and quite a few Canadians who work for the festival. No one can throw parties like the Dubai players, and given the intimacy of the festival, you have the opportunity to rub shoulders with guests like actors Oliver Stone, Richard Gere and Terrence Howard and hip-hopper Mos Def. Stone received a warm welcome from the Arab world and a lifetime achievement award from the festival, and Gere joined Stone on a provocative panel that debated the responsibility of filmmakers to build bridges to audiences. Legendary Egyptian filmmaker Mohammed Kahn boldly stated that it was not his responsibility to build bridges or find audiences, but to simply tell stories. Panels such as this one went a long way in contributing to the festival's growth and stature in just three years.

After we screened the films, the next phase of enlightenment began for me – a phase that would also be life changing. The jury locked themselves in a room to deliberate. Almost like out of a scene from *12 Angry Men*, and with the help of body language, raw emotion and an interpreter, we began to dissect and discuss every film. The process took four complicated and emotional hours. The universal language of film again won the day as the jury discounted obvious political themes and weak ideas and voted for superior storytelling. Winners were not selected unanimously, and it took several rounds to find consensus. And we did.

The winner for best documentary and the $50,000 prize was a surprise to all: the film *VHS Kahloucha,* which tells the story of a Tunisian small-town filmmaker and house painter Mouncef Kahloucha, who uses his neighbours as actors, cameraman, editors and stuntmen for his original productions. The film is charming and has a *Cinema Paradiso* quality. *VHS Kahloucha* was recently selected to be screened at the 2007 Sundance Festival. The best short film prize went to *Make a Wish*, a sweet Palestinian film that follows a little girl's journey to buy a birthday cake. Both films celebrate humanity and the spirit of filmmaking.

The prizes were given out during a spectacular live broadcast held in the desert on a floating stage and featured hundreds of dancers, Arabian horses, laser shows and fireworks, two slick hosts and, of course, it was followed by another Dubai party. Sadly, I couldn't stay for the party. My flight was leaving at 2 a.m., and there was no chance that I would dare miss another flight on Emirates.

At a lunch held in honour of the jury at a restaurant called Pier Chic, I was lucky to get an audience with Sheik Al Maktoum. I thanked him for opening my eyes and giving me the opportunity to broaden my mind. I told him I would never look at the Arab culture the same way. He looked at me and said emphatically, "It sure beats Cannes." Gotta love Dubai.

Barry Avrich is a Toronto-based award-winning filmmaker and president of the advertising agency Endeavour.

Opinions

The greatest story on earth

It was 11 p.m. and I was in Charlotte, N.C., in my hotel room after a wedding. I turned on the TV, hoping to get a mindless rerun, but to my surprise, I got an evangelical sermon! The preacher's sermon contained four points. The first was: "There cannot be another Holocaust." He reminded his audience about Genesis 12:3, God's promise to Abraham ("In thee shall all the families of the Earth be blessed") and then explained how Christians must protect Jews, and how critical Jewish survival is to the world. Pleasantly surprised, I thought to myself: "Hallelujah!"

Rabbi Chaim Steinmetz in Montreal

It's gratifying to see that many Christians are now dedicated to preserving our survival. (I'm sure my great-grandfather would have found this hard to believe.) But at the same time, I was saddened. How many Jews think this way about themselves? How many of us take Genesis 12:3 as an inspiration?

Some expressions of Jewish uniqueness can be arrogant and triumphalist, but for Jews to therefore ignore their own story is foolish.

Even a casual observer can't overlook the epic history of the Jews. As Winston Churchill put it: "Some people like the Jews, and some do not. But no thoughtful man can deny the fact that they are, beyond any question, the most formidable and the most remarkable race which has appeared in the world." Many non-Jews, such as Churchill and the preacher, recognize that, simply put, the Jews have the most remarkable story in history.

Yet, too many Jews ignore their own story. Leon Weiseltier calls them "slacker Jews," people who are content with a trivial "lox and bagels Judaism" and are too lazy to learn about their own heritage. The little they do know is negative and relates to the Holocaust and other catastrophes. It's a shame that too many Jews have no idea what Genesis 12:3 is about, or why a Christian preacher on late-night TV is talking about Jewish destiny.

It's time to stop being "slacker Jews." If we want to be part of the greatest story on earth, we need to know something about it. We must go beyond the tragic and the trivial.

The Talmud tells of Rabbi Hanina Ben Teradyon's martyrdom. Rabbi Hanina was wrapped in a Torah scroll, and together they were burned at the stake. As he was dying, he told his students that he saw the Torah's parchment burning and its letters flying in the air.

Rabbi Hanina taught an important lesson: beyond destruction, there is inspiration. Despite the burning parchment, the letters live on, ready to inspire another generation.

The flying letters are the key to a Jewish future, which can't be about ashes alone. We need to catch those letters, and tell the greatest story on earth.

Debunking the real Big Lie

At Tehran's recent Holocaust deception convention, a rogue's gallery of falsifiers peddled lies both big and small. The con men who deny the existence of one of recent history's most documented events received the most attention. Other participants included a former Ku Klux Klan leader whose many plastic surgeries have made him the Michael Jackson of the racist world, and a Canadian academic who, when chided, claimed he had no idea Holocaust deniers would be attending the Holocaust denial conference. Hmmm. Last time I checked, professors were in the business of fighting ignorance, not pleading and spreading it.

Gil Troy in Montreal

In this den of deceit, the most dangerous lie was not that the Holocaust did not happen. The Nazi campaign of mass murder against Jews is so well-documented that anyone who embraces this falsehood implicitly resigns from the community of civilized truth-seekers. Far more insidious is the Big Lie that motivates Iranian President Mahmoud Ahmadinejad – the fiction that Israel was only created out of European Holocaust guilt. This claim has become a central tenet among those who seek to delegimitize Israel and Zionism, the movement of Jewish nationalism. It's harder to disprove, because it's a question of interpretation, not fact. Assessing the impact of the Nazi horror on Israel's founding is more complex than the simple question of did the Nazis murder the Jews – and it's the kind of issue that historians usually enjoy debating.

Moreover, let's be honest. If you open up most world history books and turn to the 1940s, the two Jewish-related events mentioned are Hitler's destruction of European Jewry, which ended in 1945, and Israel's founding in 1948. Even people without a political agenda link the two. Many of us have long criticized various Zionist and Israeli narratives that emphasize "*Meshoah le'tkuma*," "from Holocaust to the founding," for creating a too-simplistic linkage and a false happy ending to the Holocaust horror.

The intermediary event linking the Holocaust to Israel's establishment is the United Nations 1947 Partition Plan, which further subdivided the part of Palestine left for a Jewish state by the British partition in the 1920s. Clearly, the Nazi crime against the Jews haunted the world's representatives as they debated the plan. However, the 1947 resolution did not mention the Holocaust. The UN resolution instead referred to "the present situation in Palestine" as "one which is likely to impair the general welfare and friendly relations among nations."

The UN was responding to the growing clash between Jews and Arabs. To begin the story of that tension with the Holocaust is similar to starting the story of American and British relations with the Boston Tea Party and ignoring hundreds of preceding years of British settlement in North America.

The Holocaust did not give birth to Zionism or the State of Israel. The Zionist idea – of the Jewish people as a nation, not just a religion, and of Eretz Yisrael being that Jewish people's homeland – is as old as Judaism itself. You can't tell the story of the Jewish people without telling the story of the Land of Israel. Even when Jews were exiled, the idea of exile meant that they defined themselves in relation to the land. And even during the long years of exile, some Jewish settlement remained in Israel.

The modern story of Zionism begins in the 1800s. New waves of settlement reinvigorated Jewish life in Israel. Prior to the 1940s, Jews developed an ideology, an infrastructure, and a life in Israel. Prior to the 1940s, various international declarations, most notably the Balfour Declaration, acknowledged the Jewish people's rights to establish a modern state in the Jews' traditional homeland. These historical factors predated the Holocaust. To deny them is as absurd as denying the Holocaust itself.

It would have been immoral to bring Holocaust refugees to Israel if an incipient Jewish state had not already been in the making there. It would have been impossible to integrate the survivors if an infrastructure did not already exist. This history – our history – is under assault. If we don't learn it, write about it, and proclaim its truth loudly, then shame on us.

The liars are speaking loudly and garnering lots of media attention. We must mobilize to stand up for ourselves, our rights and our ancestors.

What do professors do?

For much of his life – and for all of the time I knew him – my father taught mathematics and social studies in an inner city high school in New York. Although occasionally he was placed in schools in more affluent districts, his heart was always in teaching students challenged by poverty, recent immigration, spotty preparation and uncertain futures.

Sara R. Horowitz in Toronto

Most of my friends couldn't imagine what teachers did after school hours. When I was very young, my friends were shocked to see teachers shopping for groceries in the supermarket or for clothing in department stores, or indeed having any sort of life beyond the school building. Later, they believed teachers led a life of leisure, freed from daily work at a far earlier hour than their parents, who were in business or other professions.

I knew better. After hours, I saw my father planning, grading, thinking and devising creative ways to engage his students. He wrote plays about loving math, set major historical events into dramas punctuated by songs whose lyrics were set to the tunes of Broadway musicals that his students loved.

Observing him, I could see that teaching was hard work, and a labour of love. I grew up with vast admiration for my father's dedication, and also with a certainty that held for all of my adolescence that I would never be a teacher.

But life is ironic, and here I am all these years later planted firmly on a university campus as a professor of Jewish studies. What do professors of Jewish studies do? We teach, of course. It's in our capacity as university-level educators that our students encounter us and that most people come to know of us.

And, as is the case for our colleagues in other fields, the time we spend in the classroom is only part of our job. Professors also produce the knowledge we teach. Part of our job is to actively engage in research and thinking in order to advance the knowledge in our respective fields.

For the past three years, it's been my privilege and responsibility to organize and chair the annual conference of the Association for Jewish Studies (AJS). The AJS is the international professional society that represents professors of Jewish studies in all fields. Its members convene annually, as roughly 1,000 professors share the fruits of our research with our peers and keep current with the latest thinking in a range of areas that comprise Jewish studies.

The conference presenters write the books we learn from: about the Holocaust, about Jewish history, Talmud, Bible and rabbinic commentators, Jewish thought, and Jewish literature, art, and culture. A European newspaper recently referred to the conference as a "pilgrimage" site for Jewish studies professors. Chairing the AJS conference has given me an overview of work in a range of fields and disciplines, and a delicious foretaste of books to come.

During a three-day period, at any given moment, one can choose from up to 15 concurrent sessions. A sampling: Orthodoxy and the Internet, Jewish mothers and daughters, aspects of women in rabbinic literature, the memory of the Holocaust, the Dead Sea scrolls, evolution of the shul, Israeli politics, contemporary Jewish society, defining the cultural boundaries of Jewishness, Holocaust denial on the right and the left, Jews and multiculturalism, to mention a few.

Canadian participation in the conference is at the highest level, with professors from Canadian universities and professors based in other countries who were born and raised in Canada taking part. As incoming president of the AJS, I am the second Canadian in sequence to serve in that capacity. The outgoing president, Judith Baskin, was born and raised in Hamilton, Ont. Other Canadians sit on the AJS board of directors and its executive committee. Professors from my own Centre for Jewish Studies at York University join colleagues from all over the country. Canada contributes to the vibrancy of Jewish studies well in excess of its population. So it seems fitting that next year's AJS conference will be in Toronto – the organization's first foray into Canada.

My father didn't live long enough to see me follow his inspiration. But when I teach in the classroom, when I write and when I hear the work of my colleagues, I feel his presence, and the ways in which his memory is a blessing.

The Kirshner File

Sharon is the subject of new biography

Ariel Sharon, felled by a massive stroke a year ago this month, lies comatose in a Tel Aviv hospital, his chances of regaining consciousness virtually nil, his job as Israel's prime minister having been taken over by his deputy, Ehud Olmert.

Since distance creates a better sense of perspective, now is as good a time as any to re-evaluate his tumultuous career. And this is precisely what Nir Hefez and Gadi Bloom do in their exemplary biography, *Ariel Sharon: A Life* (Random House).

Sheldon Kirshner in Toronto

Their book, weighing in at almost 500 pages, is judicious and balanced, a bracing blend of narrative and analysis that leaves a reader fulfilled. If you read only this account of Sharon's legacy, you will need to read no more. Such is its comprehensiveness.

The authors claim that three major episodes will determine his place in the pantheon of Israeli politics: the 1982 invasion of Lebanon, which he planned as defence minister; the settling of the post-1967 territories, which he ardently championed, and the unilateral withdrawal from Gaza and four settlements in the West Bank, which he rammed through like a bulldozer. Personally, I would add a fourth event: the crossing of the Suez Canal in the Yom Kippur War, which changed the tide of that seesaw conflict.

What possessed Sharon? Courage, for one thing. He was not afraid to roll the dice, come what may, and he did not care what people thought of him. He was resilient, never allowing himself to succumb to despair, even after he was removed from his post as defence minister in the wake of the Phalange massacre at the Sabra and Shatila Palestinian refugee camps in Lebanon. He was able and willing to think outside the box, but that ability caused him to be insubordinate to superiors. He was flexible, not being tied down by dogma. He was for and against a Palestinian state, a security barrier and the forced evacuation of Jewish settlers from Gaza and the West Bank. He loved power and was not necessarily honest, facing criminal investigations in three scandals that nearly tarred him but incriminated one of his sons. But at the end of the day, his guiding mantra was security for Israelis. This was a principle he hewed to as a soldier and a politician.

Born in 1928 in the first co-operative farm established by the Jewish National Fund, he was the son of Samuel and Vera Scheinerman, who arrived in Palestine in 1922. He was an agronomist and she was a medical student who cut short her studies to marry Samuel. They lived a spartan life in Kfar Malal, whose land had been purchased from Bedouins. From his parents, Sharon imbibed the virtues of independence, initiative, inventiveness and determination, qualities he would draw on as an adult.

Sharon, after joining the Haganah, was a tough and aggressive soldier. At 21, he was a platoon commander in the 1948 war. During the pivotal Battle of Latrun, he was hit in the stomach and almost bled to death. As chief intelligence officer of the Central Command, he was known for his unwavering attention to detail. When the army set up Unit 101, a special commando force to fight Arab terrorism, Sharon was appointed its commander. On Oct. 12, 1953, he led a raid into the Jordanian town of Qibya. The incursion resulted in the deaths of 69 civilians and greatly embarrassed the Israeli government.

During the Six Day War, Sharon distinguished himself at Abu Ageilla. It would be regarded as one of the most complex and brilliant battles won by the Israeli army. During the subsequent War of Attrition, fought mainly along the length of the Suez Canal, Sharon challenged the chief of staff, Haim Bar-Lev. He argued that Israel could better hold the Sinai Peninsula with mobile rather than entrenched forces holed up in easily attacked bunkers and fortresses.

In the 1970s, after obliterating terrorism in Gaza, Sharon entered politics as a founding member of the Likud. But within a few weeks of Likud's formation, the Yom Kippur War broke out and he was back in uniform. Sharon exhibited brilliance in orchestrating the crossing of the Suez Canal, but he incurred the wrath of his superior, Gen. Shmuel Gonen, by launching the assault before the appointed hour. On Jan. 20, 1974, Sharon left the army for good after being passed over for promotion as chief of staff. His rival, Motta Gur, got the nod instead.

He returned to his farm, later describing that period as the happiest of his life, but in 1975, the then-prime minister, Rabin, appointed him as his security adviser. Two years later, Sharon founded the right-of-centre Shlomtzion party, but then merged it with Menachem Begin's Herut faction of the Likud party. When Begin's government was sworn in, Sharon found himself in the cabinet as minister of agriculture. He used his position to build settlements and consolidate Israel's grip on the West Bank and Gaza and in eastern Jerusalem.

Hefez and Bloom agree with the conventional wisdom that Sharon, in prosecuting the war in Lebanon, hoodwinked Begin by expanding the war and by deliberately engaging the Syrians.

Rising from the ashes after his disgraceful dismissal from the cabinet, Sharon was named minister of housing and infrastructure in Yitzhak Shamir's government. In this capacity, he built thousands of housing units in the West Bank and set back the chances for peace.

In keeping with his hard-line views, Sharon opposed the 1993 Oslo accords, refusing to recognize the Palestine Liberation Organization and designating Jordan as the Palestinian state. As a minister in Benjamin Netanyahu's government, he voted against the 1997 Hebron agreement, yet, as foreign minister, he supported the 1998 Wye accord, which obliged Israel to make a further 13 per cent withdrawal from the West Bank.

Chosen leader of the Likud after Netanyahu's resignation, Sharon continued to believe that a long-term non-belligerency agreement was Israel's best hope of coming to terms with the nationalist demands of the Palestinians. But Sharon despised Yasser Arafat, the president of the Palestinian Authority, and treated him as a pariah after his election as Israel's prime minister in 2001.

When the second Palestinian uprising worsened, Sharon isolated and marginalized Arafat and ramped up the war against Palestinian militias held responsible for the wave of terrorism. Palestinian documents found by the Israeli army in Operation Defensive Shield, launched in the spring of 2002, enabled Sharon to convince the Bush administration that Arafat was not a real partner in implementing the 2003 "road map" peace plan, which today lies dormant.

Hefez and Bloom devote considerable space, as they should, to Sharon's promotion of the Gaza disengagement plan. But they are not really sure why he embraced it. Sharon may have concluded that a unilateral initiative was required in light of his belief that a Palestinian partner did not exist. Alternatively, he may have reached the conclusion that, demographically speaking, time was not on Israel's side. Perhaps, as they also suggest, he sought to change his image from warmonger to peacemaker.

Ariel Sharon

Whatever the case, the concept of unilateral withdrawal, one of Sharon's greatest claims to fame, has been eclipsed by the recent war in Lebanon and by the continual shelling of Israeli settlements by Palestinian militants based in Gaza.

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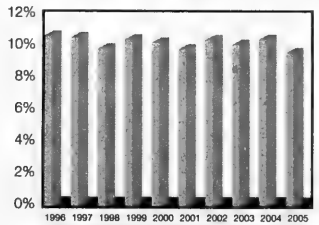

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Jewish Life

Happy New Year?

By RABBI JENNIFER GORMAN

RABBINICAL REFLECTIONS

Another new year has begun, or has it?

People the world over make a big fuss over Dec. 31, and subsequently Jan. 1. It ends the secular year. It marks the beginning of a new tax year. But does it really signify a new beginning?

For me, New Year's Eve no longer feels like a new year. It's the middle of the school year. Yes, we've had a break, but as of Jan. 2, our lives continue as before. It's the middle of the winter. There is neither new life nor fresh harvests. In Israel, and many other countries, Dec. 31 is not even called New Year's Eve. It's the holiday of Sylvester, named for St. Sylvester, who converted emperor Constantine to Christianity and was pope during the first century. Dec. 31 is his feast day in the Catholic calendar.

The New Year is a fluid concept in Judaism. Mishnah Rosh Hashanah 1:1 teaches: "There are four New Years. On the first of Nissan is the New Year of kings and of holidays. The first of Elul is the New Year for the animal tithe. Rabbi Elazar and Rabbi Shimon say [it is] on the first of Tishrei. The first of Tishrei is the New Year for years, shmittah and the jubilee year, for planting, and for vegetables. The first of Shvat is the New Year of the tree according to the House of Shammai. The House of Hillel says on the 15th [of Shvat]."

Any of these dates makes more sense as a time to celebrate new beginnings than December or January. In Shvat, new growth begins to appear on the trees in Israel. Even here, leaf buds are beginning to form, serving as inspiration, and as a promise of warm weather to come, to all who are willing to look closely.

Nisan marks the beginning of spring. It also marks the quintessential moment in the formation of the Jewish people, our redemption from Egypt. New growth, both vegetable and animal appears all around.

As for Elul and Tishrei, for so many people, the year is starting up at that time. Families are preparing for new school years. Businesses are picking up after the summer holidays. As Jews, we know that our New Year celebration is almost upon us. It's also a time of conception. Many seeds need to gestate over the winter before blooming in spring. It's the perfect time for planting new bulbs or transplanting backyard plants. So many of the maple seeds and acorns buried by squirrels will germinate next spring. As autumn passes into winter, deep within its stark beauty, the earth lies heavy with the promise of new life for the future.

Even with all of this, we all too often focus on the secular year.

How many times have you asked the question, "Are the holidays late or early this year?" The holidays can never be late or early. Rosh Hashanah is always the first of Tishrei. Chanukah never arrives before the 25th of Kislev. Pesach will begin precisely on the 15th of Nissan. There is no changing these dates. They are locked into our lives, our calendar, and the seasons of the year. Labour Day may come late. The weather may have already begun to cool, and the leaves may have begun to turn. Perhaps it will snow on Thanksgiving. But the Jewish year will continue to mark time according to the seasons. It won't matter if daffodils have bloomed, or if snow blankets the ground.

I spent Dec. 31 at home watching videos with the kids, but I look forward to celebrating the next new year on the Jewish calendar.

Rabbi Gorman is program co-ordinator for the Beth Tzedec Institute for Jewish Family Living at Beth Tzedec Congregation in Toronto.

Be a mensch

By RACHAEL TURKIENICZ

Midrashic Moments

Over the next few weeks, the Torah describes the fate of the ancient Israelites as they enter Egypt and the reality of slavery. Early on in the narrative, we are introduced to a family within the tribe of Levi, and we read about the birth of Moses. Most people are familiar with this narrative. In order to protect Moses from death in the Nile, Yocheved, his mother, builds a tiny ark and sets him among the reeds. Miriam, his sister, watches over him while the daughter of Pharaoh finds him and adopts him.

Miriam suggests bringing a Jewish woman to nurse the infant and proceeds to bring Yocheved, his natural mother, as a nursemaid. When the baby is weaned, he is returned to Pharaoh's daughter, who then proceeds to name him Moses. In this way, Moses' natural mother becomes his foster nursing mother, and his adopted mother becomes his "natural" mother who names him.

Moses' father figure is also replaced several times. Moses' natural father is supplanted by Pharaoh, who is later supplanted by Jethro, Moses' father-in-law. In fact, attempting to map out Moses' family tree would immediately show the confusing twists and turns prevalent within the text. What results is identity confusion.

Moses is born an Israelite slave, then raised as an Egyptian prince who later affiliates with a Midianite priest.

It is only while on a mountain facing the burning bush that Moses fully understands who he is. When God explains to Moses that he is meeting his ancestral God, and proceeds to name those ancestors, Moses fully realizes his own identity. One might say that upon being introduced to God, Moses is introduced to himself. But the question remains: why would the text present such a confusing background for Moses? It almost appears as if Moses' early identity is erased by conflicting parental figures.

The answer might be found in the one instance of Moses' life in Egypt that the text describes in detail. One day, after Moses is grown, he ventures outside the palace and sees an Egyptian beating an Israelite slave. We are not yet sure whether Moses is aware of his Israelite identity, yet we are told that he looked around and "upon seeing there was no person there," he attacked and killed the Egyptian.

If the text has succeeded in erasing Moses' identity, the issue becomes clear. Moses is not reacting to the situation from a sense of nationality, since his nationality is blurred. Once we are severed from the external ties of identity that define us, what is left is our essence. Moses is processing the situation from the core of his personality. Yet, if his core told him to defend the helpless, why did he look around to see that no one was there?

The rabbis of the Mishnah teach us: "in a place where there is no person, be a person." This is not referring to a place physically devoid of people, rather a place where people are so caught up in who they are and how they appear that they neglect to respond to situations as human beings. Moses realized that "there was no one there," no one who was going to respond to this injustice and step up to the plate. He looked to and fro to gain a cultural perspective, and he saw that the native Egyptian culture was apathetic to human suffering. In a place where there was no person, he stepped forward to be a human being.

We, as Jews, have a proud history of responding to human suffering around us. The Torah teaches us to use our slavery experience to empathize with the pain of others. Today, Jewish communities respond to human rights violations around the world, and we follow in the footsteps of our greatest prophet, Moses, who showed us that at the core of every Jewish person should lie a sense of menschlichkeit that should be trusted.

Jewish Life

Rewriting the Bible, Part I

By ALEX GROPPER

Past Forward

With over 70 volumes and sales in the millions, the Anchor Bible Project (ABP) is one of the greatest publishing ventures in history. Its aim is to translate every book of the Bible using the latest scholarly advances and archeological discoveries and to enlist the top scholars in the world, regardless of religious affiliation.

The project was started 50 years ago by the legendary biblical scholar W.F. Albright and his protégé, David Noel Freedman. The ABP is also the story of Freedman, whose father was a renowned writer on Broadway and Hollywood. Although born a Jew, the elder Freedman converted to Christianity, and his son wound up becoming a Presbyterian minister, obtaining his ordination at Princeton Theological Seminary.

Despite that, the younger Freedman felt an affinity with his Jewish roots and planned to devote his life to a study of the Jewish Bible. He quickly found out that he was not meant to be a minister in a rural parish. Being a scholarly prodigy, he was taken on by Albright as a doctoral student at Johns Hopkins University in Baltimore.

Albright and his protégés were promarily responsible for the trend in the middle years of the last century to proving the veracity of the Bible by means of archeology. They had a major impact on biblical scholarship in North America and in Israel. Freedman was a leading figure among Albright's disciples.

I first got to know Freedman 30 years ago when I was working on a show for the CBC radio program *IDEAS*, which dealt with the spectacular discoveries of cuneiform tablets at the Syrian site of Ebla, dating to the latter part of the third millennium BCE. It was claimed that these tablets had a direct bearing on the Bible, especially the book of Genesis, and that they contained the name of Abraham's ancestor, Eber, as well as the Five Cities of the Plain, commencing with the infamous Sodom and Gomorrah, in exactly the same order as they were mentioned in the Book of Genesis.

In the first book of the ABP on Genesis, written by the eminent Jewish scholar Ephraim Avigdor Speiser, and published in the early 1960s, the argument was made that the Genesis stories reflect a milieu in the middle of the second millennium BCE.

By the mid-1970s this view, and that of the Albright School in general, had come under increasing attack by a number of scholars. Therefore, it should come as no surprise that Freedman was the one who first brought these discoveries to the attention of the North American public, thanks to one of his authors, Mitchell Dahood, a Jesuit and a professor at the Pontifical Biblical Institute in Rome. It was in Rome that Dahood came across the work of Paolo Matthiae, the excavator of Ebla, and his epigrapher, Giovanni Pettinato.

If the Ebla discoveries were indeed dated to the third millennium BCE and their claim was true, then it would vindicate the view of the Albright School and its adherents. Unfortunately for Freedman, subsequent research could not substantiate the initial claims made for the Ebla tablets and their biblical connection. Furthermore, Matthiae and Pettinato had a falling out and the new epigrapher, Alfonso Archi, would not substantiate any biblical claims for the documents. Freedman had suffered a blow to his reputation. Yet both he and the ABP were far from finished with their amazing story and by now Freedman held the prestigious Chair in Biblical Studies at the University of Michigan. (In my next article, we will examine the pivotal role Freedman had in the ongoing saga of the Dead Sea Scrolls.)

Alex Gropper has taught at the Community Hebrew Academy of Toronto since 1972 and is president of the Canadian Institute for Mediterranean Studies at St. Michael's College at the University of Toronto.

Tzedakah on the Net – Part 3

By MARK MIETKIEWICZ

So how deep are your pockets?

Jewish tradition has spelled out how much tzedakah is enough. Just-Tzedakah.org suggests that although the absolute minimum is a paltry $2, a more realistic minimum is 10 per cent of your annual income. Interestingly, the site points out that the rabbis established an upper limit, too: 20 per cent. They were afraid if people became too generous, they might eventually come to need tzedakah themselves. **[http://tinyurl.com/wfve8]**

I couldn't find information about Jewish donors' giving habits, but statistics about the general population are available. In 2005, Canadians donated a record high $7.9 billion dollars to registered charities, up about a $1 billion from the previous year. The amount is impressive, but works out to a median donation of $240, far less than 10 per cent of the donors' annual income. Nationally, only 25 per cent of all tax filers claimed charitable donations. **[http://tinyurl.com/ycam47]**

For more on who gives – and who doesn't – in Canada, download the booklet, *Canada Survey of Giving, Volunteering and Participating*. For example, you'll find out that the "19 per cent of Canadians who attended religious services weekly gave 74 per cent of the total value of all donations to religious organizations." **[www.nonprofitscan.ca/ page.asp?nsgvp]**

The Jewish Virtual Library section has an interesting tzedakah section that includes a listing of American Jewish contributions to Israel from 1948-2004. Over those years, American Jews donated over $12 billion to Israel, but the percentage sent overseas has varied widely. For example, in 1948, 73 per cent of money raised went to Israel compared to 23 per cent in 2004. **[http://tinyurl.com/y7kpg3]**

Once you have calculated how much to give, you'll need to decide where to give. But not all charities are equal – at least according to Jewish law. For example, the highest priority is given to redeeming the captives (*pidyon shevuyim*), which "refers to paying a ransom amount (or perhaps a bribe) when someone is kidnapped or wrongly imprisoned." David Carasso has gone through some classical Jewish sources and has created a graphical summary of highest to lowest priorities. **[http://tinyurl.com/y8lypg]**

Although I've never had the pleasure of being targeted by them, the Jewish Funders Network is "an international organization of family foundations, public philanthropies and individual funders dedicated to advancing the quality and growth of philanthropy rooted in Jewish values." Even if you don't have your own family foundation, check out the JFN's Knowledge Center and its dozens of thought-provoking articles about tzedakah and philanthropy. **[www.jfunders.org]**

And here's an intriguing problem that could befall a charity. In When Good Money Comes from Bad People, three professionals look at Jewish sources to help grapple with the ethics of accepting donations from morally questionable sources. What would you do? **[http://tinyurl.com/yb3lum]**

MyJewishLearning presents a multi-level tzedakah section that includes a primer, a look at tzedakah themes and history, an examination of tzedakah in the Bible, Jewish tradition and a deeper look at such as issues as what Judaism says about greed. **[http://tinyurl.com/yy4nsf]** When done, check out the site's multiple choice Tzedakah Quiz. **[http://tinyurl.com/yhx98l]**

Do you mean to give regularly but forget to do so? Use the site's "Giving on Schedule" feature to send yourself regular e-mail reminders to donate to any of the 70 Jewish charities listed. As the site points out, Just Tzedakah itself is a charity and up to four per cent of your donation will be used to cover its processing costs. (Donations can be made through the site or you can use this feature simply as a reminder service.) **[www.just-tzedakah.org/]**

Speaking of a reminder, the NCSY's "Torah on One Foot Series" has created an attractive sheet that you can stick onto your fridge. It includes basic rules, Maimonides' Eight Levels of Tzedakah and related thoughts from the Torah and Talmud. **[http://tinyurl.com/y2g5oo]**

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@ rogers.com.

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Toy inventor branches out with camera accessory

By JENNA ROSMAN
Special to The CJN

In 1989, a young Jewish man from Toronto made a trip to New York City with an idea of marketing a faxable greeting card.

On his first day in town, he walked into a building on Fifth Avenue that was a hub of the greeting card industry and knocked on many doors until he found a company that liked his idea and agreed to use it.

"I then knocked on doors of the press. I went to the Associated Press and Reuters and… they wrote about it," said Wayne Fromm. "I actually had a story written about me that went worldwide about how I had created the world's first faxable greeting card, and that my mother was the first one to receive one on Mother's Day."

It sounds like a fairy tale, but it's really how Fromm made a name for himself in the commercial and creative world of invention.

Some 17 years and 50 consumer products later, Fromm is now sitting back and watching the Quik Pod – a pole that attaches to a camera or video camera so that you can take pictures of yourself – fly off the shelves.

Wayne Fromm with his Quik Pod

"[The Quik Pod has] got multi-purposes. Let's say you're at a parade or a concert, you can shoot overhead by extending [your camera] in the air above peoples' heads. You can use it for self-portraiture or for an extended arm," said Fromm.

"You're able to star in your own videos and photographs for the first time without having to ask strangers for assistance."

Fromm boasts of the Quik Pod being lightweight and "not weighing more than a pair of sunglasses [and coming] with a case the size of a case for a pair of sunglasses."

After four years of back-and-forth trips from Toronto to Hong Kong, the finished product has created a stir all over the world, not just in Canada.

"Blacks and Henry's carries it here in Canada, and we've just had a re-order because they've sold out," he said.

"They are selling them all over the world. We've received orders for more than we have in the marketplace. We're getting re-orders from South Korea, from the Philippines, the United Kingdom and Australia."

Fromm came up with the idea for the Quik Pod while eating at a restaurant with his daughter, Sage, now 18.

"The table [we were sitting at] was shaky. I was trying to take a picture of the two of us… So I had to put the camera in front of us and I had to put some sugar packets underneath in order to level the camera, but you're still looking down, so your face is a little distorted."

Months later, on a vacation to Florence, Italy, Fromm became sure that his idea would be a hit.

"We were on the bridge there at the Ponte Vecchio. It was very busy, so even if you asked a stranger to take a picture, there were hundreds of people walking between you and the camera," he said.

"Now, with the Quik Pod, people go around you because they can't walk between you and the camera [that you are holding with the Quik Pod]. You can be anywhere in the world and take your own picture."

Fromm also invented Disney's Beauty and the Beast Magic Talking Mirror in 1991. When a child touched a button on the now discontinued hand-held talking mirror, characters from the movie *Beauty and the Beast* appeared in the mirror and spoke.

Fromm credits the mirror for bringing him into the world of entertainment.

"I read the script and worked with Angela Lansbury, who was the voice of Mrs. Potts, and Jerry Orbach, who was Lumiere. It was just fun to work with all of the characters and get that product out there," he said.

Other products invented by Fromm include the Nesquik Magic Milkshake Maker, the Crayola Sketch-A-Lot and the Crayola Doodle Mover.

While making his name as an inventor, Fromm was also running his wildly successful arcade centres, Video Invasion, the last of which closed in 2002.

"Video Invasion was really the place to go," said Fromm of the business, which opened in 1980. "Video gaming went home… and onto the Internet, so the game centres per se transformed into Internet cafes, but it's not as mainstream as it was in the 80s and 90s," he said.

In 2000, Fromm masterminded the now defunct pop act, B2Krazy, which was put together to help sell a toy called Crazy Bones, which he co-marketed.

"Crazy Bones was the only product that I marketed in my life that I did not invent, but I had a lot of fun with it, and I'm very proud of what we did with Crazy Bones," he said.

B2Krazy was a four-piece top-40 pop act who became famous for such singles as *Dream About You*, which was featured in the popular TV series *Degrassi: The Next Generation* and *Something To Say*.

"I lost control over [the band] because I was just involved in other things at the time, and it kind of petered out, but we had a couple of songs on pretty high rotations," he said. "We had music videos and it really whetted my appetite for the whole [music] industry."

In 2008, Fromm will release what he hopes will be his his next hit product geared toward children: Komikai are comic books the size of postage stamps that have to be read with a magnifying glass. They come with their own little plastic cases of the same size.

"Kids will put these little comic books in the cases and throw them against the wall and try to collect them and trade them, like trading cards," he said.

Canadian songwriters Dan Hill (who wrote the smash hit *Sometimes When We Touch* in 1978) and up-and-coming talent Brett Kruger have already written a theme song for the product.

For more information on Wayne Fromm and his inventions, visit www.Frommworks.com.

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CHALLAH MAKERS: Grade 1 students Hannah Bernstein, left, and Sophie Dawang help each other learn how to braid challah dough at the Downtown Jewish Community School.

Schechter schools may revise admissions policy

By FRANCES KRAFT
Staff Reporter

The Conservative movement's 76 Solomon Schechter day schools are considering a more flexible admissions policy for children who aren't Jewish according to Jewish law.

Currently, such children – who mostly have Jewish fathers and non-Jewish mothers – are admitted provided the students agree to convert within one year. But at the national convention of the Solomon Schechter Day School Association, which took place last month in Boca Raton, Fla., delegates considered a draft that would extend that time limit.

A draft proposal would remove the one-year deadline, but the child would still be expected to convert before bar or bat mitzvah age. Time frames would be set by individual schools.

Rabbi Shimshon Hamerman, principal of the Solomon Schechter Academy in Montreal, told *The CJN* in a phone interview that the school's official policy is to admit students who are "Jews according to Conservative [halachic] standards."

However, in actual practice, the school, which has almost 800 students from pre-kindergarten (junior kindergarten) to Grade 6, will admit non-halachically Jewish students "as long as the family is engaged in a program where they will become Jewish."

If a non-halachically Jewish child "appears to be genuinely interested," he added, "our task is to bring them close to Judaism rather than turn them away."

The incidence of such requests has increased, he said, but "we're still talking about one or two a year, not dozens and dozens."

Lucy Cohen, head of school at United Synagogue Day School in Toronto – the only other day school in Canada affiliated with the Conservative movement – did not return phone messages, but in an e-mail statement, she said the United Synagogue of Conservative Judaism "is going through a lot of delineations in the wake of recent decisions, and the impact on Solomon Schechter schools has not yet been discussed."

The Schechter school association's board of directors will discuss feedback on the issue from convention delegates, said Elaine Cohen, national consultant to the Solomon Schechter schools.

Rabbi Jerome Epstein, executive vice-president of the United Synagogue of Conservative Judaism, reaffirmed the movement's support for marriage between two Jews, and conversion of the non-Jewish spouse in the case of intermarriage.

With files from JTA

MAKING MUFFINS: Student council members at United Synagogue Day School's Bathurst campus mix up tasty batter for their weekly sale of muffins to fellow students. Proceeds raised by these Grade 5 entrepreneurs are donated to various charities selected by the students. Bakers from left are Morgan Anisman, Jared Cohen, Yael Matlow and Lainie Yallen.

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Torontonians witness Polish cemetery reclamation

By ANDY LEVY-AJZENKOPF
Staff Reporter

Susie Kaplan remembers Monday Oct. 23, 2006, as one of the most bittersweet days of her life.

That day, the 58-year-old Toronto native stood at the historic rededication ceremony for the Jewish cemetery in Ivansk, Poland.

It's where her grandmother is buried, along with an unknown number of other Ivansker Jews killed by the Nazis more than 64 years ago.

"It was a very special, emotional day," she said. "When we got there we saw TV reporters, local personalities, a Polish ambassador… and the townspeople came out to walk with us as we marched towards the cemetery."

Kaplan, her sister Evy Eisenberg and 45 other Ivansk Jews' descendants from Canada, America and Israel, took part in an eight-day trip to Poland organized by retired Pennsylvania pathologist Norton Taichman, who himself is the progeny of Ivanskers.

Taichman, 70, founded the Ivansk Project in 2001 to learn more about the history of the area's Jews and eventually to raise funds to reclaim their cemetery.

The project culminated in last October's trip and ceremony.

The group visited the Warsaw monument, as well as Treblinka and Auschwitz, among other sites.

Thanks to maps procured by Taichman, Kaplan and others were also able to pinpoint where their families' dwellings used to be in Ivansk.

"It was so emotional," she said. "My sister and I just cried and cried on the spot where my father's house once stood."

Susie Kaplan , left, and sister Evy Eisenberg stand next to the Ivansk stone memorial on the Treblinka grounds.

The Ivansk shtetl, known as Iwaniska to modern-day Poles, had a prewar Jewish population that numbered in the thousands.

In the evening of Oct. 13, 1942, upon hearing that the Nazis had overrun a neighbouring town, Ivansk's Jews obtained a permit to conduct a sombre burial for their Torah scrolls to protect them from Nazi defilement.

According to witnesses, the town's rabbi proclaimed that Ivansker survivors should come back, exhume the scrolls and reclaim the town.

The next day, the Nazis swarmed Ivansk, executed dozens of Jews and forced the rest onto trains bound for Treblinka, where most perished.

Upon learning this story and visiting the town for the first time in 1996, Taichman, whose father was born in Ivansk, took up the cause.

Writing to *The CJN* via e-mail, Taichman stated, "For me, this forgotten, violated and abandoned graveyard became a universal symbol for what happened to our people during the course of European history," he wrote. "This desecrated ground became the driving force for me to try to pay homage to my ancestors."

Taichman set up an account with the *Fundacja Ochrony Dziedzictwa Zydowskiego* (FODZ), the Polish Foundation for Preservation of Jewish Heritage, and used the group as an intermediary to pay Polish contractors for work on the cemetery.

The project also relied on the expertise of the Poland Jewish Cemetery Restoration Project (PJCRP), a non-profit U.S. foundation based in Buffalo, N.Y.

While visiting Ivansk on numerous occasions since 2001, Taichman oversaw construction of a wall around the cemetery, as well as the grooming of its grounds, the erection of a monument, the placement of a memorial plaque and the recovery of numerous tombstones.

But the Torah scrolls were never found.

According to Taichman's research, the scrolls were dug up by locals and the leather used to make shoes.

As a further insult, most of the tombstones were used in the foundations of new buildings and are thus lost forever.

The cemetery itself was protected over the past decades as a heritage site by Polish law – the only reason it, too, was not converted for other uses.

Though he worked obsessively to see the project to its completion, Taichman took ill just prior to the October trip and never made it to the dedication.

Kaplan said her experiences on the trip left her both relieved and angry.

In Ivansk, she encountered an elderly man who remembered her grandfather and regaled her with stories about him.

It had a profound effect on her.

"I never called my father's father 'grandfather,' but now I can say it. Now I know he was a real person," she said.

But it was also very difficult being around the Poles, she said. "You walk around and look at them and you're suspicious of all of them."

Kaplan suggested that Jews pause to think before returning to Poland for sentimental visits.

"[Polish interest in Jewish history] is all about money and tourism," Kaplan said. "There is a strange phenomenon happening in Poland now. There is a Jewish revival, but without Jews."

Still, having experienced the rededication of the cemetery and after visiting her father's town, Kaplan managed to retain some fondness for Poland.

"There are a lot of Poles who are very sympathetic [to Jews]," she said.

And from what one of her knowledgeable guides told her, there may be a reason for that.

"He knew a lot about the history of Polish Jewry," Kaplan said. "We asked him if he was Jewish. He said, 'I'm not. But if you scratch the skin of any Pole, you'll find Jewish blood.'"

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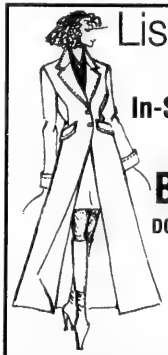
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Wills and estates lawyers preach family unity

By ANDY LEVY-AJZENKOPF
Staff Reporter

There are more wars coming.

They won't involve tanks or guns, or take place in distant theatres of war.

Instead, they'll be fought on a battlefield that can't be mapped, cleansed or forgotten, because these wars will be waged within your family.

Les Kotzer

According to many legal experts, some of the ugliest fights in our community today are a result of family infighting over estates and inheritances.

Jordan Atin, associate counsel with Hull & Hull LLP in Toronto, is disturbed by the growth in his industry.

"When I started here eight years ago, we were just two lawyers. Now we're at 16. The whole area is exploding," Atin said.

Imagine taking your sister or brother as a symbolic hostage or human shield.

Picture twisting your parent's last wishes into verbal ammunition to lay emotional waste to their children and grandchildren.

Think it can't happen to you? Think again, say the experts.

"I've seen [situations] where families no longer attend the same shivahs together," said Les Kotzer, a Toronto wills and inheritances lawyer.

That's why he co-authored two books on the subject, *The Family Fight: Planning to Avoid It* and *The Family War: Winning the Inheritance Battle.*

"A funny thing happens [to families] when both parents die. It's like the referee is gone," said Atin, one of Kotzer's co-authors.

And as the baby boom generation continues to deal with its collective mortality, estates and inheritance professionals are continually being thrust into inheritance battles that wills lawyers believe can be avoided.

Fred and Richard Levitt, a father-and-son estates law team with Levitt, Lightman, Dewar & Graham in Toronto, see the problem daily.

"There's more [fighting] now, because there is more money involved. As a result of that, greed takes over," Fred said.

One of the best ways to pre-empt fights is to make sure a will is in good working order.

"I've seen a lot of really ugly stuff," Richard said. "If parents can make their intentions clear before they die, and settle everything with their beneficiaries, that's best."

But inheritance wars aren't always about money. Often, sentimental items are the ones that cause the most anguish.

"Parents shouldn't assume there is goodwill among their children," Kotzer said. "Because after they are gone, how do children divide up a wedding ring, or a treasured picture?"

A classic situation is when the "favoured" child becomes executor and siblings use the scenario to vent years of resentment at them by contesting the will, Atin said.

That's why deciding on an executor is crucial.

Barry Fish, of Fish & Associates and another of Kotzer's co-authors, has worked as an executor's lawyer for 33 years.

Fish advises families to use an independent executor if none is specified in a will.

"People don't realize that executors have serious obligations and can be sued for damages if beneficiaries so choose," he said.

But if you are made an executor of a family estate, keep your cool, he advised. It could help protect you against future claims about your behaviour.

"The more unreasonable your family, the more reasonable you should be," Fish said.

Kotzer laments what he sees as the increasing deterioration of family bonds because of estate wars.

He recalled how one client recently informed him that her sisters were all now "dead to her," while another insisted on calling his brother "my mother's other child."

All this was due to greed and vitriolic attacks over inheritances.

"It's a tragedy," Kotzer said. "And it can be avoided or minimized in many cases, with the right discussion."

Richard Levitt sees the same family breakdowns.

"I just had two sisters come in. Their parents left everything to their brothers because they [had] an 'old school' mentality," Richard said. "They assumed the brothers would divvy up the inheritance, but the [sisters] were out of luck and deeply resentful."

Kotzer suggests that siblings and extended family consider where their support will come from in the future if they alienate their kin in an estate battle.

"What will happen to them in 30 years from now if they become sick?" he asked. "They won't have that loving support at their bedside."

All the more reason for families to get talking about their inheritances now.

"Families [should] be able to go to the same simchahs together [instead of] creating an enemy of their sibling," Kotzer said. "That's the horror that I'm witnessing. Don't let this happen to you."

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VENDOR INQUIRIES WELCOME

Journalist omits facts about Israel in CBC interview

On CBC Radio's The Current (Dec. 19) host Anna Maria Tremonti interviewed Robert Fisk, the Beirut-based Middle East correspondent for Britain's *The Independent* newspaper, about developments in the Middle East over the past year.

Fisk, well-known for his persistent criticism of Israel, likes to argue, as in his recent book, *The Great War for Civilization: The Conquest of the Middle East*, that he is also critical of Arab regimes.

That is true, to a point.

But his real animus is most often directed at Israel, where he can also be highly selective and even loose with the facts.

Fisk praised former U.S. President Jimmy Carter's recent book, *Palestine: Peace Not Apartheid*, which has been criticized by many Mideast experts (but not, so far, on the CBC) for its extreme one-sidedness against Israel.

Fisk's obsession with Israel showed up when he spoke about the Turkish genocide of the Armenians during World War I.

Tremonti: "Why is this [recognition of the Armenian genocide] so important now?"

Fisk: "Because if we don't acknowledge the sins of history, we will never live together. You know, the Jewish Holocaust was an immense crime against the Jews, but it was also a crime against humanity. The reason why acknowledgement of the Jewish Holocaust is important is that they were human beings like you and me, not because they were this group or that group. And that is the same for the Armenians… Remember, the whole Armenian community was driven out of Turkey…"

And Fisk used this reference to segue back to his familiar starting point – Israel.

Fisk: "Well, look, you have the same thing with the Palestinians on a much smaller scale. 750,000 Palestinians were driven out of that part of Palestine that became Israel in '48. I think we all know that they will not go back. The 'right of return' for these people, which is enshrined in General Assembly Resolution 191 [sic] which tells them that they can go back to their homes; they're not going to go back because if they did there'd be no more State of Israel. But I think there will have to be at some point in history an acknowledgement by the Israelis, 'Yes, we threw them out.' The line at the moment is that they all left of their own accord because the Arab leaders said 'Get out of your homes until we drive the Jews into the sea.'"

Tremonti: "This is a real point of contention."

Fisk: "It's not a point of contention… Israeli scholars have categorically proved themselves… that no such calls were made to the Arab population. They left because there were massacres like at Deir Yassin by various guerrilla groups…"

According to Reports
By PAUL MICHAELS

History, Fisk insists, "will have to be addressed there and done fairly."

The problem is that Fisk's account of Israeli-Palestinian history is anything but fair. It is highly selective and consistently casts Israel in a negative light as a brutal, callous aggressor.

A few essential facts that Fisk conveniently omitted:

- Tens of thousands of Palestinians did leave pre-state Israel of their own volition. They left to escape the fighting begun by their own people who violently rejected the November 1947 UN partition resolution of Palestine – a partition plan accepted by the Jews.
- The invasion of Israel by five Arab armies in May 1948 was the main factor causing hundreds of thousands of Palestinians to flee. True, in some places like Ramle and Lod, where the fighting was intense, local Israeli commanders did expel Arabs; but in others, like Haifa, Arabs were urged to stay.
- UN General Assembly Resolution 194 (not 191, as Fisk states) deals with the issue of refugees in one small paragraph. Nowhere does it mention a "right of return" nor does it "enshrine" such a right. Indeed, the word "right" never appears. The resolution states only that those wishing to return should be "permitted" to do so if they are willing to live in peace or accept compensation. But when 194 was passed in December 1948, the Arabs were engaged in a war to destroy the nascent Jewish state.
- Approximately 800,000 Jews were made refugees from Arab lands in the years immediately following Israel's creation. What of their rights?

Rachel Corrie play cancelled

By SHERI SHEFA
Staff Reporter

My Name Is Rachel Corrie, the controversial play about an American activist who was killed in 2003 when she stepped in front of an Israeli bulldozer, will not be brought to Toronto stages.

Martin Bragg, the artistic producer of CanStage, told *The CJN* in November that after reading the script, he decided to pursue the rights to bring the play to the Toronto-based theatre company for the 2007-08 season.

The play, which is based on Corrie's e-mails, letters and journal entries, is about a 23-year-old woman from Olympia, Wash., who travelled to Rafah in the Gaza Strip as a member of the pro-Palestinian International Solidarity Movement.

Bragg said that despite the controversial way in which Corrie died, the play is not anti-Israeli propaganda, but a portrayal of an extraordinary woman's journey.

But according to the *Toronto Star*, after having seen the play in New York at the off-Broadway Minetta Lane Theatre before the run ended ahead of schedule last month, Bragg said that the play "didn't seem as powerful on stage as it did on the page."

The play, which was co-edited by the *Guardian*'s features editor Katherine Viner and co-edited and directed by British actor Alan Rickman, who played Severus Snape in the Harry Potter series, had two sold-out runs in London at the Royal Court Theatre in 2005, and one at the Minetta Lane Theatre.

The theatre acquired the rights after James Nicola, the artistic director of the New York Theatre Workshop, postponed the production, which was eventually cancelled, reportedly because of pressure from Jewish groups who felt the play was anti-Israel and anti-Semitic.

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Kindly submit your résumés and references to: btpresident@yahoo.ca.

All information received shall be held in strict confidence.

Jewish Family and Child Service thanks you for lighting up Chanukah

Your support of our community Chanukah campaign, *Drive for Dreidels*, brought joy to hundreds of disadvantaged Jewish children and we are grateful.

A special thank you to our *Drive for Dreidels* partners, National Council of Jewish Women of Canada, Toronto Section, and the Cooper/Shear family.

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FASHION SHOW:

The Zareinu Educational Centre's fashion show wowed more than 600 women who attended the recent fundraiser for the school. Models from several Toronto day schools participated, including Zareinu students who wore fashions from the retailers Growing Pains and Higher Ground for Kids. Seen in top photo are event co-chairs, from left, Stacy Markin, Robin Shugar-Hershkop, and Renee Rosenzweig. A highlight of the show was 11-year-old Zareinu student Shayna Markin's walk down the runway, bottom photo, with her seven-year-old twin siblings, Kayla, left, and Joshua, right. More than $140,000 was raised. For information about Zareinu, a school for special needs children, contact Randy Spiegel at 416-787-8278 or randy@zareinu.org. [*Mani Melnick photos*]

The Canadian Jewish news

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel tov Dayna & Jesse on your engagement. Delighted parents Barbara & Saul Henechowicz, Sandy & David Bleeman. Proud grandmothers Nina Henechowicz, Helen Bleeman.

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Happy 10th birthday, Sargis! Love Mom, Dad and Zav.

David, Ayala and Sammy Socol announce the birth of Eliana on Oct. 15 in California. Grandparents Verna Erez, Elaine & Harvey Socol, great-grandfather Albert Socol.

Mazel tov Orly Tanentzap & Joshua Geller on your recent wedding. Love and best wishes from your family and friends.

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less.
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What's New

By REBECCA NADLER

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What's New deadlines: Monday, Jan. 8, is the deadline for the Jan. 18 issue and Monday, Jan. 15, is the deadline for the Jan. 25 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Saturday, Jan. 6

ISRAEL: A FREE NATION

Temple Har Zion hosts a Shabbaton with **Yael Seliger** on "Israel: To Be or Not to Be a Free Nation," an exploration of whether Jews who were liberated from slavery in Egypt will ever be able to live as free people in the Promised Land. 9:15 a.m.-2 p.m. Call 905-889-2252, ext. 5, for details.

Sunday, Jan. 7

SWEAT FOR ISRAEL

Westmount Community Shul holds "Sweat for Israel," an aerobathon to raise money for Safed, Israel. This fundraiser for women includes fitness instructors and prizes. For information and registration, call 905-482-9488 or visit www.westmountroutes.com.

A HEALING SERVICE

The Toronto Healing Project offers a healing service with **Rabbi Reuven Tradburks** and **Yehudit (Judy) Shier Weisberg**. 3-4 p.m. at Lipa Green, Room 421, 4600 Bathurst St. Wheelchair access. 416-944-3359.

Monday, Jan. 8

LEARN HEBREW

Chabad of Danforth Beaches offers an opportunity to learn to read Hebrew in five bi-weekly lessons beginning tonight. 7-8:15 p.m. at Community Centre 55, 97 Main St. For information, contact **Rabbi Sholom Lezell**, 416.809-1365 or chabadbeaches@aol.com.

Tuesday, Jan. 9

LONDON LUNCH & LEARN

Join Temple Israel of London for Lunch and Learn, 12:15-1:30 p.m. This week's program is "The Poetry of Zelda." Bring a lunch. Coffee, tea and dessert served. 519-858-4400.

COLLEGE ST. MEMORIES

Shaarei Shomayim Congregation presents **Reuben (Rube) Rosenblatt** chronicling "My Mother and Me and College Street," a collection of humorous and sentimental short stories. 8 p.m. Non-members $2. 416-789-3213.

Wednesday, Jan. 10

JEWS OF JAMAICA

Beth Tzedec Library hosts a lecture/slide presentation exploring the history of the Jews of Jamaica with **Anthony Alberga**, co-author of the book *The Island of One People*. 1:30 p.m. Free. 416-781-3511.

FIGHTING MISSIONARIES

Acquire the essential knowledge to effectively respond to those who challenge your Jewish beliefs at the "Counter-Missionary Survival Seminar," a six-week program with **Rabbi Michael Skobac** beginning tonight. 8 p.m. at the Sephardic Kehila Centre. Free. For registration and information, call Jews For Judaism, 905-761-0040.

Other News

SISTERHOOD SHABBAT

Join Beth David Sisterhood for Sisterhood Shabbat, Saturday, Jan. 13, 9 a.m. for services led by sisterhood members with a d'var Torah and after-lunch speech by **Susan Jackson**, executive director of UJA Federation's Latner Centre for Jewish Knowledge and Heritage. Pre-paid luncheon immediately following services $10. Reserve by Jan. 5. Call 416-633-5500, **Annette** 416-635-8910, **Ruth** 905-771-1893 or e-mail sisterhood@bethdavid.com.

DO YOU REMEMBER?

Lodzer Centre Congregation presents **Annette Poizner** speaking on "Thanks For The Memories," Jewish wisdom on what you

Continued on page 21

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What's New

Continued from page 20

remember and what you forget. Sunday, Jan. 14, 8 p.m. Register by Jan. 11, $8. $10 at the door. 416-636-6665.

BOOKS FOR ISRAEL

Adath Israel Congregational School holds its 2nd annual "Book for Israel Project." Donate a book and a buck – bring new and used English language books in good condition to the synagogue office with a dollar to defray the shipping costs to Israel. Drop off books Jan. 14-28. 416-636-4199.

SPOUSAL SUPPORT GROUP

Circle of Care begins a "Family Caregiver Spousal Support Group," an eight-week group for spouses of people with dementia or Alzheimer's disease. Issues addressed include the caregiving relationship, the role of the caregiver and its challenges, changes in the care recipient and coping strategies for adapting to the new family reality. Begins Wednesday, Jan. 17. For information, call **Joe Durand**, 416-635-2860, ext. 472.

TZEDAKAH EXAMINED

Mekorot offers a four-week course that explores the meaning and laws of tzedakah, its biblical and legal sources and the obligation to give charity, with **Rifka Sonenberg**. Thursdays, Jan. 18-Feb. 8, 9:45-11 a.m. 208 Coldstream Ave., $55. 416-877-2050 or www.mekorot.ca.

LEARN HEBREW

The Canadian Zionist Federation offers Hebrew Language Studies with **Gila Leaman** once a week for 10 weeks, or join the 45-minute Lunch 'N Learn program. To register, call 416-633-3988 or e-mail czf@jazo.org.il.

Keren Hatarbut Institute offers Hebrew language classes for adults, teenagers and preteens at beginner, intermediate and advanced levels. Beginners will speak, write and read Hebrew in 14 sessions. Classes are offered in the morning and evening beginning in January. 788 Marlee Ave. For registration, call **Joseph Klinger**, 416-787-0197.

TORAH IN TORONTO

United Synagogue of Conservative Judaism, Canadian region, and The Rabbinical Assembly, Ontario region host "Torah in Toronto," an evening of learning with Jewish Theological Seminary chancellor-elect **Arnold Eisen** on "The Jewish Theological Seminary and the Conservative Movement: Its Vision and Place in North America," followed by sessions with **Rabbi David Bauman** on "Theology of the Ma'ariv Service: Will the Real God Please Stand Up," **Rabbi Martin Berman** on "Choreography of the Siddur," **Rabbi David Eligberg** on "Images of God in the Amidah," **Rabbi Howard Morrison** on "Comparing the First Paragraph of the Amidah in Conservative Jewish Liturgy," **Rabbi Philip Scheim** on "Prayer as Protest," and **Rabbi Roy Tanenbaum** on "Love and Law in the Siddur." Saturday, Jan. 20, registration, 6:45 p.m., program 7:15 p.m. at Beth Tikvah Synagogue. $18, $15 before Jan.10, Koach and USY students free. Register at 416-667-1717, fax 416-667-1881 or e-mail canadian@uscj.org.

NCJW SCHOLARSHIPS

National Council of Jewish Women of Canada, Toronto section, offers the Helen Weisbrad Memorial Scholarship and the National Council York Mills Study Branch Scholarship providing financial assistance to enable high school graduates to attend first year at any accredited university. To inquire about eligibility and for information, call 416-633-5100. Deadline for applications July15, 2007.

NEW TO TORONTO?

If you are new to the GTA or know someone who is, make the move a little easier. Shalom Toronto welcomes new residents to our Jewish community with a warm greeting and a gift basket. Call 416-635-5600 or e-mail jinfo@ujafed.org.

DOMESTIC ABUSE

Domestic abuse in the Jewish community is often considered a taboo subject, but it does exist and we all have a responsibility to learn more about it. Trained speakers are available for your group at no charge. Call Jewish Women International, 416-630-9313.

AMPUTEE SUPPORT

Chazak V'ematz is an outreach support group to help Jewish amputees adust to life. Call **Ruth**, 416-783-3717.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. www.jiastoronto.org. To register, volunteer, or for more information on these programs call 416-630-6481.

Conversation Cafe: Newcomers to Canada practise speaking English in a casual, friendly environment with JIAS volunteers. Interested participants or volunteers should call **Joanna**, ext. 30.

Youth Groups: Programs for newcomer children and teens. Both Canadians and newcomers get community service hours for participation in our teen group. For information, call **Jodi**, ext. 28.

JUMPStart: If you have a networking or job opportunity in the skilled labour market for a newcomer, connect to our JUMPStart program by calling **Elisa**, ext. 24.

Family-to-Family: Welcome newcomer families and provide informal advice and orientation to our community. To participate, call **Joanna**, ext. 30.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information or registration at 416-638-7800, www.jfandcs.com, or call **Shawna**, ext. 215.

Saying I Do Again: Keeping Your Couple Relationship Alive. A two-hour workshop for couples explores how the couple relationship changes over time in the areas of communication, intimacy and romance. Tuesday, Jan. 16, at The Family Resource Centre in The Promenade Mall 7-9 p.m. Pre-registration required. Call **Fran Chodack**, 905-882-8509.

How To Talk With Your Ex. A two-session workshop to help individuals learn effective communication and listening skills to better deal with their ex-spouse and issues around parenting and the children. Tuesday, Jan. 23, at The Promenade Mall, #313, 6:30-8:30 p.m.

FOR SENIORS

Beth Tzedec Congregation Haverim Program presents a talk and video with **Gordon Bean** on "The Music of **Jerry Herman**: *Hello Dolly*, *Mame*, *Milk and Honey*." Monday, Jan. 8, 1:30 p.m. $2. 416-781-3511.

Earl Bales Seniors In The Club House In The Park. Sunday Dance, Jan. 7: Casino Rama, Wednesday, Jan. 17; Mah-jong, Tuesdays, 10 a.m.-1 p.m.; Bridge, Thursdays, 12:30-3 p.m. Scrabble players wanted. Call Monday-Thursday, 9 a.m.-1 p.m. 416-395-7881.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

"American History as Mythology, Part 1," with **Syd Soban**, Tuesday, Jan. 9. 10 a.m. Members $2, non-members $4.

"Computer Boot Camp" mini-course for first-time users. Jan. 10-Feb. 7, 2-4 p.m. Members $27.50, non-members $42.50.

"Everything You Need to Know About Dentures," a lecture with **Cindy Rotman**, Thursday, Jan. 11, 1:30 p.m. Free.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Torah Study group meets Sundays, 10:30-11:30 a.m. Call 2297 for information.

New fitness session begins Monday, Jan. 8, and runs through April 2007.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Learn Hebrew: Parents, grandparents and caregivers who want to learn Hebrew together with your child can join an interactive Hebrew program to learn basic Hebrew through music, art and play. Class designed for children 3-5 with an adult begins in January. Call ext. 390 for information.

Register now for the "Babysitter's Course," Sunday, Jan. 7, 9:30 a.m.–4 p.m. For information and registration, call ext. 235.

New Media Centre offers courses including "Toyin Around" for 6-10 years old. Learn how to make your own video/DVD with sound effects, voice-overs and music. Sundays, Jan.14-Feb. 25, 10:30-11:30 a.m. $100. "Digital Pranks Photography" for 10-14 yers old, Sundays, Jan. 14-Feb. 25, 1-2:15 pm. $145. To register, call ext. 235.

"Kids Cooking Class" for ages 4-6. Ever tried making Alligator Pie or Stone Soup? These delicious stories are the recipe for some cooking fun. Class runs 6 weeks, beginning in January. Wednesdays 4:15-5:15 at the Family Place at The Jewish Discovery Museum. To register, call ext. 235.

Winter course registration on now: Ballroom Dance, Mondays, 10:30-11:30 a.m. Latin/Ballroom Dance, Mondays, 8:15-9:15 p.m. Beginners Bridge, Tuesdays, 12:30-2:30 p.m.; Intermediate Bridge, Tuesdays, 2:30-4:40 p.m. Intermediate Mah Jong, Wednesdays, 10 a.m.-12 p.m. Beginners Mah Jong, Wednesdays, 1-3 p.m. Yoga, Thursdays, 10-11:30 a.m. Computer Classes, new session every month. To register, call ext. 235.

Join the BJCC in 2007, 25 per cent off adult/family memberships, plus 2 free personal training sessions. Call ext. 291.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

The Toronto Jewish Film Society 2007 season runs January through December 2007. Enjoy 8 Sunday film events and 8 dynamic speakers for $90. "Under-29" members for 7:30 p.m. screening only, $60. To register, contact joellem@mnjcc.org or call ext. 139.

SINGLES EVENTS WILL RETURN

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Salganov, Klara	Dec. 8/06	3 Goldfinch Crt
Slutsky, Rita	Dec. 9/06	55 Ameer Ave
Young, Abraham	Dec. 10/06	133 Torresdale Ave
Cziment, Beila	Dec. 11/06	330 Spring Gate Bl
Son, Ella	Dec. 11/06	5 Fisherville Rd
Kaplan, Eva	Dec. 11/06	166 Fisherville Rd
Reiss, Rabbi Marshall	Dec. 11/06	Private
Rosen, Lily	Dec. 12/06	73 Clanton Park Rd
Horwitz, Jeannette Brotman	Dec. 12/06	170 Red Maple Rd
Sandow, Michael	Dec. 13/06	Private
Fayer, Anna	Dec. 14/06	110 Promenade Cir
Mandelsbrot, Masza	Dec. 16/06	18 Cedarcroft Bl
Jager, Adele	Dec. 17/06	Private

BENJAMIN'S PARK MEMORIAL CHAPEL

Evan Erlick	Dec 5/06	400 Fairlawn Av
Shirley Gorman	Dec 5/06	6 Forest Ridge Dr
Dr. Igor Kuchinsky	Dec 7/06	44 Charles St W
Maurice Boyman	Dec 7/06	48 Otter Cres.
Marina Bershtadt	Dec 7/06	3036 Bathurst St
David Wilson	Dec 8/06	49 Mossgrove Trail
Lawrence Jusko	Dec 9/06	3900 Yonge St

HEDREW BASIC

Hannah Korklin	Dec 9/06	306 Finch Ave E
Esther Scherer	Dec 20/06	3690 Bathurst St
Veta Epstein	Dec 20/06	1955 Steeles Ave E

The family of the late

LEONARD LITTLE ז"ל

would like to extend our deepest appreciation to our family and friends for their support during our recent loss. Your cards, donations and shiva meals sent in Leonard's memory have been a source of comfort to us.

Mrs. Elsie Little, Reina Wayne and Arthur Little and families

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On Campus

Israeli universities face a crisis, symposium warns

By SHELDON KIRSHNER
Staff Reporter

Universities in Israel face a deepening crisis, a symposium at Haifa University warned last month.

The crisis, caused by government cutbacks and a corresponding erosion of academic independence, is so serious that Israel's system of higher education may yet disintegrate, said the organizer of the conference, Ilan Gur-Ze'ev.

The symposium, which attracted about 120 participants from Israel's seven research universities, was titled "Is Higher Education in Israel Headed for Catastrophe?"

In an interview following the conference, Gur-Ze'ev, a Haifa University professor, said the crisis has demoralized many academics and prompted some to leave the country.

One of the participants, Haifa University mathematician Yair Censor, said a consensus was reached that the crisis may well affect the nation at large.

"There is deep concern for the well-being of the State of Israel if further damage to the seven research universities is caused, and if the government does not immediately allocate funds to strengthen research and education there," he said in an interview.

Participants also concluded that government efforts to convert the university governance system into "a business-like system" will irreparably erode academic independence on the institutional and personal level, Censor reported.

"This could have dire effects on future achievements of higher education in Israel," he added.

The freedom and independence Israeli universities enjoy under a 1958 law to manage their own affairs is now threatened, Censor charged.

"The government has gradually clipped the total allocation for [universities] by more than one billion shekels over the past five years, thus severely cutting funding."

Cutbacks have led to a brain drain of many talented academics, especially scientists, he noted.

Censor attributed the current situation to a nationwide strike by professors in 1994 to protest low salaries.

As a result of the 70-day work stoppage, the government "dispersed" academic labour unions and changed the structure of universities, he said.

"The coerced restructuring continues today by virtue of the attempt to abolish academic tenure and replace it by a system of personal contracts based on differentiation between institutions, departments, disciplines and individuals."

Under a "smokescreen" that touts reform, scientific excellence and managerial flexibility, the government is destroying Israel's academic system, Censor claimed.

Gur-Ze'ev said that if current trends persist, Israeli universities will become "industrialized" and "less free, creative and humanistic-oriented."

Describing the current situation as untenable, Censor urged politicians not to interfere in university affairs and called on the government to reinstate funding to acceptable levels.

Censor and Gur-Ze'ev both agreed that Diaspora Jewry has a vital role to play.

"Jews from all over the world who cherish Israel, and particularly its scientific edge, should express their total dissatisfaction with the management of our universities to directions where we will lose our brain advantage," said Censor.

In Gur-Ze'ev's view, Jews outside Israel can be "a very helpful factor" by supporting the principle of academic autonomy, even by means of financial pressure.

"Academic freedom and intellectual creativity in universities are not only the key to Israel's techno-scientific and economic future, but also the gate to its democratic future."

Canadian academic served in Knesset

Obituary

By SHELDON KIRSHNER
Staff Reporter

Henry (Zvi) Weinberg, a former university professor and the second Canadian after Dov Joseph to serve in the Knesset, died in Jerusalem last month after a two-year battle with blood cancer. He was 71.

Henry (Zvi) Weinberg

Born in Krakow, Poland, Weinberg lived in France, Israel and the United States before settling in Canada. A graduate of Northwestern University and the University of Michigan, he taught French literature at the University of California-Irvine prior to accepting a similar position at the University of Toronto in 1970.

A Zionist and the former deputy chair of Canadian Professors for Peace in the Middle East, he was a Soviet Jewry activist from the 1960s onward.

He made aliyah in 1992.

Weinberg signed on with Natan Sharansky's now defunct Russian immigrant party, Yisrael b'Aliyah at the moment of its inception in 1995.

The party, whose mandate was to help facilitate the integration of Soviet Jews into Israeli society, won seven seats in the 1996 election, and joined former Israeli prime minister Benjamin Netanyahu's right-wing Likud coalition government.

Weinberg, who described himself as left-of-centre on Israeli political issues, served as a backbencher and as a member of several parliamentary committees.

A one-term MK, he left politics after the 1999 election, which brought to power the Labour party's Ehud Barak.

"Politics was not his cup of tea," said his son, David, the director of the Canada-Israel Committee's office in Jerusalem, in an interview. "He was a scholar. He was not a politician."

In an interview with *The CJN* in 1998, Weinberg said of politics, "It's a life of hard work and stress."

During the last decade of his life, he was active in academic and intellectual circles in Jerusalem, worked to combat anti-Semitism and travelled in Europe.

"He was absolutely happy in Israel," said David. "Israel was the fulfillment of a lifetime of public activities."

His funeral was attended by some of Israel's leading political figures.

Apart from David, he is survived by his three other children, Eli, Michael and Deena, all of whom live in Israel, and by his former wife, Harriet, who also lives in Israel.

Academic faces 'rebuke' for attending Iran conference

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Controversy that continues to swirl around Shiraz Dossa will not be resolved until sometime in January, according to the president of St. Francis Xavier University in Antigonish, N.S., where the embattled political science professor teaches.

Dossa attended a December conference in Tehran, hosted by Iranian President Mahmoud Ahmadinejad, who has called the Holocaust a "myth" and advocated that Israel be "wiped out."

Dossa presented a paper called "Liberalism, Holocaust and War Against Muslims," claiming he had academic freedom and freedom of speech on his side when he accepted the opportunity to speak to the gathering of known Holocaust deniers.

The forum drew 67 delegates from 30 countries, including such notorious anti-Semites as David Duke, American former head of the Ku Klux Klan, and Robert Faurisson, a French academic who was convicted in France for his denials of the Holocaust.

On his return to the Antigonish campus, Dossa, who has taught at St. Francis Xavier since 1988, faced scathing rebuke from many of his fellow academics and from university president Sean Riley.

Dossa claims Tehran trip was relevant to his work

After two meetings with academic officials on campus, Dossa issued a prepared e-mail message to his colleagues claiming "as a political theorist," he found the Tehran trip relevant to his work.

"The conference was unfortunately tainted by the presence of a small number of Holocaust deniers," he wrote in a two-paragraph notice, which was picked up by local and national media, "but I feel it is a mistake to boycott any academic conference because of the presence of participants whose views one finds repugnant."

On first hearing of Dossa's involvement last week, Riley forcefully called Dossa's appearance at the conference "a brutal shock to be associated in any way to that conference or to be lending it credibility. My reaction is disbelief. This is certainly not helpful to the university's reputation academically, and it's very clear the anti-Semitic nature of much of the conference is at opposites with the values St. F.X. espouses."

"To deny the horror and the tragedy of the Holocaust is something we find abhorrent," Riley told the Halifax *Chronicle Herald*. "It's a very questionable conference for anyone to be attending."

However, he later softened his stance. "I have no direct knowledge of what he said or the paper that was presented," he said in a phone interview with the *Toronto Star*. Having not yet seen the paper, Riley said, "It's his property. Essentially, it is his decision who he shares it with and how widely it is disseminated."

A letter signed by 105 faculty members declared "profound embarrassment" over Dossa's participation.

Michael Steinitz, a physics professor at St. Francis Xavier, found Dossa's participation in the conference especially offensive. Steinitz, who's Jewish, lost his grandparents and other family in the Holocaust.

"It's very hard to accept when somebody says this all didn't happen," he told the *Chronicle Herald*, "It was not a conference in which there were a few Holocaust deniers and a lot of academics. It was a conference of Holocaust deniers at which, so far as I am aware, there was only one academic, and that was Shiraz Dossa."

He added Dossa is a follower of left-wing political activist Noam Chomsky, and opposed to the policies of most western governments, and especially those of the United States and Israel.

"I've known Mr. Dossa's tendencies for several years and thought them extremely unpleasant, but I never thought that he would lend his credibility to something as awful as this," Steinitz said, "By doing that, he lends a certain amount of St. F.X.'s credibility to it and that's pretty sad."

Jewish officials across Canada expressed disappointment and anger at Dossa's appearance in Tehran.

Ed Morgan, president of Canadian Jewish Congress, said in a telephone interview from Toronto, he was shocked that a Canadian academic from a very reputable institution (St. Francis Xavier was number 1 on *Maclean's* magazine's list of undergraduate universities in 2006) would want to appear there.

Morgan, a law professor at University of Toronto, said he disagreed with this appearance. "It would be fine at a post-colonial studies conference held at a reputable university. I think he's wrong, but there is nothing wrong with doing it. But participating at President Ahmadinejad's conference sends a different message."

Morgan praised Riley's initial statement as "strong. It was powerful and we agree with it."

He stressed a professor has a right to speak as he feels, "but he also stands to be criticized, sometime heavily, for saying things that are offensive, hurtful, wrong-headed, and frankly, highly distasteful. Freedom of academic expression and speech are not a defence against mindless or hurtful content."

David Duke, left, the former head of the Ku Klux Klan, attended the Holocaust denial conference in Tehran last month.
[RNS/REUTERS photo]

Jon Goldberg, executive director of the Atlantic Jewish Council, expressed concern for the type of message Dossa was presenting to his classes.

"We have no Jewish students on campus, so can't monitor him easily. But we've heard from Prof. Steinitz and some of his students [through the *Chronicle Herald*] that he has a history of anti-western and anti-Israeli feelings."

Goldberg said he had spoken to Riley and asked if a professor was teaching something anti-Semitic, do "we have the opportunity to bring the other side to the students?"

Allen Gates, director of communications at St. Francis Xavier, was fielding all calls on the university's behalf. He was reluctant to talk but said meetings were being held between Dossa and academic officials. He did tell the media that Dossa was not representing St. Francis Xavier at the Tehran conference. "He's there as an individual. His views or opinions are his own."

As of the end of 2006, Gates and officials at the university were remaining mostly mum about the situation but expected that a statement on Dossa's status would be forthcoming.

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Montreal deli closes after 90 years

Bens' demise recalls clandestine arms meetings

By JANICE ARNOLD
Staff Reporter

MONTREAL — The announcement last month that Bens delicatessen was closing after more than 90 years brought to Eiran Harris' mind not fond memories of family Sunday lunches, but of sitting in on his father's clandestine dealings with potential arms suppliers.

Harris' father, David, was an arms procurer for the nascent state of Israel. Through 1946 and 1947, and much of 1948, Harris would meet his prospective clients at Bens, unbeknownst to its owners.

This was the old Bens, kitty-corner to its last location, at de Maisonneuve Boulevard and Metcalfe Street, and a much smaller place. Harris, who was a lad of 13 or 14 at the time, remembers there were maybe five tables, plus seats at the counter.

The elder Harris chose Bens not for the food, his son insists, but because "the noise was deafening. If you spoke in a normal voice, you could not be heard beyond your table."

But another reason was the large menu board over the counter.

The elder Harris and his "clients" used the items listed as code names for the goods they were haggling over. So a smoked meat sandwich, with fries and a pickle could have meant, say, an airplane engine, mortars and a radar set – at least, on a good day.

"Through this code that they concocted they were able to discuss what they had been able to find or had to offer," said Eiran Harris, an archivist at the Jewish Public Library. "There was a lot of bargaining. The Jewish nation was dirt-poor, so every cent that could be saved on a bullet was important."

Harris' suppliers included both Jews and non-Jews, his son said. "The good, scarce stuff – mostly surplus from World War II – came from non-Jews through the underground. The Jewish suppliers were mostly scrap-metal dealers or second-hand dealers, who happened to come across something. That it could be turned into a useable armament was not their concern."

The elder Harris was a wheeler-dealer from way back.

A Winnipeg native, he had emigrated to Palestine in the mid-1920s and became a member of the paramilitary Haganah. He was useful for missions abroad because of his knowledge of several languages, not only English, Hebrew and Yiddish, but also German and some French and Arabic.

"He quickly rose in the arms procurement field, and by 1946 was considered an expert," his son said. Harris, who died in 1967, also had success in trading with the Soviet Union ambulances for Jewish refugees from the Holocaust.

After the corn exchange failed in Manitoba, David Harris went to Chicago to deal in the larger commodities market, but it also soon collapsed, foreshadowing the stock market crash of 1929.

"He went broke betting on pork bellies and soybeans, so he decided to try his luck in the land of Israel," his son said.

"How did my penniless father make it to Palestine? Well, he called the FBI and told them there was an alien holed up in a certain rooming house. Then he went to that rooming house and waited for the agents to arrive.

"When they found him and asked for his papers, he blabbered in a mixture of Hebrew, Yiddish and broken English that, yes, it was true he had no visa or whatever, and they promptly deported him – at the U.S. government's expense."

Incidentally, Harris, who has been researching the history of smoked meat in Montreal, points out that Bens never had an apostrophe in its name.

The lack of punctuation had nothing to do with Quebec's language law and perhaps everything to do with the Kravitz family's foresight – the family, which owned the deli, never had to change the huge sign that has heralded the location they moved to in 1950, some 27 years before Bill 101 was passed in 1977, mandating the predominance of French on commercial signs.

שישאר פ'נ'נ

גידי קורן וחברים

אלימות במגרשים

פרק א: במשחק צמרת בין הפועל תל אביב ובית"ר ירושלים נזרק מיצית הפועל תל אביב רימון הלם למגרש. על המגרש נפצע מהרימון דוקא יוסי אבקסיס, כוכב הפועל.

פרק ב: אוהדי הפועל התנצלו בפני אבקסיס, כי הכוונה לא היתה אליו אלא לכוכב ירושלים שמעון, ש"בגד" ועבר מתל אביב לירושלים.....

פרק ג: יוסי אבקסיס מקבל את התנצלות האוהדים .....

פרק ד: המשטרה מזהה, לפי המספר הסידורי שעל הרימון, את הזורק-לא פחות ולא יותר- סדן בהנדסה קרבית.

אז מה היה לנו כאן? קודם כל קצין צה"ל שמביא רימון הלם למשחק כדורגל וזורק אותו כדי לפגוע באדם אחר.

שנית: אוהדים שמתנצלים, כי סך הכל התכוונו לטוב-ענו לפגוע באיש רע מירושלים-אבל פגעו באיש שלהם.

ושלישית: אבקסיס מקבל את ההתנצלות, כי הוא בטח מבין שהאוהדים התכוונו לטוב.

איך שלא מסתכלים על זה-סיפור מזעזע ומבחיל. יהודים מתנהגים כמו חיות. וגרוע מזה-יש בהתנהגות הזאת ארגוניזציה ושחצנות של החזק, איש הכוח. וזה שקצין צה"ל מגלה סף גרוי כל כך נמוך הופך את הסיפור לסופר מזעזע בעיני. סימפטום חמור לרמת האלימות בחברה הישראלית של היום. אבל שישאר בינינו.

פֶּרֶס-וכרונות קנדה

בשנת 1951 הגיע שמעון פרס בן ה -29 לקנדה כדי לנסות לקנות שלושים תותחים שהוצעו למכירה בשני מיליון דולאר. הוא פנה לסמואל ברונפמן המנהטריאלי העופיע במשרדו ללא הודעה מראש. ברונפמן שמע את המחיר והחליט שהוא גבוה מדי. בנסיעה בסופת שלג לארטווה שכנע ברונפמן את השר סידי.האו הכל- יכול להוריד את המחיר למיליון אחד. בדרכם חזרה למונטריאול שאל ברונפמן את פרס אם יש לו מיליון דולאר. ענה לו פרס בשלילה וכששאל אותו ברונפמן מניין יקח את הכסף ענה לו פרס "ממך"....

כשהתאושש מן השוק הזמין ברונפמן לביתו שבעים ממנהיגי הקהילה לאותו ערב. לפני אותה מסיבה הביט ברונפמן בחמלה בפרס שהגיע ישר מהקיבוץ ואמר לו: " אתה לא יכול להופיע לפני עשירי מונטריאול בגרביים כאלה....." וכך זכה פרס בתותחים וגם בגרביים. זוכרים את שירה של להקת הנח"ל "תותחים במקום גרביים"!

דברים בשם אומרם

מיכאל הנדלזלץ הקדיש את מדורו בעיתון הארץ לתגיבים, ובין השאר לחברת לאקוסטו שהסמל שלה הוא התנין המפורסם. הנדלזלץ סיפר על ישראלי שמבקר בסאפארי ודואה תנין בולע טייל ישראלי. משתומם הישראלי ואומר:

"אה,לא ידעתי שלאקוסטו עושים גם שקי שינה!..."

ובידיעות אחרונות כותב יגאל וולט, על חוויותיו כישראלי שחזר ארצה אחרי שהות ארוכה בטורונטו:

"לפני ארבע שנים עזבתי את קנדה המושלגת וחזרתי לישראל. לא מעט אנשים הרימו גבה כשנתקלו בילד התמים שהחליט להשאיר מאחור את טורונטו הרגועה לטובת מדינה שבה אוטובוסים מתפוצצים הם עניין של שיגרה.....הזהירו אותי מהמפגש עם הישראלי המכוער והגס, זה שכבר מזמן השתלט על כל חלקה טובה...ואכן הם בהחלט קיימים, אבל על כל אחד כזה מתברר שיש עשרה אנשים טובים, חמים ואכפתיים. כמו בפעם ההיא שקניתי כרטיס ברכה לחתונה ברגע האחרון ופתאום גיליתי ששכחתי את הארנק והמוכרת רק חייכה ואמרה"עזוב, תשלם מחר". ואני התבלבלתי לרגע כי בקנדה אין מחר".

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Winnipeg groups to help seniors in their homes

By REBECA KUROPATWA
Special to The CJN

WINNIPEG — B'nai Brith Youth Organization (BBYO), Jewish Child and Family Services, and Certified Safety Checkers are coming together to improve the quality of life and the safety and security of Jewish seniors in their own homes.

Einat Paz-Keynan of JCFS, left, and Danial Sprintz of BBYO [Rebeca Kuropatwa photo]

"Seniors are too often isolated from the rest of society and have no people coming to visit them," said Einat Paz-Keynan of Winnipeg's Jewish Child and Family Services (JCFS).

"The idea for the seniors' home safety program is to better ensure that seniors feel safe in their day-to-day lives," Paz-Keynan said. "But even more, it is to give those seniors who are living independently, but alone and isolated, the kinds of services, time and care that every person should have."

On Jan. 21, JCFS and Certified Safety Checkers will be hosting a workshop for BBYO volunteers from Balmoral Hall girls school, who will learn how to communicate effectively with seniors when going out on the home-visit project.

The visits will take place one time per month in February, March, and April.

"It is good for seniors to have young, new faces coming to see them," Paz-Keynan said.

Some 30 seniors will take part in the home safety check project. Two or three volunteers, along with a BBYO advisor, will go out for each visit. They will bring an ice-breaking gift, such as a fridge magnet or cookies. The first 20 minutes will consist of routine checks, followed by filling out health information forms and casual conversation.

"What is so unique about this particular program is that these [BBYO] girls are really mixing and connecting with the clients, first-hand," Paz-Keynan said. "They go right out into the communities and meet people of different ages with a whole other life experience. So both the girls and the clients get to sit and talk and learn about one another."

The teen volunteers will help the seniors to fill out a personal health information package, which will be placed on their fridge. This way, in case of an emergency, medics will know all pertinent details of the senior's medical history.

Whistles or flashlights will also be distributed to the seniors for them to use for safety and security when going out alone.

Danial Sprintz, director of BBYO's Red River Region, said that "not only are many seniors isolated and not leaving their homes, many are also living in poverty. Seventeen per cent of Jewish families in Winnipeg cannot afford to eat on the holidays, let alone the rest of the year."

Sprintz added that the teens "are highly motivated to succeed."

Both Paz-Keynan and Sprintz said they hope the project develops into an annual event.

Julie Klein, a Grade 12 student at Balmoral Hall and president of BBYO's Gabriel chapter, noted that some of the seniors who will be visited are survivors of the Holocaust, and that she and many of the BBYO volunteers are past participants in the March of the Living. "It's important to be able make this connection between generations of Jews."

Each BBYO chapter has a community service component, and members decide what kind of projects they want to do. Klein said the Gabriel chapter really wanted to do something different and meaningful within the Jewish community.

"Rachel Solomon, who is my friend and vice-president of the chapter, suggested the idea, and we all liked it. Then, we approached JCFS, and together, we set things into motion."

The program will be "very rewarding for all involved," Klein said.

"We will be helping out in the community, trying to make a real difference in people's lives. We want to be able to put a smile onto people's faces, and make their day."

Second Schwartz brother makes hall of fame

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — In September 2005, Harold Schwartz read the introduction as his brother, Irving, was inducted into the Cape Breton Business Hall of Fame.

One year later, Harold, 75, listened as Irving read the introduction when the Sydney, N.S., retailer followed his brother into the respected hall.

"He got back at me," Harold laughed.

More than 350 people at the induction dinner heard how Harold ran Jacobson's Ladies Wear for 39 years in downtown Sydney before retiring 15 years ago, as well as how he recognized trends in lifestyles very early and expanded Jacobson's to include several stores that specialized in different aspects of women's fashion.

"I loved the pace, the challenge and the changes in ladies' wear," Harold said of his career in retailing. "Now that I'm retired, I'm into real estate and the stock market."

Harold is the fifth of six children of legendary New Waterford, N.S., retailer Rose Schwartz, whose husband died very young and left her a business to run and a family to raise. Harold quickly developed a solid work ethic, and earned a business degree from Drexel University in Philadelphia before returning home to take over Jacobson's at age 21 in 1952.

Life was not all business for Harold. He was founding president of Ben Eoin Ski Club in Cape Breton's Highlands and was commodore of Dobson Yacht Club in Sydney, where he sailed for more than 20 years.

He was also a Big Brother, president of the Cape Breton Community Concerts Association, and chaired the merchandising committee of the 1987 Canada Winter Games in Sydney.

He and wife Diane recently established an endowment fund at Cape Breton University to help needy students.

In the Jewish community, Harold was president of the local B'nai Brith chapter, chaired the United Israel Appeal campaign in Cape Breton for several years, and, with Diane, funded a house in Or Yehuda, Israel, for after-school programs for immigrant children.

Veteran teacher wins PM's Award

MONTREAL — Gloria Chalupovitsch, a Grade 6 language arts, math and moral education teacher at Merton School in Cote St. Luc, received one of this year's Prime Minister's Awards for Teaching Excellence.

The awards recognize outstanding educators across Canada at the elementary and secondary levels.

Merton School is under the English Montreal School Board.

"I was so overwhelmed when I found out that I won this award," said Chalupovitsch, who has been a teacher for 32 years, and based at Merton for the past 17. "I feel really good and touched that other people have recognized what I've been doing. It's a nice way to cap off my teaching career."

Chalupovitsch was cited for her project-based style of learning, in which her students are encouraged to work to their fullest potential and taught to retrieve, use and relay information by using a variety of technological means.

"Every year, I think of a new, different project," she said. "I want to make sure that every student gets involved and incorporates every kind of style and talent they have."

This year she focused on the 1920s and '30s – especially the religious and racial intolerance that characterized the period – by first screening and discussing with the students some of the classic films of that era such as Charlie Chaplin's *The Great Dictator*. Afterward, they produced their own documentaries and clay-animation short films. The films will be shot and edited by the students at the National Film Board studios in January and will be completed the following month.

The project culminates in March with a gala premiere night at the school, in which the gym will be transformed into a 1920s movie palace, and will include an Oscar-type awards ceremony and a student vaudeville act.

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Coast to Coast

'Those who deny the gas chambers are villainous beings'

By ELIAS LEVY
Staff Reporter

"To live means to know why one is alive," says the dedication Martin Gray included in the new American version of his autobiography *For Those I Loved* (Hampton Roads, 2006). The worldwide bestseller has been translated into 26 languages and read by some 30 million people. He gave me a copy when we met in Montreal this fall, after he was the guest of honour at the Salon du Livre de L'Acadie.

Born in Warsaw in 1924 to a Polish Jewish family, Gray was later deported to Treblinka, but he managed to escape. Having also fought in the Warsaw Ghetto, he represents the resilient spirit of the Jewish people.

Martin Gray

Now 84, Gray has forgotten nothing. He fights tirelessly against human barbarity, anti-Semitism, xenophobia and social injustice.

Canadian Jewish News: *As someone who witnessed the barbarity of the Nazis, are you outraged by the anti-Semitism rampant throughout the world?*

Martin Gray: I thought I would never again hear the cry "death to the Jews" that was part of my youth in Warsaw, in the anti-Semitic Poland of my childhood. But I was wrong. When we closed the book on the 20th century and a new one began, we found that in Paris, in London, in Madrid – in nearly all the countries of Europe – the winds of hate against the Jewish people were rising again. Young people carried away by the overwhelming desire to kill us are choosing to die in order to assassinate our children, our brothers, our wives, our fathers. And others are praising that choice as a heroic act. There is no heroism in the negation of one's own life or its transformation into an instrument of death. Thus, although I had chosen to be silent for more than 10 years, I have begun to speak out again, crying out in my fury, denouncing those who are leading us to new holocausts into which everyone will be drawn– and first of all the Jewish people.

With all the energy I have, which I feel is as great as when I swore through clenched teeth that I would survive to become a witness, I want to fight, in my own way, with my own words, to prevent another cataclysm. I must do this because I am one of the last witnesses to the horrors of the 20th century, one of the last survivors of the Nazi camps. I must do this because I have five children – the youngest of whom is 12-year-old Tom – who will live in this 21st century that has begun so badly. But I must do this not only "for those I loved," but for all mankind.

CJN: *So, is Judeophobia a recurring scourge that will never be eradicated?*

Gray: Unfortunately, yes. In the streets of Warsaw, for years before the Nazis entered the city, I saw old people and children beaten because they were Jewish. I saw the windows of my father's friends' small boutiques broken by stones. Like my father, these people worked with leather, fur and fabric, making gloves or hats, coats or shoes. Humble people, who asked only to live in peace, to pray, to obey the laws, and who accepted without complaint the idea of being confined in a ghetto. But that wasn't enough for the anti-Semites. It is not enough for them today. It will never be enough for them. What they want is our death. For five kilos of sugar, Polish peasants gave us up to the Nazis, led them into the forests and the houses where we were hidden. And when I learn that in some Muslim country, or in some suburb of Europe, someone has insulted or beaten a Jew, set fire to his house, to his school; when I read that major Arab newspapers say the attack on the Twin Towers on Sept. 11, 2001, was entirely instigated by the Israeli secret service and that Jews who worked in the two towers had been warned not to go there that day, I know that everything I saw is beginning again.

I think of my friends who died in the rubble of those towers in New York. And they join the thousands of bodies that lie side by side in my memory, the ones I had to bury in Treblinka or that I had to leave among the stones in the Warsaw Ghetto in order to keep fighting the Nazi soldiers.

When I see all the signs – an insult here, spitting there, a stone thrown at a windowpane, an inscription, a fire, a persecution, an anti-Semitic expression or joke – I see that the hideous, cannibalistic monster that persecuted the Jews, which I thought had been wrestled to the ground, has reappeared and is raging again with renewed force.

CJN: *As a Holocaust survivor, do you worry about the anti-Semitic, negationist words being shouted by Iranian President Mahmoud Ahmadinejad?*

Gray: Those who deny the existence of the Nazi gas chambers and state with disconcerting assurance that the Holocaust is just a myth invented by the Jewish people so that they could claim for themselves a small piece of land in Israel are abject, villainous beings resolved to assassinate the memory of the Jewish people.

Today, one of the principal leaders of the negationist movement is Ahmadinejad. That fascist Islamist is a fierce anti-Semite. We must muzzle people like him to prevent them from carrying out their morbid plans. When Hitler wrote *Mein Kampf*, his manifesto of anti-Jewish hate, most people in the world believed that his were merely hollow words. But those words were quickly transformed into tanks, strong military armies, concentration camps and then death camps. Today, many people believe Ahmedinejad's anti-Semitic rhetoric is just hackneyed, bombastic discourse used for political propaganda. How wrong they are! The Iranian president is an obtuse dictator who truly believes what he is saying.

The Iran of the 21st century represents a great danger, not only to the Jews and Israel, but to all humanity. Ahmadinejad wants to play a role similar to that of Egyptian president Gamal Abdel Nasser in the early '60s. He is trying to galvanize the anemic, famished Arab peoples who have been oppressed by dictatorial regimes. These are people at bay who desperately need to be shown how to get out of the chaotic situation they find themselves in, just as the Germans needed a Hitler in the early '30s.

CJN: *What does being Jewish mean to you?*

Gray: For me, to be Jewish is to be a man who marches with his arms stretched out to the sky, who tries not to be dishonest. When I was in difficult situations, I was sometimes obliged to be dishonest to survive. To be a Jew is something you will be to the end of your life. I have suffered as a Jew, I have fought as a Jew. Even though I am not at all religious, the harsh experiences I have lived through allow me to state that I am a full-fledged Jew.

CJN: *Are you optimistic or pessimistic about the future of humankind?*

Gray: I am optimistic by nature, but I think the future of humankind is going to be played out in the next 20 years. We live in a dangerous world where the future is increasingly uncertain. A large part of humanity could easily descend into violence. One of the major causes of violence in the world is poverty, an endemic plague that feeds violence and terrorism. People who are hungry or out of work may become violent. Social inequalities exacerbate despair, which often emerges in violence.

The best way to address violence is to have greater justice in our societies and greater equality among men. The destitute, the helpless unemployed who live in a port city where the millionaires' yachts are moored, how could they not get angry? The inequality will always crush them. It's a serious social problem that is hard to resolve. Yet, I know that absolute equality among men is not possible. It's a dream, an impossible Utopia.

CJN: *At 84, where do you get the strength to continue to fight?*

Gray: It was my father, for whom I always had a deep affection and admiration, who encouraged me to continue to fight in order to live. My father was shot before my eyes in 1943 in the Warsaw Ghetto. Before the cowardly assassination, when we were fighting fiercely against our Nazi executioners in the eviscerated alleys of the ghetto, he said: "My son, today we are obliged to kill, but don't forget that life is sacred." He did not say, "Your life is sacred," but, "Life is sacred." Those fundamentally important words have given me the strength to pursue my fight for life. If I had tried to save only my life, I would never have gotten out of Treblinka alive. I escaped from that hell because he told me that life is sacred. I therefore had to be a witness, to shout out my anger.

CJN: *You believe words can change the destiny of a man.*

Gray: Absolutely. I firmly believe in the strength and the power of words… I have received almost a million letters from readers who wrote to tell me how deeply my story had moved and distressed them. Often, words are not merely words or syllables. When the words come from deep within a human soul, from the heart, they have an unexpected power.

This article appeared in full in French in the Montreal edition of The Canadian Jewish News, *Oct. 26. Translation by Carolan Halpern.*

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Every family has its own brisket variations

By MARCY GOLDMAN
Special to The CJN

You can never have too many brisket recipes. I often used to say that whereas people were always asking me for yet another stellar cheesecake or consummate chocolate torte, no one ever beat a path to my door imploring me for a better brisket recipe.

It got chuckles, but the truth is, it's untrue. People seem to be on the lookout for bigger and more unique and still easier to prepare brisket, as often as they are sniffing around for a better tollhouse cookie or a better brownie. It is just one of those things.

With a Friday night supper always around the corner, I am continually creating new brisket recipes. It just seems the possibilities are endless.

We all have Bubbie's recipe, Aunt Ida's best brisket, and Dad's mother's aunt's sister-in-law's second cousin's brisket recipe. We tend to alternate between making the tried and true and looking for a marvelous new one that tastes different and gets rave reviews, a brisket that tastes – well, not like a brisket, a wonderfully backhanded Jewish compliment.

Brisket happens to be the quintessential Jewish holiday and Shabbat main dish for many families. It is so classic, so traditional, that we make it by rote. We search for a perfect brisket at the same store we always go to. We use the tried and true recipe our families expect. It's comforting because it *is* the same. It's boring because it *is* the same.

Brisket is also a most unusual meat. It is tough and sinewy roasted and eaten as is. But let it soak or braise in its own juices, and you have a completely different dish.

MY FAMOUS COLA BRISKET

What goes better with latkes than this deep flavoured, addictive cola brisket? This way of preparing brisket is an all-time winner.

1 beef brisket, approx. 4 lbs., 1st or 2nd cut
2 tbsp. oil
1 cup chopped onions
1 cup chopped celery
salt to taste
pepper to taste
2 crushed garlic cloves
2 tsp. paprika
½ cup ketchup
¼ cup hot water
1 tbsp. onion soup powder
1 tsp. Italian seasoning
1 cup cola

Preheat oven to 350. Place meat in a large roasting pan and cover with oil on all sides. Sprinkle on onions and celery. Season with salt, pepper and paprika. Place crushed garlic on top. Mix ketchup with hot water, onion soup powder and Italian spices to dissolve dry ingredients. Add cola and pour mixture over meat.

Roast 2½-3 hours, covered with foil, opening to baste every 20-30 minutes. Serve sliced when done, or slice entire brisket and reheat in gravy next day for 30 minutes in a 350-degree oven for extra-tender slices. Serves 6-8.

TRADITIONAL FRIDAY NIGHT BRISKET IN RED WINE

A dry or medium wine is perfect for this classic brisket. This is a good recipe to have in your collection.

1 5-7 lb. beef brisket
1 can pareve mushroom soup
salt, pepper for dusting
1 tbsp. sweet paprika
2 tbsp. onion soup powder
¾ cup sweet red wine
2 tbsp. fresh parsley – minced
3 cloves garlic – minced
1 small onion, sliced
2 tbsp. light olive or vegetable oil
2 tbsp. lemon juice
salt and pepper to taste

Preheat oven to 350. Place meat on a large piece of foil. Season with salt and pepper and rub with paprika. Combine all remaining ingredients and spread on meat. Wrap snugly in foil. Roast for 3 hours or until tender.

Wrap well and refrigerate several hours or overnight. Skim excess fat, then slice thinly and reheat for serving at 325, about 1-2 hours.

STEAK STYLE BRISKET WITH CARAMELIZED ONIONS AND MUSHROOMS

This is relatively simple if you have steak spice on hand. Steak spice is a mix of salt, peppercorns and coriander. This brisket is not at all what Bubbie or the deli would make – it is however, highly seasoned and zesty.

1 5-7 pound brisket
2 tsp. olive oil
2 large cloves of garlic
salt and pepper to taste
¼ cup steak spice
4 large Bermuda onions, thinly sliced
4 cups sliced mushrooms
2 cups unsalted beef bouillon

Preheat oven to 350. Rub brisket with cut side of garlic and put garlic in roasting pan with brisket. Smear on oil then rub or coat top of roast with steak spice using the palm of your hand.

Pour bouillon into roasting pan around meat. Garnish roast, top and sides, with onions and mushrooms. Cover roast with foil.

Roast 3-4 hours until done, removing foil cover about 30-45 minutes before it is ready. Slice meat then return to pan with pan juices and onions and mushrooms (add additional water or bouillon if required). Reduce heat to 325 and roast 1½ to 2 hours until tender. Serves 7-9.

MANDY PATINKIN'S MOTHER'S BRISKET OR SWEET AND SOUR BRISKET

This is a sweet and sour style brisket best served with a traditional noodle kugel and strains of Mandy singing *Yossel, Yossel* from his *Mamaloshen* CD.

1 large brisket
seasoned salt
½ cup brown sugar
2 tbsp. cider vinegar
1 cup chili sauce or ketchup

Preheat oven to 325. Season brisket well with seasoning. Sprinkle or rub meat with the brown sugar, then drizzle with cider vinegar. Frost with the chili sauce, using the back of a spoon.

Bake uncovered until semi-tender. Cover and roast until done – total time from 1½ to three hours.

Remove meat from gravy and cool. Allow gravy to cool. Skim fat. Add water to dilute as gravy will be a little strong. Taste and adjust seasonings.

Let brisket cool, then slice meat. Place slices in an ovenproof casserole. Cover with gravy and seal tightly with aluminum foil. Heat until tender, another 45-90 minutes (still at 325). Makes 10-12 servings.

ROASTED PICKLED BRISKET

This brisket is great hot, but really shines served cold, sliced thin. The pickled brisket (pre-pickled and available at most kosher meat markets) is simmered (if you are adept at using a pressure cooker, that is also a way to go), then roasted in a "wet" rub of apricot jam and mustard. It results in a pinkish coloured meat reminiscent of pastrami. Serve this with bright yellow mustard on rye.

1 5-7 lb. pickled brisket
1 cup apricot jam
⅓ cup Dijon style mustard
¼ cup water or ginger ale
water for simmering

Rinse off a fair amount of the pickling spices of the brisket. Place in a large pot, filled almost half way up the sides of the brisket with water. Bring to a boil, then reduce heat, and simmer about two hours.

Allow to cool until you can comfortably handle meat. Preheat oven to 350. Place brisket in a roasting pan. Make a marinade of the jam, mustard and ginger ale. Smear over brisket.

Roast until tender, about 90 minutes. Cool, then slice. Serves 7-10.

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Iranian regime hit with toothless sanctions

By RON KAMPEAS
JTA

Analysis

The U.N. sanctions package for Iran might have come with one of those labels so familiar from other seasonal deliveries: some assembly required, teeth not included.

After weeks of struggling between the United States and Europe, which favored tough measures to stem the Persian nuclear tide, and Russia and China, which maintain close business ties with Iran, the U.N. Security Council's verdict this weekend was a mash of tough legal terms attached to vague prescriptions.

To be sure, the 15-0 decision was under Chapter Seven of the U.N. charter, meaning its decision carried the force of international law – a hard-won victory for the U.S.-Europe team, which had failed to secure Chapter Seven status for the resolution that ended Israel's war with Hezbollah this summer.

The problem is, it's not clear what exactly is being sanctioned.

The first provisions essentially reiterate longstanding international demands that Iran co-operate with nuclear inspectors and suspend the enrichment of uranium, a necessary step in the manufacture of a nuclear weapon. Iran denies its goal is nuclear weaponry, but U.N. nuclear inspectors have cast strong suspicions on such denials. It sets a deadline of Feb. 21, 2007, for compliance – the third or fourth such deadline since last summer.

A raft of subsequent provisions bans the export to Iran of technology or training that might have "dual uses" – in other words, for civilian or for nuclear weaponry.

But there are substantial exceptions for the dual-use bans, especially related to Iran's Bushehr reactor, which is being built with Russian assistance. This creates a loophole, even though Russia and Iran maintain that Bushehr is strictly for civilian use.

In any case, according to the picture painted by Israeli intelligence, the usefulness of the dual-use ban is long past due, at least as far as training goes: Iran is just months away from the know-how it needs to make a nuclear bomb, Israeli officials have suggested.

The new powers the resolution accords to the international community come toward the end, when it lists 10 entities and 12 individuals designated to have their funds frozen. Even these, however, come with substantial exceptions for deals made prior to the resolution. The exceptions do not include prior dual-use deals, but the caveat is almost meaningless considering the fungibility of money in such international dealings.

The *Los Angeles Times* reported that Iranian missile manufacturer Aerospace Industries Organization was removed from the list at the last minute.

More substantially, the resolution does not ban the travel of the individuals or the company directors, which has been routine in past cases. This enables black market trade.

The vagueness of the document was immediately apparent in how the ambassadors to the Security Council described its meaning before its passage on Saturday.

According to the U.N. report, Russian Ambassador Vitaly Churkin said it would help "ensure confidence" in Iran's existing nuclear program. U.S. envoy Alejandro Wolff said it should encourage Iran to "relent from its confrontational posture."

U.S. officials underscored the defeat the resolution handed to Iranian diplomacy, which had pressed hard for no resolution.

"It's a big spotlight. It is going to be humiliating for Iran," said Nicholas Burns, an undersecretary of state, in a conference call with reporters after the vote. "The Iranians have launched a pretty vigorous international campaign over the last few months to prevent this from happening."

Burns said the United States would encourage its allies to broaden the sanctions – an acknowledgment, however, that enforcement was pretty much what U.N. member states made of it.

"We don't think this resolution is enough in itself," he said. "We want the international community to take further action, and we're certainly not going to put all of our eggs in a U.N. basket. We're going to try to convince countries, especially the European Union countries and Japan, to consider some of the financial measures that we have undertaken. This is a campaign we've launched to convince some of the international lending institutions and private banks that they should shut down lending to Iran."

Some analysts said the details of what sanctions do and do not apply matter less than the resolution's legal heft. A statement from the American Israel Public Affairs Committee suggested that the Security Council's willingness to invoke its law enforcement powers through Chapter Seven was the real breakthrough.

"This sanctions resolution is a critical and necessary step toward ensuring that Tehran's radical regime realizes serious consequences for its defiance of U.N. Security Council demands to end its nuclear pursuit and to ensuring that Iran is not permitted to possess the world's most dangerous weapons," AIPAC said in a statement. "It sets a clear path for Iran – end its nuclear enrichment activities or face continued international and diplomatic isolation."

Iran's reaction was, for a regime that periodically wishes Israel off the map, relatively restrained. The Iranian envoy, Javad Zarif, spent much of his response time blasting Israel's nuclear capability as the real threat to the region, but added that Iran would "go to any length to allay" the Security Council's "so-called proliferation concerns, in spite of the fact that we all know they are no more than unfounded and self-serving sheer excuses."

That seemed to remove Iran's earlier threat that it would ban U.N. inspectors in case of a resolution.

NATO interested in Iran's nuke program

By YAAKOV KATZ
Jerusalem Post

JERUSALEM — NATO has begun taking a major interest in intelligence information about Iran's nuclear program, according to Israeli defence officials who recently held talks with senior officers in the western military alliance.

NATO's interest stems from growing concern that diplomacy will ultimately fail, the Israeli officials told the *Jerusalem Post* last week, and that military action will be necessary to stop Iran's race to obtain nuclear weapons.

Earlier last month, Israel Defence Forces Military Intelligence (MI) hosted a NATO conference on global terrorism and intelligence, after which high-ranking MI officers said Israel planned to establish an intelligence-sharing mechanism with NATO.

"There is a growing interest on NATO's part regarding the intelligence collected around the world on Iran's nuclear program," a senior defence official said. "They want to get to know the material just in case."

According to the official, Iran was, until now, a "taboo" issue for NATO and was rarely brought up in official functions and talks between member countries. The official said that recently senior military officials in NATO have expressed growing interest in the up-to-date Israeli assessment on Iran.

A diplomatic official said that Iran was a "sensitive issue" for NATO and that while there were certainly countries – like the United States – that would like to see possible NATO involvement on the issue, other members from Europe were so far preventing this from happening.

"There are people who want this issue to come up and want NATO to start talking about Iran," the official said. An important organization with great military capabilities, NATO, the official said, should at least begin to discuss the nuclear threat emanating from Iran even without connection to possible military action against the Islamic Republic.

"This should be on NATO's agenda," the official said. "But since NATO works by consensus among its members, countries have the ability to prevent discussions on certain issues."

In line with the efforts to enhance military co-operation with NATO, the IDF plans to dispatch a navy officer to Naples in the coming weeks, where he will participate in Operation Active Endeavor.

NATO launched Operation Active Endeavor in the wake of 9/11 and has succeeded in bringing together a number of countries from the Mediterranean that work together in a joint headquarters based out of Naples and share information concerning naval terror.

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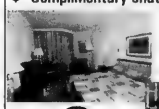
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'We have seen a lot of amazing things'

Continued from page 1

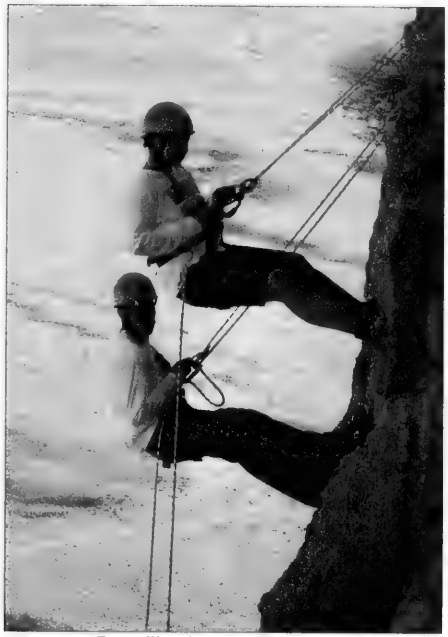
"From day one, the soldiers really connected with the Canadians; they have really become one big, cohesive group, and the soldiers have really shared their experiences, both in the army, and as Israeli civilians, with the participants," Amitai adds.

Trip participant Evan Wainberg, 26, from Toronto, says that meeting the soldiers has been the highlight of the trip.

"We have seen a lot of amazing things and done a lot of amazing things here," says Wainberg, who works as an alternative therapist. "But I think the main thing that I'm going to take away from this is the relationship that we have developed with the soldiers.

"In Canada we are very far removed from the conflicts here… But now we have this personal, direct connection. It's not abstract anymore. Now every time we hear something, everyone who went on this trip will be thinking about these 11 people and hoping that they are OK, and understanding that there are actual people involved, because we know them."

"Just seeing these soldiers, and how much they put into their country to sustain it is unbelievable," says 22-year-old Alex Shinwell from Toronto.



Rappelling down a mountainface.

"Being here with them has totally inspired me to explore my Jewish roots," says Shinwell, a Trent University student. "I feel much more tied into the Jewish community that is Israel, than I ever have to any Jewish community in Canada. Having a community to attach myself to feels fantastic."

McGill University graduate Carol Burbank, 23, says she is in awe of the soldiers.

"They have contributed so much to this trip. They are kids our age and they have a completely different life experience. I am so proud of them and the love they have for this country," Burbank says.

Alexandra Rosenfeld, a 22-year-old law student at Carleton University, says that meeting the soldiers has given her perspective on what is really going on in the region.

"Bonding with them has been amazing; they have become our best friends," she says.

"I always wanted to help Israel, but now that I know soldiers who are fighting to keep this country on the map, I want to do so much more."

For Amichai Bouskila, 18, an Israeli-born participant from Vancouver, the meeting with the soldiers was particularly poignant since he is currently at army age himself.

His family left Israel for Canada when he was 12 years old, and the trip marked his first time back to the country since then.

"Listening to these soldiers talk about Israel and the army has been incredible," he says. "I feel so connected to them. I am definitely thinking of moving here and even going to the army."

Bouskila is not the only participant for whom the meeting with soldiers inspired him to consider joining the IDF.

Andrew Bell is a 26-year-old career soldier with the Canadian army and is currently undergoing pre-deployment training before he leaves for Afghanistan to serve a six-month tour of duty as part of a provincial reconstruction team.

Bell says meeting the Israeli soldiers has been a life-changing experience.

"I feel such an amazing sense of attachment to Israel and I really want to help out. I want to come and join the Israeli army and fight with these soldiers. To serve in the IDF would be a great accomplishment for me… These are amazing soldiers, amazing civilians, amazing people."

But the Canadian participants were not the only ones who developed a connection with the people they met.

"Spending such intense time with these Canadians has been amazing for us," says Ivtach L., 24, an Israeli Air Force officer (IAF), who spoke of behalf of the 11 soldiers, among whom was an F16 pilot, a soldier from a reconnaissance unit, a soldier from a demolition unit and an IDF spokesperson.

"We have really connected with them, and touring around with them has really opened our eyes to some things. I feel like I am discovering Israel all over again," he says.

"It's important to deepen the relationship between Israelis and Canadian Jews. We stand to learn a lot from each other."

More than 13,000 young Jewish adults will visit Israel through a birthright israel trip this winter season – the largest number of participants in one season, to date.

During its six years of activity, over 110,000 young Jews from some 51 countries have visited Israel as part of the Taglit-birthright israel program.

The birthright group in their jeeps in the desert. [Aaron Vincent Elkaim photos]

Authors & Poets

The CJN is pleased to announce its

Annual Passover Literary Supplement

We invite our readers to submit unpublished, original works of fiction or poetry that explore Jewish themes. Stories should not exceed 2,000 words.

We must receive your submissions no later than Friday, March 2. E-mail submissions are preferred, but works can also be sent by mail or brought to our office.

E-mail: **info@cjnews.com.** Mail: 1500 Don Mills Rd., Suite 205, Toronto, Ont., M3B 3K4.

Submissions will *not* be returned. Only writers whose work is chosen for publication will be contacted.

CJN Purim Art Contest

It's time again for our annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN*'s 2007 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However, they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, Toronto, Ont., M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, Feb. 16, 2007. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of colour, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 23, 2007.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 1, 2007. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Israel Briefs

Egypt: Shalit alive

Egypt said Cpl. Gilad Shalit, who is held hostage in the Gaza Strip, is alive. "We are working to release him and we know that he's alive," Egyptian Foreign Minister Ahmed Aboul Gheit told reporters during a visit to Israel. Egypt has been the main mediator in efforts to recover Shalit, who was abducted by Hamas and other Palestinian gunmen in a June 25 cross-border raid. Shalit's captors have demanded that Israel release some 1,400 Palestinian prisoners in exchange for the soldier. Israel has signalled that it could agree to a less lopsided swap.

Israelis seek Syrian peace but want to keep Golan

Most Israelis want peace talks with Syria, but not at the cost of giving up the Golan. A poll published last week by *Yediot Achronot* found that 67 per cent of Israelis think their government should respond to recent peace overtures from Syria by resuming negotiations that stalled in 2000. But an almost equal number, 66 per cent, said they would be opposed to returning the Golan Heights to Syria, even under a peace treaty. Thirty-two percent of respondents were against new talks with Damascus, and 33 per cent said they would support giving up the Golan as part of a peace deal.

Israel to target Gaza's Qassem rocket launchers

Israel announced it would resume military strikes against Palestinian rocketeers in the Gaza Strip. Prime Minister Ehud Olmert's security cabinet made the decision last Wednesday after a rocket salvo the previous day from Gaza wounded two boys, one critically, in the Israeli border town of Sderot. Olmert and Palestinian Authority President Mahmoud Abbas declared a Gaza truce Nov. 26, but it has been regularly violated by terrorist rocket crews, most of them from Islamic Jihad or Abbas' Fatah movement.

Israel's economy on the rise

Israel's economy rose 12 places in an international listing. Based on a survey by *The Economist*, Globes reported that Israel is the world's 36th largest economy. The survey graded nations' economies in 2001-05 as compared with 1980-84, and ranked economies on the basis of their five-year average GDP in current dollars. Some of the biggest climbers were in Asia: Singapore rose 20 places to No. 39; Taiwan rose 14 places to No. 18; and both South Korea and Hong Kong rose 12 places to Nos. 11 and 30, respectively. China rose four notches to No. 6, while Venezuela fell 12 places to No. 37. Iran fell 16 places to 33, and Saudi Arabia dropped from 15th place to 22nd.

Ben-Gurion plans Muslim prayer room

Ben-Gurion Airport is planning to create a Muslim prayer room. The Israel Airports Authority announced that the room, suggested by the Interior Ministry, would be set up in the main terminal. It is to have a water trough for washing feet and hands, and a bench at its entrance. The room, which will provide copies of the Qur'an, will be carpeted and have an alcove that faces Mecca. The prayer room is part of an effort to accommodate Muslim passengers on the part of the IAA, which recently launched an Arabic-language website.

More Qassems fired at Israel

Palestinians fired eight Qassem rockets from northern Gaza toward Israel last Friday, Army Radio reported. One missile landed near Sderot, while another five hit the western Negev. No one was wounded and no damage was reported.Two rockets landed inside Palestinian Authority territories.

Lebanon war report handed down

The General Staff convened last Friday to hear former chief of staff Lt.-Gen. Dan Shomron's findings on Chief of Staff Lt.-Gen. Dan Halutz's performance during the war in Lebanon this past summer. Shomron's report did not detail steps to take against specific individuals in the Israel Defence Forces. Instead, the findings cited a list of shortcomings in the transfer of orders from commanders to the soldiers in the field.

Northern reconstruction complete

Maj.-Gen. Amos Yaron, the government co-ordinator for the Reconstruction of Infrastructures and Institutions in Haifa and the north, notified Prime Minister Ehud Olmert that his team has completed the repair of most of the damages from last summer's war, according to the Prime Minister's Office.

Bangladeshi suffers for advocating Israel ties

By LARRY LUXNER
JTA

WASHINGTON — For a man who says he could be condemned to death as early as next month, Salah Uddin Shoaib Choudhury is surprisingly calm.

Choudhury's crime: calling for diplomatic ties between his native Bangladesh and the State of Israel.

"The High Court has ruled that by conveying the message of the rise of Islamic militancy in Bangladesh to Jews and Christians and by advocating relations between Dhaka and Jerusalem, I have damaged the image of Bangladesh worldwide," Choudhury said.

The 41-year-old journalist and editor spoke to JTA in a 20-minute phone interview recently from Dhaka, the Bangladeshi capital. He said his trial for sedition, blasphemy and treason, which began in September, will resume Jan. 22.

Irwin Cotler, Canada's former justice minister and attorney general, announced he would defend Choudhury. A past president of the Canadian Jewish Congress, Cotler has represented prisoners of conscience Nelson Mandela, Jacobo Timerman and Natan Sharansky.

Choudhury, who is free on bail, said there is little chance of receiving a fair trial and he probably will be sentenced to death.

"The judicial system is corrupted by Islamic radicals," he said. "By continuing this trial and convicting me, they want to send the message that anyone else in Bangladesh who thinks as I do will face the same consequences."

Choudhury is the editor and publisher of the *Weekly Blitz*, an English-language newspaper founded in 2003 that has 7,500 print subscribers and another 40,000 readers online. The newspaper is read regularly by Bangladeshi policy makers and businesspeople, as well as foreign diplomats.

A Muslim, Choudhury first came into contact with Jews in the early 1990s while working as Dhaka correspondent for the Russian news agency Tass.

He established friendships with Jewish colleagues despite the anti-Semitic propaganda so prevalent in Bangladesh, which is 85 per cent Muslim and ranks as the world's third-most populous Muslim nation after Indonesia and Pakistan.

"When I was a child, my father always encouraged us not to believe the Friday afternoon sermons of hate coming from the mosque," said Choudhury, who began a dialogue with editors at the *Jerusalem Post* three years ago and eventually was invited to Israel by the Hebrew Writers Association.

Choudhury never made it.

On Nov. 29, 2003, as he was about to board a plane in Dhaka for the circuitous journey to Jerusalem, where he was to attend a conference on the media's role in education for peace, Choudhury was arrested and his passport confiscated.

He "spent the next 17 months in hellish prison conditions, including torture, denial of medical attention and isolation" as the government tried to build a case that Choudhury was an Israeli spy, said David Harris, executive director of the American Jewish Committee.

He was released in April 2005, thanks largely to the efforts of U.S. congressman Mark Kirk and Richard Benkin, a Jewish activist from Chicago.

Yet the sedition charge is pending, and in October, a mob of 40 Islamic militants beat Choudhury in his Dhaka office – three months after the office was firebombed.

Choudhury initially was charged with passport violations; the sedition charges were added nearly two months later.

In late October, the *Washington Times* published an editorial urging the Bush administration to suspend $63 million (US) in annual aid to Bangladesh unless the charges were dropped. Besides the AJCommittee, other organizations outspoken in the case include Reporters Without Borders, Scholars for Peace in the Middle East and the Committee to Protect Journalists.

In an article in the *Montreal Gazette*, Cotler asserted, "It is not Choudhury who should be on trial; rather, it is the Bangladesh authorities who have violated his fundamental rights guaranteed under the Bangladesh constitution, international treaties as well as the basic principles of criminal justice."

Cotler noted the violation of Choudhury's rights occurred despite Bangladesh's involvement in the Canada-Bangladesh Rule of Law Project, which advocates joint initiatives to promote fundamental human rights and due process of law.

Shamsher Chowdhury, Bangladesh's ambassador to the United States, insisted Choudhury is a liar and a criminal.

"In Bangladesh, nobody is a prisoner of conscience," he stated. "There is no such thing as putting a journalist behind bars for expressing his views. We have total freedom of the press. If he's saying he was arrested for advocating ties with Israel, then he's not telling the truth. That cannot be a charge. That's not sedition.

"In 2003, he leaked very classified information about the government which we thought endangered state security," Chowdhury said.

Choudhury responded angrily to the ambassador's claims, calling them "nothing but a damn lie."

Benkin, the Chicago activist, said the Bangladeshi government "has never produced a scintilla of credible evidence against [Choudhury]. Over three years ago, they said he was guilty. They tortured him for 17 months and they're still carrying out this persecution."

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In Israel, is good will enough?

By LESLIE SUSSER
JTA

Analysis

After the plethora of goodwill gestures Israeli Prime Minister Ehud Olmert made in his meeting on Dec. 23 with Palestinian Authority President Mahmoud Abbas, politicians and pundits on both sides are asking one question: will it be enough to kick-start the stalled Israeli-Palestinian peace process?

Leaders on both sides are optimistic. They see Olmert's moves as part of a new and wider American plan for Israeli-Palestinian accommodation.

Pundits, however, are downbeat. Few believe Abbas will be able to create the necessary conditions on the Palestinian side for successful negotiations with Israel.

The meeting was the first between the two leaders since Olmert's election victory last March.

Its primary purpose was to help strengthen Abbas and his relatively moderate Fatah movement in its ongoing power struggle with the radical Hamas.

Olmert's moves were part of a two-pronged plan: to show the Palestinian people that more can be achieved through Abbas-style dialogue with Israel than armed confrontation, and to strengthen Fatah militarily by allowing it the wherewithal to build its armed forces ahead of a possible showdown with Hamas over approaches to Israel.

With this in mind, Olmert made the following goodwill gestures:

- Israel would release $100 million in frozen Palestinian tax money.
- It would remove dozens of checkpoints to facilitate Palestinian movement in the West Bank.
- It would ease passage in and out of Gaza to enable the free flow of goods and medicines.
- It would consider freeing a few dozen Palestinian prisoners in early January to mark Id el-Adha, the Muslim feast of the sacrifice, ahead of the release of Cpl. Gilad Shalit, the Israeli soldier held by Hamas-affiliated militiamen.
- It would agree to set up joint committees to consider further prisoner releases and the removal of key Fatah operatives from Israel's wanted list.
- It would allow Egypt to supply Fatah with 1,900 Kalashnikov rifles.
- It would allow the Palestinian Badr Brigade, currently stationed in Jordan, to redeploy in Gaza.

Olmert went out of his way to show friendship and respect for Abbas and his presidency, waiting for Abbas outside the prime minister's residence and embracing him warmly on arrival.

Olmert also made a major symbolic gesture: for the first time, Palestinian flags were flown in an official Israeli state building.

Israeli Prime Minister Ehud Olmert and Palestinian Authority President Mahmoud Abbas at their Dec. 23 meeting [Israel Sun photo]

"Abu Mazen is an adversary – he is a not an easy adversary, but with an adversary like this, there is, perhaps, a chance of dialogue that will bring an accord between us and the Palestinians," Olmert said in a speech last week, his first public comments following his talks with Abbas.

Senior Abbas aide Saeb Erekat also was cautiously optimistic.

"It would be a mistake to think that all the problems could be solved in one meeting, but the meeting improved the feeling on both sides," he said.

Writing in the mass circulation daily *Yediot Achronot*, political analyst Itamar Eichner summed up the new friendship between Olmert and Abbas.

"They have a common interest not to mention a common enemy: to block the rise of Hamas, which enjoys massive support from Iran," he wrote.

The Israeli moves complement American and European efforts to strengthen Fatah.

The Americans are soon expected to release about $100 million to Abbas, and they also have been training Fatah forces.

British Prime Minister Tony Blair, in a mid-December visit to Ramallah, outlined economic projects from which the Palestinians could benefit if they reached accommodation with Israel.

All of these moves are part of a wider plan for Israeli-Palestinian peace talks that has begun to take shape in the U.S. State Department. The new American thinking envisages leapfrogging stage one of the internationally approved "road map" for Israeli-Palestinian peace and moving directly to stage two, which calls for the establishment of an interim Palestinian state with provisional borders.

Discarding stage one means that talks could go ahead without the Palestinians first stopping all violence and without Israel dismantling illegal West Bank outposts.

The idea is that once a mini-state is established, those things would be much easier for the parties to handle.

By strengthening Abbas, the Americans hope to create conditions for the establishment of a new Palestinian government that would recognize Israel and become a serious negotiating partner. U.S. Secretary of State Condoleezza Rice is expected to make a visit to the region soon to press the plan.

The American approach is not much different from ideas being bandied about in the Israeli Foreign Ministry and supported by Foreign Minister Tzipi Livni.

Livni, who favours going directly for an interim Palestinian state, told a meeting of Europe-based Israeli ambassadors in Jerusalem on Dec. 24 that the Olmert-Abbas meeting was important not as "a lone gesture, but as a process of which gestures are a part." She added that in her view, moderate Arab and Muslim states should be involved as well.

On the Palestinian side, Abbas also expressed the hope that the meeting would lead to peace talks.

Israeli pundits, however, are skeptical. They doubt Abbas will be able to carry off the necessary first step: the establishment of a Palestinian government that makes the right noises about recognizing Israel, accepting previous Israeli-Palestinian agreements and renouncing violence.

"First that must happen, but as we know from experience, something on the way is bound to go wrong, and all we'll get is more of the same," political analyst Ben Caspit wrote in the *Ma'ariv* daily.

"Many meetings between Palestinian and Israeli leaders have taken place up till now, but it seems that never have two such weak partners sat on either side of the table – Abu Mazen on the verge of a civil war and Olmert after a war and embroiled in an investigation," Caspit wrote.

"They have a great many qualities in common: not a bad vision and considerable courage. On the other hand, they are lacking in leadership and confidence, exhausted and shackled by political constraints, enemies inside and out."

The trouble is, Palestinian society is deeply divided over how to proceed.

In Abbas' view, the Palestinians will always be outgunned and therefore will lose in any violent confrontation with Israel. Thus, negotiation is the way forward.

Hamas holds that time is on the Palestinians' side, and the best path is to establish a temporary truce, use it to stockpile weapons and wait for Iran to become the dominant regional power.

Israeli intelligence estimates that if Abbas is able to rekindle a peace process, Hamas will escalate its violence against Israel in a bid to extinguish it.

Complicating matters even further, the fight on the Palestinian street is not only between Fatah and Hamas. Poverty and the breakdown of law and order have spawned violent, armed gangs loyal only to themselves and contemptuous of authority, whether from Fatah or Hamas.

They will probably continue to use terror against Israel, even if Abbas and Hamas agree to a ceasefire.

If the latest American initiative is to succeed, it will have to find a way of neutralizing both Hamas and the street gangs. Otherwise, new peace prospects will drown in a sea of Palestinian chaos.

Making peace at the best of times would not be easy. In these circumstances, it will be a very tall order indeed.

JTA correspondent Dan Baron in Jerusalem contributed to this report.

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Family comedy flies for Israel

By HEATHER SOLOMON
Special to The CJN

A 55-year-old Israeli air force squadron commander retires and finds himself mired in the perilous battlefield of home as the odd man out among his wife and two daughters. His arrival is like parachuting into the calm pool of their routine, creating ripples of confrontation.

Of course, it's not just gender that makes for the laughs in Anat Gov's comedy *House Husband*, playing in Hebrew with English surtitles for two benefit performances for Beit Halochem in Toronto Jan. 28 at the City Playhouse.

Rachel Yane, artistic director of the Montreal-based Sabra Theatre, says the play speaks to anyone who's recently retired, whether male or female, and to their family who has to deal with it.

"When I sold my giftware business last year, I felt I lost my identity, in a way. But I don't retire, I rewire," says Yane, 54, who has succeeded in careers as an artist, art dealer, gift crafter, furniture maker, and theatre person.

She still aspires to be a filmmaker and is busier than ever in the theatre, rehearsing a cast of six (including herself, Chen Argaman, Dudu Razon, Avi Reiter, Moran Reiter and Helena Stesin).

"We get together to work on the play nights and weekends. One of us is a travel agent, one works in a bank, one is an executive and two are students. We do this as volunteers because we love the theatre and it's for a good cause," says Yane

Gov is one of Israel's most popular playwrights. She is also known for writing for the TV series *Ken, Ma? (Yes, What?)* which likely gave her the idea for *House Husband*, since it was about an army man contending with five women at home. She's written for the Jerusalem Khan Theatre and the Cameri Theatre of Tel Aviv.

Israelis love the play, which won the 2004 Israel Theatre Prize for Best Comedy. It helps them laugh at normal concerns outside of their often stressful surroundings.

"The protagonist, Zeevik, expects his family to fill the vacuum left by his job. But pilots are regarded as the crème de la crème, as heroes, and at home he's stripped of all his ranks," says Yane, who herself served in the Israeli army before coming to Canada in 1974.

It's all in the family when Commander Zeevik comes home, in *House Husband* starring, top from left, Dudu Razon, Rachel Yane, Avi Reiter, and Helena Stesin; and bottom, from left, Chen Argaman and Moran Reiter. [Ariella Pardo photo]

"Everyday realities are new to him, like listening to his children and even to his own feelings which had been suppressed in the army. Zeevik confides in the squadron's doctor and the two come up with a plan to reassert his place in the house, with surprising results."

Throw in the angst of a teenage daughter, as well as his wife's patience being pushed to its limits, the crises of an older daughter and language lessons for their Russian housekeeper, and the laughs keep rolling in.

Yane does more than triple duty in the play. Not only is she the director but she plays the wife/mother and also serves as producer and stage manager, miraculously juggling all of her duties simultaneously.

Her own family is involved, too. Husband Barry, a door manufacturer, had the set built. Son Eitan runs the sound board.

"Maybe one of the more important themes in the play is how we shouldn't take anything for granted: not the love of your spouse, or your family or your health. The playwright touches on human aspects that everyone can see in themselves," Yane says.

There are two shows, Jan. 28 at 2 p.m. and 7:30 p.m., at the City Playhouse, 1000 New Westminster Drive, Thornhill, On. $36 ($18 tax receipt.) Seniors/Students discounts. Call 905-695-0611.

The Canadian Jewish news

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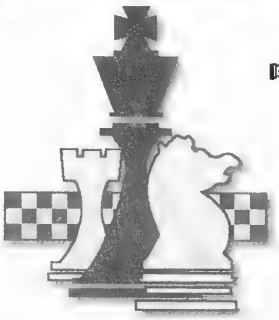

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Playwrights take top prizes in national contest

By SHERI SHEFA
Staff Reporter

One playwright wrote a one-act play about a small-town man who moves to big city Toronto and struggles with his homosexuality, while another wrote a full-length play about a homeless woman who doubles as a housekeeper and a problem-solver for three Rosedale-area men.

One playwright is relatively new to the theatre scene, having only been seriously writing plays for about 10 years, while the other got his big break more than 50 years ago when his play, *The Big Leap*, was performed at the Royal Alexandra Theatre in Toronto.

Leo Orenstein

Ron Fromstein

But what Ron Fromstein, 33, and Leo Orenstein, 87, have in common is that in November, these two Jewish playwrights from Toronto became winners at Theatre BC's 18th annual Canadian National Playwriting Competition.

Fromstein, who has a literature degree from the University of Guelph, won a $750 award for his one-act play called *The Big Smoke*, which is about a young man who comes to Toronto from small-town Ontario and struggles with the fact that he is gay.

"I have him trying to come to terms with it in a big city. Because he's got certain values, he is sort of anti-gay and I guess that's what made it… dramatic in some way," said Fromstein, who also won the 2004 Toronto Fringe 24-hour playwriting contest and placed second and third in 2005 and 2006.

"It's sort of serious, but then funny at times. He ends up moving into the gay village in Toronto, because he feels like it's the only part of the city that feels like a small town."

Fromstein added that he was excited about winning the Theatre BC award, and although it wasn't a complete shock, it was hard for him to anticipate how his work would be received.

"You never know who is going to be reading it, and you never know if someone is going to be offended by something you've written," Fromstein said.

The Montreal-born Orenstein has written, produced and directed for stage, radio, film and television.

> ***Thrilled that they've been recognized by a national theatre organization, and they hope the awards will mean better exposure and more opportunities***

Although Orenstein considers *The Big Leap* – a play about a man who goes over Niagara Falls in a barrel – his biggest commercial success, he said winning the $1,000 award for the best full-length play at this year's Theatre BC competition is special because it's a reaffirmation of his talents.

"To get a play accepted now at my age is very affirming to me, because it's like, 'Gee I'm a writer again and I'm being accepted again,' so it's a real feather in my cap that somebody would recognize me," Orenstein said.

Homeless Hannah, the play that won him the award, is "written as a love song to a woman," he said.

"It's about a homeless woman who gets a job working for a retired professor in Rosedale and he has a son who is in the advertising business and his son has a friend who is a poet, who is a kind of a wondering vagabond. The homeless woman comes into this household and discovers that each of them has a big problem, and she helps them with their problems."

Both Fromstein and Orenstein are thrilled that they've been recognized by a national theatre organization, and they hope the awards will mean better exposure and more opportunities.

"This is a national contest, so it's an easier one to springboard from," Fromstein said.

"I've had plays produced in Ontario and eastern Canada, but never out in the West, so I am very happy that Theatre BC accepted me there because that means that my audience is enlarging," Orenstein said.

Fromstein said that there will be a private reading of *The Big Smoke* this month in Toronto through Mirvish Productions and Orenstein expects to travel in April to Nanaimo, where there is going to be a stage reading of his play, *Homeless Hannah*.

Eye on Arts

By Bill Gladstone

ALFRED UHRY PLAY *LAST NIGHT OF BALLYHOO* AT LEAH POSLUNS THEATRE

Teatron Theatre presents *The Last Night of Ballyhoo*, the award-winning bittersweet comedy by **Alfred Uhry**. The play is set in Atlanta during the Christmas of 1939, just as *Gone With the Wind* is having its world première and Hitler is invading Poland. Meanwhile, Atlanta's elitist German Jews are more concerned with finding the best dates and dresses for *Ballyhoo*, the social event of the season.

Directed by **Ari Weisberg** and featuring **Irving Dobbs, Lorn Eisen, Jenna Harris, Vanessa Kobran, Reva Lawry, Daniel Sadavoy** and **Candi Zell**. $40-$15. Leah Posluns Theatre, BJCC, 4588 Bathurst St. Jan. 24 to 28. 416-616-5350

* * *

CanStage Drops *Rachel Corrie*: The Canadian Stage Company has removed *My Name Is Rachel Corrie*, the controversial play about an American woman killed by an Israeli army bulldozer in 2003, from its short list of productions being considered for its 2007-08 season.

CanStage's artistic producer **Martin Bragg** said the play was dropped from consideration because it was dramatically weak, not because of its political content. Bragg said he reached the decision after seeing a New York production that failed to engage the audience. "It didn't seem as powerful on the stage as it did on the page," he told *Variety*.

After CanStage patron **Bluma Appel** told a reporter she "would react very badly to a play that was offensive to Jews," Bragg was obliged to explain that he was never pressured and that "no one on our board has ever told me what we can and can't do."

Nonetheless, although *My Name Is Rachel Corrie* was never officially accepted into the company's upcoming season, the decision against mounting a production has sparked politicized reactions in some circles.

Internet blogs have variously reported that the play was "censored" or "cancelled" because of its potential to offend Jewish sensibilities, and because of the influence of "the Lobby," a reference to the U.S. pro-Israel political lobby group the American Israel Public Affairs Committee (AIPAC). Nothing could be further from the truth, of course, but people will believe what they will, and if they can insinuate a smothering Zionist presence in the wings, it conforms all the better to their perceptions of the world.

* * *

Evening of Jewish Music: Andrew Burashko's acclaimed Art of Time Ensemble presents An Evening of Jewish Music: A Lid Un A Tefila – A Song and a Prayer, with guests **David Buchbinder, Lori Freedman, Marilyn Lerner, Martin van de Ven, David Wall, Monica Whicher** and others, performing music from classical to klezmer. $36-$25. Harbourfront Centre Theatre, 231 Queen's Quay W. Jan. 18 and 19, 8 p.m. 416-973-4000, www.artoftimeensemble.com

* * *

Names in the News: Henry Neugebauer, a retired furniture manufacturer in Richmond Hill, has published a Polish-language Holocaust memoir called *Gesi Puch*, or *Goose Feathers*. Neugebauer speaks English well, but he said the manuscript "wasn't going right" when he tried writing it in English, so he switched to the fluent Polish of his childhood. A survivor of the infamous Buchenwald death march, he is hoping to have the memoir translated and available in English within the next couple of years. Meanwhile, it is for sale at the Baycrest Centre bookstore and in a number of Polish bookstores throughout Toronto.

* * *

Casting Call: Encore Entertainment is holding cast auditions for an upcoming production of the **Willy Russell** musical *Blood Brothers*, to be directed by **Mario D'Alimonte** with **Ellen Kestenberg** as musical director. Nine men and seven women are required. Audition dates are Jan. 13 and 16 for a production scheduled for late April and early May. Toronto Centre for the Arts. To schedule an audition, call 416-733-0558 or e-mail merlegarbe@rogers.com.

* * *

Passages: Oscar Klein, the Chicago-style trumpeter who became a jazz legend, died last month in his home in Baden-Wurttemberg, Germany, at age 76. Klein was born in Graz, Austria, to a Jewish family that fled to Switzerland when the Nazis annexed Austria. His career lasted over four decades, during which he recorded more than 130 LPs and 50 CDs with the likes of **Lionel Hampton, Roy Eldridge, Earl Hines, Albert Nicholas, Bud Freeman, Wild Bill Davison** and **Dexter Gordon**. He received Austria's highest award of merit, the silver medal of honour, in 1996.

Music lessons at Paul Penna

Neshama Nashman, left, and Rachel Rubenstein, Grade 2 students at the Paul Penna Downtown Jewish Day School, get a hands-on music lesson from Alon Nashman, centre, cellist Rafael Hoekman and violinist Csaba Koczo of the Tokai String Quartet after the musicians' recent performance in the *Snow Queen* at the Miles Nadal JCC.

SNOW FLURRIES IN JERUSALEM

Worshippers in Jerusalem are barely visible through the flurries of snowflakes that swirled around them last week as they made their way to the Kotel in the Old City. [Israel Sun photo]

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Jewish boy band a surpise alt-pop hit

By JANICE ARNOLD
Staff Reporter

They call themselves The Lovely Feathers and they are rare birds on the alternative pop music scene: well-spoken, middle-class Jewish guys who graduated from parochial schools, grew up in the suburbs, and are sensibly preparing for more stable careers when their playing days are over.

They are lead singer/guitarists Mark Kupfert and Richard Yanofsky, bassist Noah Bernamoff, David Buzaglo on keyboard and vocals, and Ted Suss on drums. Their average age is 24, all are graduates of Herzliah High School, and most have been friends with each other since they were kids in Dollard des Ormeaux.

Kupfert, the self-effacing founder of the band, also attended a yeshiva in Israel and Yeshiva University, during a period of spiritual exploration. He graduated from McGill University in June with a minor in Jewish studies.

The Feathers are flying right now: they just came off an extensive North American tour, released their first album last April, *Hind Hind Legs*, on the local indie label Equator, and have been getting favourable press in publications as diverse as *Spin* magazine and the *Jerusalem Post*.

The Lovely Feathers

During 2006, they played 60 shows in clubs all over the United States and Canada, including a gig at South by Southwest in Austin, Texas, in March, the annual alternative music festival that's not to be missed by musicians hoping to get noticed by the industry.

In November and December alone, they hit Vancouver, Seattle, Portland, San Francisco, Los Angeles, Boulder, Denver, Omaha, Milwaukee, Madison, Minneapolis, Detroit, Cincinnati, Cleveland, Pittsburgh, Boston and New York, driving themselves in a van. *The CJN* caught up with Kupfert and Bermanoff after a show at the Cabaret of the Just for Laughs Museum, and before they headed to Burlington, Vt., and Ottawa to complete the year.

The band's music defies categorization and their shows are off-beat and frenetic. Critics have made comparisons to everything from the Rolling Stones for their exuberance to The Pixies, the American band known for its melodic style.

Bernamoff describes the band's sound as "eccentric or escapist rock/pop," catchy, happy music reminiscent of the late 1970s and early 1980s' Talking Heads or Elvis Costello. "It's not like much of today's pop which is angry, aggressive, way too serious."

All five band members come with different influences and tastes, which have somehow meshed.

"We make music that moves us," said Kupfert. "There is a mystery to the creative process. My religious searching may have had an influence, even if not directly."

Bernamoff, who has been friends with Kupfert since they were toddlers, won a hockey scholarship to a U.S. college and had thoughts of turning pro. He graduated from McGill this year in philosophy and political science.

Buzaglo, the only trained musician, studied classical piano. He replaced a founding member, Daniel Suss (Ted's older brother), who was also studied piano, after he left for law school. When he's not a rock star on the road, Buzaglo sings in the choir at Congregation Shaar Hashomayim and has thought of becoming a cantor. Yanofsky is now taking a break to go back to medical school. Unlike his brother, who loves Gershwin, Ted is into hard-core punk and grunge.

The band's songs are written collaboratively and usually quite spontaneously, with the guys trying out tunes until something sound right.

Bernamoff described the lyrics as often "very personal and stream of consciousness" expressions of "post-adolescent" uncertainty over meeting the expectations of adulthood. The conclusion is that whatever you do, you should be passionate about it and have fun.

One of the cuts on *Hind Hind Legs* is about Pope John Paul II, which Bernamoff said was a "very spontaneous reaction" to watching the outpouring of grief upon his death. "It celebrates the good things the pope did and also the negative things he represented."

There may be a few R-rated words in the band's songs, but no violence or vulgarity that parents need to shield their youngsters from, they insist. The guys look quite normal, too, although they occasionally don wacky costumes, such as superhero tights, when they perform.

The group first played under the name *The Lovely Feathers*, which is apropos of nothing, almost three years ago at a McGill winter bash. By the spring of that year, they were playing local venues such as Le Swimming and the Petit Cafe Campus. In March 2005, they played at Canadian Music Week in Toronto.

Things really started to pick up when they toured Canada and the United States with the more-established Toronto band Metric in late 2005, which gave them their first big exposure.

Despite being in such demand, Kupfert said they are not making any money at this point.

He said they wouldn't mind catching the attention of a major recording label and entering the mainstream market, but "we're not unhappy with our situation. It's flexible enough to allow us to follow other pursuits, like going to school."

Bernamoff said their parents are tolerant of their music careers, if somewhat bemused. "They sort of hope it's just a phase, almost a full-time hobby, we can indulge in before getting serious."

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CJN Profile

'The most outstanding ambassador' in Washington

By SHELDON KIRSHNER
Staff Reporter

Almost 18 years after leaving his post, Allan Gotlieb still has the unique distinction of not only having been Canada's longing serving Canadian ambassador to the United States but also the first and only Jew to have held that important diplomatic position.

Gotlieb, who turns 77 on Feb. 28, was the Canadian envoy from 1981 to 1989, when Republican presidents Ronald Reagan and George Bush reigned supreme in Washington.

By all accounts, Gotlieb acquitted himself skilfully and with aplomb. According to James Baker, the former U.S. secretary of state and the co-chair of the Iraq Study Group, Gotlieb was "the most outstanding ambassador this city has seen in a long, long while."

Last month, Gotlieb's sardonic and world-weary tinged memoirs, *The Washington Diaries*, was published by McClelland & Stewart.

In an interview to mark its publication, Gotlieb said that Canada's ambassador in the United States has no equal in the Canadian diplomatic corps.

As he put it, "The post of the Canadian ambassador exceeds by far in importance the role of Canadian ambassador to any other country. This is as true today as it was in my time. The reason is that from the standpoint of Canada's national interests, no country in the world is as vitally significant for us as the United States."

In his memoirs, he hammers home this point succinctly in one droll passage.

When he was introduced to Joseph Joffe, one of Germany's most influential journalists, Joffe stated the obvious when he observed: "That is a very important job. It's like being Polish ambassador to Moscow."

Pleased by the comparison, Gotlieb flippantly writes, "I congratulated him on his brilliant analogy."

Gotlieb, who as a university student dreamed of being Canada's representative in Washington, was appointed by Pierre Trudeau, then the prime minister. It was a time when Canada's bilateral relations with the United States were rather tense.

The highlight of his ambassadorship was persuading the White House and Congress to support a free trade agreement.

As he explained, "The rise of protectionism was the greatest challenge to Canada, along with the threat of pollution of our lakes from acid rain produced by coal-fired plants in the U.S. No agreement on acid rain was reached, but the momentum was created for achieving a successful accord."

Gotlieb, whose term of office was extended by Trudeau's successor, Brian Mulroney, believes that bilateral relations were much better by the time he and his wife, Sondra, left Washington.

"Mulroney placed a very high priority on forging a close relationship with the United States, whereas Trudeau was seen as critical of Reagan's anti-Soviet policies. Moreover, the Mulroney government overturned Trudeau's national energy policy, which was hugely unpopular in the U.S."

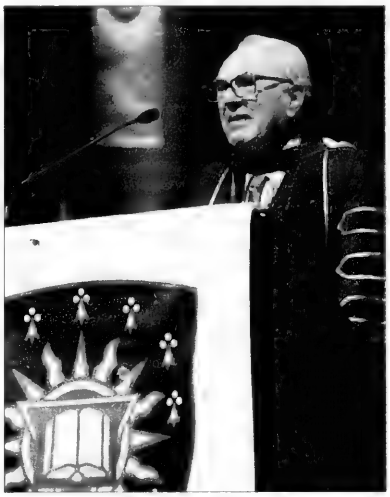
On a lighter note, Gotlieb minimizes the famous, or infamous, incident in 1986 during which his tempestuous wife slapped her social secretary at an official dinner in honour of Mulroney and the then-American vice-president, George Bush.

"Sondra, of course, greatly regretted it, but it had no impact whatsoever on the popularitry of our embassy as a meeting place for Washington's power brokers. After the incident, we stayed on in Washington for another three years and, as my diaries show, it was during this period that I experienced the height of my success and influence, as did Sondra's popularity as a leading hostess."

He was sad to leave Washington. "Both Sondra and I regretted leaving, but since I was 60, I was anxious to start a new career."

Gotlieb, who was chair of the Canada Council and publisher of *Saturday Night* magazine following his departure from the United States, joined the Department of Foreign Affairs in 1957 after earning degrees from the University of California, Oxford and Harvard, where he was editor of the *Harvard Law Review*.

The son of a Winnipeg merchant from the Jewish agricultural colony of Hirsch and of an American-born mother who served as national president of Hadassah, Gotlieb was highly successful as a civil servant.



At the fall 2005 convocation of Concordia University in Montreal, the faculty of arts and science awarded an honorary doctorate to Allan Gotlieb in recognition of his exceptional achievements as a public servant, diplomat, scholar, teacher, author and community leader.

Within a decade of setting foot in Ottawa, he was an assistant undersecretary and a legal adviser. He was subsequently deputy minister of Communications and of the then-department of manpower and immigration.

In 1977, Gotlieb was appointed undersecretary of Foreign Affairs, the first Jew in that position.

He describes it as the highlight of his civil service career. "I worked closely and directly with Trudeau for a number of years," he said.

Gotlieb, who was named an Officer of the Order of Canada in 1982, was Trudeau's personal representative at the Ottawa Economic Summit and travelled extensively with him in Africa and Latin America.

He was grateful when Mulroney offered him the chairmanship of the Canada Council. "I was always drawn to the arts and to literature," he said.

Similarly, he enjoyed being the publisher of *Saturday Night*, one of Canada's oldest periodicals. "I accepted it with alacrity."

A man of many parts, he is currently a senior adviser in the Toronto law office of Bennett Jones and chair of Sotheby's branch in Canada.

At Bennett Jones, he dispenses advice on a broad range of strategic issues from foreign investments to international transactions. He is also called upon to help forge relationships with business leaders, legal advisers and "practitioners in other jurisdictions."

Prior to this, he was a corporate director at Alcan and Suncor and sat on the boards of Nestle and the Carlyle Group.

"Being a corporate director and an ambassador have little in common," he said. "This made being a corporate director an appealing challenge."

As well, Gotlieb has been Canadian chair and North American vice-chair of the Trilateral Commission for the past 15 years.

Established in 1973 by private citizens from Japan, Europe, Canada and the United States, the commission encourages close co-operation between democratic industrialized countries and addresses common problems.

"It is an important organization because it brings together businessmen, political figures, scholars and experts to discuss major political and economic issues of our time," said Gotlieb.

Gotlieb, the quintessential diplomat, helps make it all happen, as he did when he was Canada's man in Washington.

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A lengthy literary monument to author's 'vanished' relatives

The Lost: A Search for Six of Six Million **by Daniel Mendelsohn, with photographs by Matt Mendelsohn, 512 pages, HarperCollins.**

By BILL GLADSTONE

When author Daniel Mendelsohn was a boy, elderly relatives would sometimes cry at the sight of him, so great was his resemblance to his great-uncle, Shmiel Jaeger.

From some handwriting on the back of a photograph Mendelsohn knew that Shmiel and his wife, Ester, and their daughters Lorka, Frydka, Ruchele and Bronia had been "killed by the Nazis," but his beloved grandfather always skipped quickly over their photographs in his photo album without saying a word. Consequently, his ears became highly attuned to "scraps of whispers, fragments of conversations that I knew I wasn't supposed to hear."

Daniel Mendelsohn

He had heard so much about all other aspects of his American Jewish family – but who were these missing relatives?

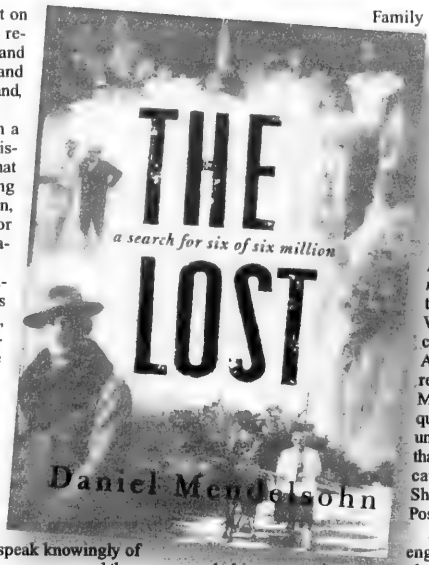
"My grandfather told me all these stories, all these things, but he never talked about his brother and sister-in-law and the four girls who, to me, seemed not so much dead as lost, vanished not only from the world but – even more terrible to me – from my grandfather's stories," he writes.

"Which is why, out of all this history, all these people, the ones I knew the least about were the six who were murdered, who had, it seemed to me then, the most stunning story of all, the one most worthy to be told. But on this subject, my loquacious grandpa remained silent, and his silence, unusual and tense, irradiated the subject of Shmiel and his family, making them unmentionable and, therefore, unknowable."

Like an astronomical black hole in a distant galaxy, Mendelsohn's silent, invisible quarry exerts an emotional gravity that ultimately overpowers him. This riveting narrative, part memoir and part meditation, is the result of his ruminative quest for knowledge and truth about his lost relatives.

Upon discovering after his grandfather's death a cache of desperate letters sent by Shmiel to his grandfather in 1939, Mendelsohn embarks in search of eyewitnesses and evidence testifying to the specific fate of his perished kin. While his genealogical odyssey compels him to visit Australia, Israel, Sweden, Denmark and other places, his first destination is Bolechow, Ukraine, the family's ancestral shtetl, where Shmiel had been a butcher.

It is in Bolechow that he first experiences those enthralling "vertiginous feelings" upon meeting strangers who speak knowingly of his lost relatives: "All that distance, all those years; and then there she was, right there across the table, there he was, chatting with me on the phone, there they were, still out there if you knew where to find them: remembering them." An impossible, gaping abyss is momentarily bridged as the seeker, wrestling with dark angels, recovers precious facts and histories from mute, unknowing eternity.



Family tree historians who utilize JewishGen and other genealogical websites will feel an instant familiarity with Mendelsohn's frequent descriptions of these amazing and powerful resources. If Jonathan Safran Foer mentioned some of them in his award-winning satirical novel *Everything Is Illuminated*, it was for an entirely different purpose. While Safran Foer excelled at cutting up American Jews who revisit the shtetl, Mendelsohn's sombre quest is infused with the unwritten commandment that impels many a Holocaust researcher: Thou Shalt Not Give Hitler A Posthumous Victory.

Although Mendelsohn engages in genealogical research, his purpose is not to produce an ordinary family history but rather a more noble sort of bibliographic *matzevah* or monument to posterity. *The Lost*, his literary monument in memory of his vanished relatives, may ultimately prove to be one of the most enduring such markers in our psychic cemetery.

In some ways, *The Lost* is a Proustian-type project in which the author weaves many personal associations from all phases of his life into the narrative, as though intent on recapturing the sights, smells, sounds, sensations of a lost time.

He also indulges in exegetical discussion of the early chapters of Bereshit, particularly those dealing with Cain and Abel, and Noach. He's especially drawn to the motif of brother killing brother, a theme reflected in the historical backdrop of the Holocaust and, on a far more subtle level, in the unspoken friction between Shmiel and Mendelsohn's grandfather, who did not answer his pleading letters and may have been forever frozen by guilt.

A classics scholar, Mendelsohn further enriches the text with allusions from ancient Greek and Latin literature. For example, noting the power of certain objects to evoke deep emotion, he offers a line from Virgil: "Sunt lacrimae rerum," which translates as "There are tears in things."

The subject being so close to his heart, he treads fertile ground and his language is particularly rich: he constructs many meaningful puns and turns of phrase. In describing Auschwitz, for example, he trades his usual sincere yearning for some of Safran Foer's biting satire. Regarding the death camp's Arbeit Macht Frei gates and other features, he observes: "All of this has been reproduced, photographed, filmed, broadcast, and published so often that by the time you go there, you find yourself looking for what it is difficult not to think of as the 'attractions,' for the displays of the artificial limbs or glasses or hair, more or less as you'd look for the newly reconstructed Apatosaurus at the Natural History Museum."

In *The Lost*, Mendelsohn gives expression to a sensibility that seems to infuse much of Diasporan Jewry today. My one wish is that he could have done so in a book with half as many pages. Although the subject is vast (every person is a world, after all) our precious time is finite. This excellent, moving book is weighted with a length that eventually becomes trying and ultimately dulling; the editors should have insisted on an abridgement.

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Mother-daughter talks often full of tension, linguist says

By CAROLYN BLACKMAN
Staff Reporter

Taking part in a mother-daughter conversation can be like walking through a minefield, says sociolinguist Deborah Tannen.

And Tannen, the author of *You're Wearing That? Understanding Mothers and Daughters in Conversation*, emphasized that she was talking about conversations between two people who love each other and are not in a troubled relationship.

Tannen was the keynote speaker at a recent Canadian Friends of Hebrew University of Jerusalem dinner honouring Barbara Bank, an activist in the Toronto Jewish community.

Bank is co-chair of the Israel and overseas committees of UJA Federation of Greater Toronto and UIA Federations Canada, and is also past chair of the National Jewish Campus Life committee of the Canadian Council for Jewish and Israel Advocacy.

Tannen, a professor of linguistics at Georgetown University and author of several books, including *That's Not What I Meant*, said the biggest complaint that daughters have about their mothers is that they are critical.

"These criticisms are often about appearance, but criticism can be a sign of caring."

Women she interviewed, said Tannen, said their mothers often make remarks about their hair, weight and clothes.

"Why are there so many comments about [these things]? Women are judged by their appearance and people often draw conclusions about a [woman] by her haircut or clothes. It is a mother's job to make sure her daughter looks the best she can."

Women frequently look at other women and think that they're doing something wrong but won't say anything.

"A mother, though, will. The women we most want to think we're perfect will remark on our flaws. It is an expression of caring," Tannen said.

"Women have reported to me that they have had their picture in the paper because of [some sort of success] and their mothers have remarked, 'You didn't cut your bangs.'"

How to raise kids is another point of contention between mothers and daughters.

"Mothers love to give advice on raising children, [but daughters are hurt] because their mothers think they're not perfect," Tannen said.

"The irony here is that the person [the mother] most wants to help is the one that least wants it. A mother's motivation to help always gets misinterpreted. What feels like criticism can be [an attempt] at helping," she added.

"A big reason that mothers and daughters have trouble talking to each other is that they are both women. Little girls talk to their best friends and tell them secrets. For little boys, activities are central. There is a more outward recognition of hierarchy among boys. They are very explicit about who is better at what."

Like little girls, "mothers and daughters talk to each other, and [the more they talk], the more chance they have of saying something wrong," Tannen said.

"Again, the irony is that your best friend is who you tell your secrets to, but when you're an adult, you won't tell your mother, and she becomes hurt. Many women are now friends with their daughters, but that presents a problem, because they are still mother and daughter," she added.

"You don't tell [some things to] your mother because you don't want to upset her. The fact that you care makes you want to keep your secrets."

Tannen said she wasn't surprised to find that every woman she interviewed talked about how they were the same or different than their mother or daughter. "They look at the other as a yardstick by which they measure themselves."

In order to reduce some of the tension, she suggested to mothers that "it might be good to bite your tongue. Offer some praise, and humour is always good. It is constructive to share laughter."

On the other hand, she advised daughters to "remind yourself that what feels like criticism is really caring."

KIDS HELP KIDS: Bialik Hebrew Day School's student council led a school-wide fundraising campaign called Children to Children to collect money for Na'amat's project to rebuild and refurbish the day-care centre in Karmiel, Israel, that was destroyed during Israel's conflict with Hezbollah this past summer. Pictured presenting a cheque for $950 to Na'amat president Sue Holzman, are, from left, student council vice-president Ariella Lenton-Brym and president Ilana Walters.

Israeli-developed Parkinson's drug approved in Canada

The first once-a-day oral treatment for Parkinson's disease –which was developed in Israel – is now available in Canada. It was approved by Health Canada in August.

Azilect, the drug's brand name, was developed at the Technion-Israel Institute of Technology by former Montrealer Moussa Youdim, who earned his PhD in biochemistry at McGill University in 1966, and his colleague John Finberg. Youdim, who was born in Iran, has been a member of the Technion faculty since 1977.

"It is the fulfilment of my life's work, and I couldn't be happier," Youdim said in a videoconference with Canadian Technion Society supporters from the university's Mount Carmel campus in Haifa.

Marketed by the Israel-based Teva Pharmaceutical Industries Ltd., Azilect is prescribed on its own in the early stages of Parkinson's or in combination with Levodopa, a standard treatment, in intermediate or advanced stages of the disease. The active ingredient in the tablet is rasagiline mesylate. The drug blocks the breakdown of dopamine, a chemical that sends information to the parts of the brain that control movement and co-ordination.

Approval was based on data from three multinational clinical studies involving more than 1,500 patients. Azilect was found to relieve the symptoms of this chronic, neurodegenerative disorder, with tolerable possible side effects. To date, Azilect has been made available in 19 countries, including the United States in July.

There are more than 100,000 Parkinson's patients in Canada.

Youdim said a large clinical study is now underway to investigate the drug's effect on slowing the progression of Parkinson's, and possibly Alzheimer's disease as well.

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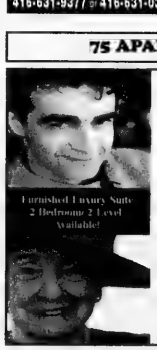

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Visitors to Atlit Detention Camp for Illegal Immigrants get their first view of the site through a barbed wire fence. Inset: David Turovitch. [Frances Kraft photo]

Former British Mandate camp seeks testimonies

By FRANCES KRAFT
Staff Reporter

ATLIT, Israel – Staff members at the Atlit Detention Camp for Illegal Immigrants, the one-time British Mandate detention camp in northern Israel, are looking for former illegal immigrants to British-Mandate Palestine – or their families – who can provide personal testimony, photos and/or documents for the site's computerized database.

The site itself, which is now a museum that houses the database of 18,000 mostly Hebrew-language testimonies, provides a glimpse into Israel's history under British rule before it became the Jewish state in 1948.

It was almost torn down in the 1970s, but was saved by a protest movement and has been open to the public since 1984.

Visitors to the camp, which is a 30-minute drive from Haifa, site of Israel's largest port, get their first view of the grounds through a barbed wire fence as they walk along the path from the entrance.

On a warm, sunny day last November, Ukrainian-born David Turovitch, now a resident of Givatayim, was among the visitors, along with his family. They were marking Turovitch's 80th birthday by retracing his first steps in what was then Palestine, after he left a displaced persons camp in Germany in 1947. It was his first time back in almost six decades.

Turovitch is still trying to process his experience there, he said in Hebrew through an interpreter. "There are sad memories."

Among the 30,000 illegal immigrants who passed through Atlit between 1939 and 1948 was Rabbi Israel Meir Lau, the former chief Ashkenazi rabbi of Israel. He was released from Buchenwald in 1945 at age nine and went to Atlit as a child survivor of the Holocaust.

It was a "very difficult experience for him," said Atlit guide Na'ama Avital.

Although Atlit was neither a work camp nor a death camp, for the people interned there, "this was their prison," she said. Some escaped with the help of Jewish guards or the Palmach.

However, she noted, there were also weddings, dancing and singing at the camp "to keep up their spirit."

The camp's Hebrew name reflects the struggle of those who were interned there, Avital said. Machane Hamaapilim means the camp of "climbers."

Once Palestine fell under British rule in 1917, there were restrictions on Jews who wanted to make aliyah, said Avital. "You had to prove not just that you were Jewish, but that you had a certain amount of money or a useful profession, or that you were coming to study."

Among those who passed through Atlit were "masses of refugees who had nowhere else to go [after the Holocaust]." American volunteers who accompanied them on the boats also ended up at Atlit.

"It was not easy for people just out of death camps," Avital added. "Some people remember it as a horrible place," she said, adding that others don't.

Inmates' first introduction to Atlit was the building – preserved today almost as it was – where their clothes were disinfected and they had to shower.

After long journeys on crowded ships, those measures were necessary to prevent fleas and lice from spreading throughout the camp, said Avital.

Sadly, valuables such as photos and documents that were sewn into clothing were often destroyed in the steam sterilization process, she added.

At the back of the building is a full wall of oversize black-and-white photographs depicting life at the camp. Smiling faces and tender moments with young children are part of the collage.

The site also includes reconstructed barracks and a computer room with programs, available at a nominal additional fee, for children from age eight to 12, "to give them the experience of the illegal immigrant."

Tours should be arranged ahead of time, particularly if an English-speaking guide is required. To book tours or for more information, call 011-972-4-984-1980 or fax 011-972-4-984-2814.

Frances Kraft was in Israel in November as a guest of Israel's Ministry of Tourism.

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Fichman takes big step toward pro career

By MARVIN GLASSMAN
Special to The CJN

MIAMI — Sharon Fichman, Canada's best 16-year-old tennis player, took a major step in her development as one of the world's best juniors by making it to the semi-finals at the Orange Bowl 18s international tennis championships in early December.

The winners of previous Orange Bowl 18s include Chris Evert and Gabriela Sabatini, among other women who went on to illustrious pro careers.

Seeded third and ranked eighth in the international junior tennis rankings, Fichman was steady – if not spectacular – as she defeated four opponents before losing to No. 2 seed Ksenia Milevskaya of Belarus 6-4, 4-6, 6-0 in the semis.

Known for her ability to fight hard and bounce back in third sets, Fichman seemed to lose heart in the third set of the match.

"I should have fought harder than I did in the match. Nevertheless, I am happy with my year and feel I have matured and am a better player now than ever before," Fichman said.

Fichman should move up in the rankings when the year-end junior figures are announced.

The Torontonian registered many bright spots at the Orange Bowl tournament. Twice she trailed in third-round and quarter-final matches, but dominated in the third sets (defeating Croatian Tereza Mrdeza 3-6, 6-2, 6-4 in the third round and American Reka Zsilinska 3-6, 6-4, 6-2 in the quarters) to prevail.

In doubles, Fichman teamed with Katerina Vankova of Czechoslovakia and made it to the finals.

"Although Sharon did not have her usual fight in the semis, she has shown me that she will have a long professional career," said Sylvan Bruneau, Tennis Canada women's coach, who accompanied Fichman to the Orange Bowl championships.

"Sharon's most important quality is that she believes in herself and her footwork, prevailing in rallies. [Her] smart court sense gives her an edge over most players."

Fichman can take solace in the fact that other top stars in tennis – including Jennifer Capriati, Steffi Graf and Monica Seles – also did not win the Orange Bowl 18s.

"I feel that I would like to turn pro and become one of the top 50 players in the world one day," she said.

Sharon Fichman

Currently a Grade 11 student at Forest Hill Public School, Fichman boasts an 88 average, a feat she is as proud of as her tennis.

And her past year in tennis was very impressive, with junior grand slam doubles titles wins at the Australian and French opens, and making the finals of U.S. Open doubles – all with doubles partner Anastasia Pavlychenkova of Russia.

Fichman has had an impressive history at the Orange Bowl, finishing as a finalist in the Orange Bowl 14s at age 13 and winning the Orange Bowl 12s at age 11. She became the first Canadian to win the tournament since Carling Bassett-Seguso won the Orange Bowl 12-and-under title in 1979.

(Bassett-Seguso went on to win the Orange Bowl 18s at age 15, and after turning pro, she became Canada's best woman tennis player ever, ranking eighth in the world in 1985.)

Fichman has made history twice – as the youngest, at 14, to win the singles gold medal in tennis at the 2005 Maccabiah Games, and for being the youngest, also at 14, to compete for Canada in Fed Cup play.

Following Fichman's next tournament at the Australian Open juniors this month, Canadians will likely see her play doubles for Canada in Fed Cup play at the World Group 2 playoff on April 21 and 22 against Israel at a Canadian site yet to be announced.

It's likely that Fichman and doubles partner Stephanie Dubois will play against the Israeli team of Shahar Peer and Tzipi Obziler, but Fichman probably won't play in singles against either Peer or Anna Smashnova.

The occasion will be historic, as Fichman will likely become the first Canadian Jew to compete in Fed Cup play against Israel. (Canada last played Israel in Fed Cup play in 1972, winning 3-0.)

Barring injury, Fichman will also compete at the Rogers Cup pro women's tournament in Toronto from Aug. 11 to 17 at the Rexall Centre in Toronto.

Despite her heavy travel schedule and schoolwork, Fichman trains three hours a day with coach Ben Armstrong at the Mayfair Indoor Tennis Club in the winter and at the Toronto Lawn and Tennis Club over the summer months.

She began playing tennis at age five and has competed all over the world in junior tournaments, proving dominant on grass, clay, hard and indoor surfaces.

Fichman was born in Toronto two years after her parents immigrated to Canada from Israel in 1988. Her parents moved to Israel from Romania in 1983.

For further information on Fichman, as well as the Rogers Cup, visit www.tenniscanada.com, or call 416-665-9777.

The decoy goy

ALMOST FAMOUS
By Jacob Medjuck

Every 50 years or so, they come for us. It's often a different "them," but always the same "us." If I figure loosely, I've probably got 28 years left to spend whatever I can inherit, and then pass on with a sense of a life fulfilled.

Hardly pessimistic, I consider myself enlightened in practical terms, even motivated. They've come after us in robes, then armour, and again robes – with spears, swords and guns, and we should accept that they're rigorously preparing today for the next millennial hazing – so get out more, join a gym, seize the day.

Lately, I've even grown optimistic, since witnessing the Sons of Esau buying up DVD copies of *Superman Returns*.

As a screenwriter by trade, I'm qualified to share with you a secret that the Seed of Israel have had in action since before Laurel met Hardy.

As Jews, we are a wandering nation, and heroes of the oldest pulp screenplay (the Bible). So how best do we fight off reoccurring villainy that successfully gouges our numbers at every turn? For this, I look to Superman, my childhood hero and favourite Jew in a cape.

Created by Jerry Siegel and Joe Shuster, Jews with pencils, the story of Superman derives from the history of Moses. Both heroes represent the last sons of dying nations who as babies were wrapped in blankets, one placed in a basket among the Nile reeds, the other in a crystalline capsule that was hurled through space. Both are received as orphans, raised nobly and sent into the world to save the victims of tyranny.

What do we learn from the last son of Krypton? Which of his greatest powers informs the path we now follow for survival?

Superman's most prominent advantage was his ability to blend in as Clark Kent – the power of assimilation.

But note that assimilation proved futile for Superman many times, as it did for the Inquisition Jews of Spain and for those facing Adolf Hitler's criteria for who is a Jew – even a convert from Judaism was not spared the Nazis' wrath if he or she had a Jewish grandparent. Our conclusion is that when "they" next come, no level of cultural abandonment will conceal or protect us from 3,000 years of bagel-eating genealogy.

But we've recently taken a different aim with our great passive power of assimilation – by reversing it.

It used to be the case that anyone who was Jewish, was Jewish. If your mother was Jewish, that meant you were Jewish. Or if you were Jewish from Montreal or New York, you were Jewish.

But even if you were not Jewish, being a New Yorker now makes you Jewish. And that is the "new Jew." It's a regional identity, and the region is North America. Judaism is now available at the Gap. Judaism is a Brooklyn accent. A deli sandwich. A teen starlet in a red string bracelet talking to Madonna, who drinks Kabbalah water.

The secret implementation was this: Jewish writers, producers, performers and directors have spent the last 100 years making sure that as many North Americans as possible act, behave and eat Jewish. It's viral marketing perfectly executed. The biggest religious reverse of the year wasn't the Da Vinci Code – it was the realization that the domestic residents of this large continent are now equally considered "evil Jews" by "the nations that know Thee not."

For increasing one's survival odds, right up there with moving targets are "multiple targets." A nation of pseudo-Jews to hide within. Safety in numbers. The aim of Stage 1: creating the decoy goy.

North America is the new Israel. And satellite TV is our Torah. Champion rooftop dishes all over the world, and eventually we'll have a peaceful planet – or perhaps a globe of self-deprecation in many languages.

Jacob Medjuck is a film producer based in Vancouver.

'Olive Garden' Apple Carmelina

Topping
5 Tbsp. softened butter
1/2 C. brown sugar
3/4 C. flour
1/4 tsp. salt
1/4 C. sugar

Mix flour, salt, sugars and blend well. Work in softened butter to the topping ingredients. Mixture should look like coarse meal. Sprinkle over apples and place in a preheated oven at 350° for 30 - 35 min. Serve topped with vanilla ice cream and a drizzle of caramel sauce.

Filling
2 (20 oz.) cans sliced apples (drained)
1/2 tsp. apple pie spice
1/4 C. flour
1/2 C. sugar
1/4 C. brown sugar
1/4 tsp. salt

Mix apples, sugar, apple pie spice, brown sugar, flour and salt together; stir well. Pour into a lightly buttered 8" x 8" baking dish.

Yield: 4-6 servings.

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WAVING THE FLAG GETS NEW MEANING: U.S. Senator Joe Lieberman recently visited with young olim from Ethiopia at the absorption centre in Mevaseret Zion, outside Jerusalem. [Isranet photo]

Wanted: a fighting force for Darfur

By AVRUM ROSENSWEIG

URBAN WRITER

A Jewish community member approached me a year ago asking me if it was possible to establish a "peace force," a group of paid fighting soldiers who could be sent to stop the war in Sudan's Darfur region. He believed this was necessary, since neither the United Nations, NATO nor individual countries would initiate an invasion of Darfur, because it was not in their interests to do so.

China is a good example of his theory. Not only is it voting against UN resolutions to stop attacks on Darfurians by Janjaweed militiamen and government soldiers, but China has sent 4,000 soldiers to protect its oil interests, not the security of the people of Darfur.

At the time, I smiled at my friend obligingly and said his idea was unrealistic, and that diplomatic efforts would eventually bring the genocide to a halt.

That was more than one year ago. Since then, and for at least two years prior to that, millions of people around the world have rallied against the war in Darfur. More than $1 billion has been donated in humanitarian aid, and U.S. President George W. Bush is still making weekly statements about the terrible suffering of the Darfurians and the need to stop the war.

Africa nations have put together a small force, but it's ill-equipped to fight the Janjaweed.

After watching the daily suffering continue, and seeing more petitions for peace arrive in my e-mail, I have come to the same conclusion as my friend. Activism is important (if not for Darfur than for future genocides – maybe we're learning, but slowly), but it alone is not stopping the carnage in Darfur. A paid "peace force" of fighting soldiers is needed to take on the evil forces of the region who have murdered more than 400,000 people, used rape as a form of ethnic cleansing and plucked the eyes out of men who might fight back.

Consider this an offer – if only it could be done!

Men and women with fighting experience are requested to join a fighting force to finally rescue the people of Darfur. We offer you training and a salary. Conditions will be demanding, but you know that.

Please respond to Avrum with your military resume and available time to fight. There is no time to waste, so respond ASAP.

Other experienced military personnel are required (cooks, administrators, etc.). Salary commensurate with experience.

Enough is enough. It's obvious that suffering goes unanswered in our world unless there are economic reasons to respond. The question of "where was the rest of the world" while our families were dying in the Holocaust is easily answered. Busy. Uninterested. Indifferent.

My friend is right. If you read the newspapers, you know about children being macheted to death in Darfur. If you watch the news, you have seen footage of villages burned to the ground with people trapped inside the huts. If you were awake for the last three years, you'll know that what's happening today is the same thing that happened in 1940 and in the genocides in Cambodia and Rwanda: talk.

Instead of taking part in more talk, join our peace force.

People will complain. Loud voices will bellow out in the United Nations and from the mouths of evil dictators and leaders saying we are prying into the business of Darfur. They'll say that our peace force violates international law and complain about how unethical it is to use guns for hire.

More talk.

Join our peace force. The money is good, and we'll be able to say that the world did not – yet again – stand idly by. Act now!

Avrum@veahavta.org. Sudan?

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This Week

National

Parents need to be partners in their children's education, expert says. **Page 5**

Beth Emeth's choir director steps down after 30 years. **Page 14**

Toronto artist raises money for Israeli poor. **Page 19**

Books & Authors

Khruschev memoir discusses Jews and Israel. **Page 34**

Sports & Leisure

17-year-old is a natural at fencing. **Page 42**

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British paper says Israel preparing Iran attack

Jerusalem Post

JERUSALEM — Israel denied a British newspaper report on Sunday that claimed it is planning to attack Tehran's nuclear sites using low-yield nuclear bunker busters.

Please see related stories on page 27

Iran said any such attack would provoke a reaction and "anyone who attacks will regret their actions very quickly."

According to Iranian Foreign Ministry spokesperson Muhammad Ali Husseini, the report, published in the *Sunday Times*, confirmed the danger posed by Israel's possession of nuclear weapons.

"This step even comes after the Israeli prime minister's admission, which revealed the fact that the Israeli regime has nuclear weapons in its possession," Husseini said, referring to Prime Minister Ehud Olmert's slip of the tongue last month, when he hinted on German television that Israel was among the world's nuclear-equipped nations.

"Now this will convince the international community that the main threat to the world, and to our region in particular, is the Zionist regime," Husseini added.

Olmert's office said it would not comment on the *Times'* claim. "We don't respond to publications in the *Sunday Times*," said Miri Eisin, Olmert's spokesperson.

Strategic affairs minister Avigdor Lieberman also declined to comment on the report, which claimed that Israel had drawn up plans to destroy Iran's uranium enrichment facilities with tactical nuclear weapons.

But foreign ministry spokesperson Mark Regev denied the report and said, "The focus of the Israeli activity today is to give full support to diplomatic actions and the expeditious and full implementation of [UN] Security Council Resolution 1737 [which last month imposed sanctions on Iran for failing to halt uranium enrichment]. If diplomacy succeeds, the problem [of Iran's nuclear drive] can be solved peaceably."

According to the British report,

Continued on page 27

Miri Eisin, spokesperson for Israeli Prime Minister Ehud Olmert, said the Prime Minister's Office would not comment on the *Sunday Times* report.

[Israel file photo]

Students urge return of Eli Cohen's remains

By PAUL LUNGEN
Staff Reporter

A Jewish student organization with branches in 50 countries is joining an international effort to press Syria to release the remains of arch-spy Eli Cohen.

The effort is being spearheaded by the Cohen family, including Eli's brother, Maurice, who was implored by his late mother, Sofie, to make every effort to bring her son's body back to Israel for a proper Jewish burial.

When he spoke to *The CJN* in May 2006, Maurice Cohen felt that, despite humanitarian appeals to the Syrian leadership and diplomatic back-channel contacts, he had failed to keep his promise to his mother.

He will not see his dream come true. He died last month while taking a nap. However, Eli's widow, Nadia, continues the effort and she addressed the World Union of Jewish Students (WUJS) on the issue, at its recent conference in Be'er Sheva.

Eli Cohen

WUJS agreed at the convention to call on Syrian President Bashar Assad to return Cohen's bones to his family in Israel. WUJS plans to circulate a letter petition to its members and then to forward the petition to Assad through high level diplomatic channels. The letter notes Assad's recent statements suggesting he intends to renew peace negotiations with Israel, and proposes that the president make a humanitarian gesture by returning Cohen's remains.

"We are convinced that such an act could open the way to the hearts of many people and lead to a meaningful peace process between Syria and Israel, which will eventually bring stability to the entire region," the letter states.

WUJS chair Daniel Translateur, whose signature is on the letter, said Nadia Cohen addressed 180 student delegates at the WUJS conference and called for a good faith effort from Assad to show his peace overture was serious.

"As Jewish students, we felt it was an important issue, not just for Israel, but for the Jewish world," Translateur, a native of Colombia, said.

Peace with Syria would help defuse tensions in the north, particularly after last summer's war with Hezbollah, and the Cohen case "is one of the the most heartbreaking issues," he said.

Melissa Lantsman, president of the Canadian Federation of Jewish Students (CFJS), attended the Be'er Sheva meetings along with seven other Canadian student representatives – the largest Canadian delegation

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Shmot
Candlelighting: 4:45
Havdalah: 5:50

Greater Toronto Area

6 today
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k.

Israel helps with Rwandan youth village — please see page 28

The News in Brief

Canada

Tribute to Kollek

OTTAWA — The Canada-Israel Committee (CIC) paid tribute to former Jerusalem mayor Teddy Kollek, who died recently at age 95. Noting Israel had lost one of its legendary founding fathers, CIC national chair Moshe Ronen said, "As mayor of Jerusalem for almost three decades, from 1965 to 1993, Kollek oversaw the city's revitalization and modernization following its historic reunification under Israeli sovereignty during the June 1967 Six Day War. Kollek both recognized that Jerusalem is the eternal capital of the Jewish people and, in accordance with Jewish values, promoted co-existence amongst the diverse faith and cultural communities of the City of Peace."

Maccabees Hit Ice

TORONTO — The Maccabees, a Jewish women's hockey team, finished tied for fourth in a six-team women's tournament sponsored by the Canadian Multicultural Hockey League. The Maccabees, which includes members of the Israeli national women's team, won one game, lost two and tied one. It was the first time the team participated in a competitive tournament. The Ojibwe Northern Storm finished first, edging out second-place European Sirens.

World

Restoring the Call

BARCELONA— Barcelona is restoring its old Jewish quarter 600 years after anti-Jewish riots killed many Jews and forced a large number to leave or convert. It is renovating 21 buildings in the Jewish quarter, known as the Call, and creating an interpretive centre. In the Middle Ages, Barcelona's Jewish community of 4,000 played an integral role in the city and served as a bridge to immigrants from throughout the Mediterranean.

Airline Heroism

MOSCOW — A flight attendant aboard a Russian airliner that crashed last July 9 on landing at an airport in the Siberian city of Irkutsk was honoured as Person of the Year 5766 by Russia's largest Jewish group, the Chabad-led Federation of Jewish Communities of Russia. Viktoria Zilberstein risked her life to rescue others by opening the emergency hatch in the back of the plane. Her heroics allowed 10 people to escape; 124 perished. The 15th annual awards ceremony also recognized the contributions of Russian Jews in politics, culture and community.

(Jewish) Roots Reggae

NEW YORK — Chassidic singer Matisyahu had the No. 2 reggae album in 2006. *Billboard* reported that the New Yorker sold the second-most reggae albums with *Live at Stubb's*, behind Sean Paul's *The Trinity*. Matisyahu also ranked second and third in the *Billboard* reggae singles chart with *King without a Crown* and *Youth*, behind Sean Paul's *Temperature*.

Military Precedent

WASHINGTON — A former U.S. chief of staff cited Israel's experience in allowing gays to openly join the military. Gen. John Shalikashvili, who served as chief of staff under former U.S. president Bill Clinton when the "don't ask, don't tell" policy was introduced, said it was time to move on to the next phase: open acceptance of gays in the military. Shalikashvili cited Israel, Britain and other allies as having militaries that have successfully integrated gays. He noted their presence would not undermine the efficacy of the armed forces.

Guidebook Sells Out

LONDON — A new book documenting sites of Jewish interest in England has sold out its first printing. *Jewish Heritage in England: An Architectural Guide* was published last month to coincide with the 350th anniversary of Jewish resettlement in England. The guidebook sold thousands of copies in its first month and publishers have ordered a second print run.

Suit Targets Holocaust Deniers

PRAGUE — The Forum of Jewish Organizations in Antwerp has filed suit against participants in a recent Holocaust-denial conference in Tehran.

The Belgian lawsuit includes anyone who gave a speech questioning the Holocaust at the conference sponsored last month by the Iranian Foreign Ministry. Holocaust denial is illegal in Belgium and is punishable by up to one year in jail and a $3,000 (US) fine.

The purpose of the lawsuit is to cause legal problems for attendees who might want to visit Belgium, according to a forum source. The rabbinate in Antwerp issued a declaration against conference participants and urged that the few Jewish attendees of the conference – mostly members of the fringe Neturei Karta group – be banned from Antwerp synagogues.

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New standards possible for Orthodox conversions

Rabbi Reuven Tradburks

By PAUL LUNGEN
Staff Reporter

The Orthodox rabbinate in Toronto has put conversions on hold as it ponders whether to change the standards required of those wishing to join the Jewish fold.

The beit din, the rabbinical court that approves conversions, will likely not determine its course of action until the Rabbinical Council of America (RCA), an umbrella organization that represents 1,000 rabbis, makes its own determination, said Rabbi Reuven Tradburks, secretary to the Toronto beit din. The beit din, he said, "is not bound by everything the RCA decides, but it certainly wants to be consistent with it."

At the heart of the issue is the desire by many in the Orthodox community to set a single universal standard for conversion that would be accepted by rabbis the world over. Currently, the Orthodox rabbinate in Israel has set a more stringent standard, while rabbinical courts elsewhere have set less strict requirements. The result has been an unwillingness by some communities to recognize as valid conversions by others. Some Jews, turned away by one court because of a refusal to agree to strict lifestyle requirements, have gone elsewhere to find a more lenient court, Tradburks stated.

The changes, should they come, would have the greatest impact on families seeking to convert adopted children, he acknowledged. The beit din converts between 20 and 25 such children each year, as well as a further 20 to 25 adults (past bar mitzvah age).

The last child conversion under the old standards took place before the summer.

Under those criteria, parents were required to agree to send their child to a Jewish day school, keep kosher and maintain a sense of the Shabbat and other Jewish holidays.

Now being considered are the additional requirements that the families be Sabbath observant and follow all mitzvot commandments, including prayer and wearing tfillin every day.

Rabbi Tradburks, who is responsible for intake and management of conversions for the beit din, said Israel has been applying the more stringent standards and North American batei din are considering conforming to them. To date, however, the beit din in Toronto has been following a "more lenient" line.

"Even though that's been the standard, there's been a certain degree of discomfort with that…To be frank, the reason this more demanding standard has not been used was *rachmonis* [sympathy]," prompted by the realization that families seeking to convert youngsters had already experienced the pain of infertility and the difficulties of adoption. "You have good people who have gone through a lot," Rabbi Tradburks said.

Part of the discussion now underway in Toronto is what to do when families already have one child converted under the old standard and wish to convert another child. Also being considered is protecting the status of previous conversions.

Though no final decision has been made on earlier conversions, "I don't believe there

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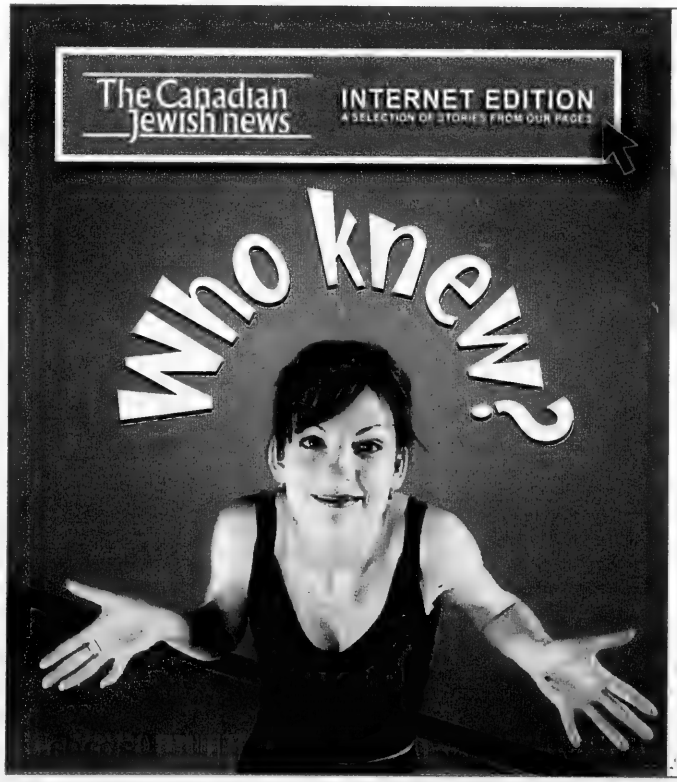

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From the editor's desk

Back in the 1960s and '70s, it was a nearly unshakable article of the social protester's faith that "information was power."

Information and knowledge were the idealists' key instruments. When combined with commitment and courage, they were the barging bulldozers that moved public opinion, if not always policy mountains.

To be sure, the protesters of yesteryear are older, and perhaps less able to protest now, even if they are so inclined. But if the axiom regarding information was true four decades ago, it should be no less true today. The causes of 2007 are no less important than the causes of 1967.

It is in this spirit, therefore, that I impart the following disparate pieces of information, in the hope that readers who are already staunchly determined protesters on behalf of the Jewish state's right to live in security and peace, will find empowerment too.

* * *

The World Jewish Congress has recently begun publishing a weekly bulletin whose sole focus is monitoring events in Iran.

Titled *WJC: Iran Update*, the document provides the public with the latest news, information and commentary concerning the troubling developments in Iran. The four-page bulletin usually divides its information according to the following sections: Latest Developments, Inside Iran, Must Reads, A Look Ahead, and Community Update.

In the editorial that appeared on the front page of the most recent issue, WJC president Edgar Bronfman summarized the purpose of *Iran Update*.

"The WJC hopes that *Iran Update* will contribute to the information you need to participate vigorously in the global debate about this critical topic."

Whether he intended to or not, Bronfman was retransmitting the formerly faint but increasingly stronger echoes of earlier times regarding the enabling power of information.

Anyone may subscribe to *Iran Update* directly by going to the sign-up page of the website: www.worldjewishcongress. org/news_subscription.html.

* * *

Fair-minded, decent individuals who oppose the oppression of the weak by the strong cannot help but respond viscerally when they hear the term "apartheid."

Israel's enemies know this, understand this and exploit this. Therefore, over the years, they have assiduously planted and cultivated the apartheid accusation against the Jewish state. Indeed, it is one of the vilest accusations made against Israel and especially stinging because it has no basis in truth or fact.

Alas, former U.S. president Jimmy Carter, a Nobel Peace Prize laureate, is now one of the chief propagators of the Israel-apartheid lie. Though he purports to use "apartheid" only in relation to Israel and the Palestinians of the territories, he is as disingenuous in this disclaimer as he is withal where Israel is concerned.

That is why it is important to know and to praise Kenneth W. Stein, professor of contemporary Middle Eastern history, political science and Israeli studies and director of the Middle East Research Program and Emory Institute for the Study of Modern Israel at Emory University in Atlanta, for his decision to try to set straight a historical, political and diplomatic record that the former U.S. president has deliberately distorted and so perversely twisted.

Stein is writing at least six to 10 weekly articles that will "address major omissions, errors, exaggerations, and inventions" in Carter's recently released book *Palestinian Peace Not Apartheid*.

In a courageous and highly principled act, Stein last month resigned his position as Middle East fellow of the Carter Center at Emory University, to protest the former president's blatant misstatement of the truth.

In his letter of resignation, Stein was direct and to the point about Carter's publication: "President Carter's book on the Middle East, a title too inflammatory to even print… is replete with factual errors, copied materials not cited, superficialities, glaring omissions and simply invented segments. Aside from the one-sided nature of the book, meant to provoke, there are recollections cited from meetings where I was the third person in the room, and my notes of those meetings show little similarity to points claimed in the book."

The offence to Stein's conscience in the publication of the Carter book was severe. "My continued association with the centre leaves the impression that I am sanctioning a series of egregious errors and polemical conclusions which appeared in President Carter's book. I cannot allow that impression to stand." He thus ended a 23-year association with the centre that he actually helped establish. Space permitting, *The CJN* will try to run those articles.

For further information on the upcoming series of articles by Stein, readers may contact his assistant Heather Waters. Her e-mail address is: heather.f.waters@emory.edu Her telephone number is 404-727-2798.

We are not as powerless as we often feel we are in the campaign to defend Israel. Information – and the truth that flows therefrom – is one of the sources of our power.

–MBD

SeeJN

IN THE SQUARE HE LOVED

Hundreds of people paid final tribute to the late mayor of Jerusalem, Teddy Kollek, as his coffin lay in state last week in Safra Square in front of City Hall, before his burial on Har Herzl. The square and surrounding municipal buildings were designed by Toronto architect Jack Diamond. Inset, an Arab resident of Jerusalem pays his respects. [Israel photos]

Greater Toronto Area

Parents 'need to be partners' in educating kids

By FRANCES KRAFT
Staff Reporter

The central challenge of Jewish education revolves around the question, "Why is it meaningful to be a Jew?" according to a Toronto-born expert on Jewish education.

"Numbers aren't the only thing that concern me," said Daniel Marom, referring to an emphasis on enrolment statistics among Jewish education professionals.

Daniel Marom

The director of the Visions of Jewish Education project at the Jerusalem-based Mandel Foundation and co-editor of the 2003 book *Visions of Jewish Education* works with Jewish educators in Israel and North America to help them fine-tune their educational "visions" and translate them into practice.

"What happens once you get into the school is more important than the enrolment," Marom told *The CJN* in an interview last week, a day before speaking at the UJA Federation Board of Jewish Education.

The issue of enrolment was among those addressed in *The Way Forward*, the federation's report on Jewish day school education released here last summer.

Among other recommendations, the report advocated a test loan program for tuition, a $100-million education endowment fund and a study to examine the idea of creating a community-wide middle school.

Marom – a 48-year-old graduate of the Community Hebrew Academy of Toronto (CHAT), York University (where he was part of the first cohort of the Jewish education program) and the Hebrew University of Jerusalem, where he received his MA and his PhD – believes the Toronto education report is important.

"It's nice to see energy for Jewish education," he said. "It's nice to see that [the authors] don't limit Jewish education to day schools. They see the big picture: kindergartens, summer camps and Israel trips. It's also nice to see Jews of different backgrounds collaborating for the betterment of the community."

However, he added, "the language of the report is still about strategic planning," and the report itself takes "a client-oriented approach."

But Marom believes that parents "can't agree to be part of this client-service provider relationship. They have got to be partners. They've got to see this as an opportunity for their growth as Jews."

Drawing on his own experience as a former student at Associated Hebrew Schools and CHAT, Marom, who made aliyah 24 years ago, said that his father, Sydney Himel (Marom is a Hebrew translation of the name), "approached the system, not as a consumer, but as a partner and contributor." Himel embarked on his own Jewish journey and volunteered as a basketball coach at CHAT, despite the demands of a busy law practice.

Marom said parents should ask themselves first not where they will send their children to school but " 'What kind of Jew do I want to be?' You need to share something that you yourself believe in."

Because their parents – Toronto-born, public school-educated Himel and his ex-wife Malka Marom, an Israeli who sang as part of the duo Malka and Joso in the 1960s – were from different backgrounds, Marom and his brother, journalist Martin Himel, were exposed from an early age to different approaches to Judaism.

"It was a privilege and enriching," Marom said.

For children's early years, he believes it's important to give an unambivalent message, but "if we stay there, it becomes a snow job."

Israel, for example, is often presented as "some kind of Hollywood happy ending to being a Jew," he said. He suggests a more complex, relevant approach that acknowledges Israel's "warts" and approaches it as "a project that needs your contribution."

If a community middle school, such as the one proposed in the federation report, is to work, "it can't just be a receptacle," Marom said. "You have to use the plurality in a positive way."

He remembers debating fellow students in the school washroom about issues like whether to keep kosher, or to live in Israel. "Why didn't they bring [those discussions] into the classroom?" he asks now.

Marom said he hopes the idea of a community middle school derives from the question of how to "enable learners to come out of our educational programming feeling engaged and privileged forever to be part of Jewish life," not from the question of how to maximize day school enrolment.

"I'm going to say something difficult," he cautioned earlier in the interview, broaching the subject of the relative weight given to Holocaust education in the Jewish system.

If surviving the Holocaust and making sure it doesn't happen again are presented as the sole, or main, reasons for being Jewish, Marom fears that "the vision of such a Jewish life might be problematic," a fear he said is shared by some Holocaust educators he's spoken to.

What is sometimes missing or overshadowed, he suggested, is an emphasis on why it's meaningful in a positive way – not based on fear or guilt – to be Jewish in the modern world.

Although he has been publicly critical of aspects of his own Jewish day school education, Marom said he was fortunate to have been given glimpses into the richness Judaism has to offer. It was enough to "lasso" him for the rest of his life, he said.

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At 2:30 pm on Sun., Jan 21, Prof. Eisen will open the Conference of American Jewish Museums (CAJM) that the Beth Tzedec Reuben & Helene Dennis Museum is hosting.

York professor named president of AJS

By SHERI SHEFA
Staff Reporter

Sara Horowitz, the director of York University's Centre for Jewish Studies was recently given an additional title.

Last month, Horowitz became the fourth female president – three of whom have been Canadian – in the 38-year history of the Association for Jewish Studies, based in New York.

"It is what's called a learned society. It's a society composed of academics, professors of Jewish studies in a wide range of disciplines – Jewish history, Jewish literature, rabbinics, Talmud, Bible, Jewish sociology – a whole range of fields that contribute to what we call Jewish studies," said Horowitz, who is also a regular *CJN* columnist.

"The main activity of the organization is an annual conference, which roughly 80 to 85 per cent of the membership attends. At the [three-day] conference, the members present their ongoing research to their peers. It's a way of getting feedback from your peers on what you're working on."

The association boasts a membership of about 1,500 teachers, researchers and graduate students whose focus is on Jewish studies.

Sara Horowitz

Horowitz was appointed to her three-year term as president by the board of directors, which is comprised of 24 members representing universities across North America as well as Israeli universities.

"It is a real honour to be recognized in that way by my colleagues. I'm very appreciative of their confidence in me to move the organization ahead. It is a real responsibility to shepherd the organization," Horowitz said.

She has been involved with AJS since she was a graduate student more than 20 years ago, and until December, she was the vice-president in charge of programs. In other words, she had the task of organizing the annual conference.

She said one of the things she worked on was to bring the subject of technology to the conference, the way it affects their teaching and research methods.

Horowitz also deserves much of the credit for bringing the conference to Canadian soil for the first time in the association's 38-year history.

Next December, the AJS conference will be held in Toronto.

As president, Horowitz said, she expects "to give a vision to the organization as a whole and to look to see whether we can take on new initiatives that would benefit our membership… but also [make us] able to be a service in taking the fruits of people's research in Jewish studies and bringing them to a wider audience."

One of the initiatives Horowitz hopes to implement is to make connections with Jewish studies professors in central and eastern Europe who lack the resources that professors in North America may take for granted.

"Their libraries are very lean, they don't have the kinds of materials that they would need, they are mostly strapped financially, and it is very hard for the professors… to travel very far," Horowitz said.

"[We] give travel grants to eastern European and central European Jewish studies professors to bring them to the conference each year so they can meet their colleagues and learn about the work other people are doing and share their work."

Although the association's main purpose it to promote and improve Jewish studies programs, it also serves as a resource for people seeking information for a book or a movie.

"People can call us if they are looking for speakers on a particular issue. We really have within our membership an array of scholars and speakers, and the people who write the books that people learn from are written by our members."

While the association continues to grow and expand its scope, Horowitz said there are still areas that could use improvement, and during her term, she hopes to address those issues.

"I think we have not been strong on sessions on pedagogy, on Jewish education. I think we'd like to strengthen what we do at the conference in those areas. We'd like to interact with local communities when the conference is in a different place each year. We have begun to interact more with the local Jewish communities, who in large part, are actually interested in the sessions. We can also work with teachers in Jewish day schools," she said.

For more information about AJS, visit www.ajsnet.org.

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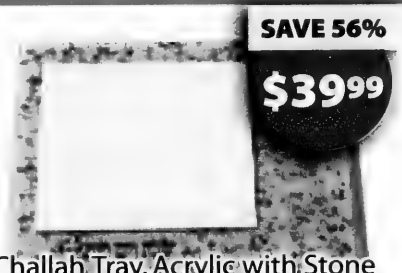

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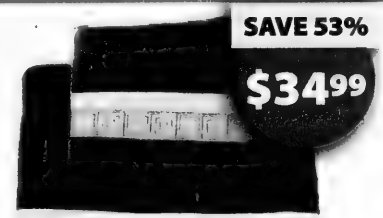

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A revealing tale of two governments

The government of Israel is being hectored by various foreign policy experts to re-open diplomatic discussions with Syria. Just last month, for example, British journalist Patrick Seale urged that the latest Syrian "overtures" toward Israel be taken seriously. Seale was the biographer of the late Syrian president Hafez Assad and is known to have excellent connections to the current Syrian ruler, Hafez's son, Bashar Assad.

Syrian Foreign Minister Walid Moallem told the *Washington Post* last month that his government is willing to hold talks with Israel without any preconditions. Bashar had left such talks dangling with former Israeli prime minister Ehud Barak, who, it was reported, had been willing to make far-reaching concessions to secure a full peace agreement with the Damascus regime.

The government of Israel, though, is not convinced that the recent purported peace overtures are sincere. Nor does it wish to reward the Syrian strongman for his antagonistic, anti-Israel behaviour.

Damascus was deeply involved with Iran on the side of Hezbollah during the war last summer, and it also hosts the headquarters of Hamas and a cadre of other extremist Palestinian terrorist groups. Damascus' attitude toward the Jewish state and toward the fostering of peace in the region is clearly and manifestly hostile.

Syria is also anti-humanitarian in the extreme. Time and again, Bashar has callously refused to surrender the remains of Eli Cohen for burial in Israel. As *The CJN* reports today, Israelis are continuing to pressure Bashar to release Cohen's bones to the Cohen family, and they are right to do so. They are also correct in asking, more than rhetorically, what kind of person Bashar is and what kind of regime he runs.

In contrast to the enigmatically cruel regime in Syria, however, is the enigmatic but pragmatic regime in Amman, with whom Israel signed a peace accord in 1994. Though the peace is more between governments than it is between peoples, it does still demonstrate the benefit that can flow to the citizens of the area.

An incident last week shows how.

Israel's Foreign Ministry reported that it was able to help facilitate the rescue of 47 Israeli Arabs from a precarious situation in Saudi Arabia. The 47 were returning to Israel from the Haj pilgrimage when their bus broke down in the heat and sand of the Saudi Arabian desert.

Their rescue followed a quick chain of events in which the government of Amman played a key role that could be sung like a song from the Passover seder. One of the travellers called the tour operator in Israel; the tour operator called the Foreign Ministry in Jerusalem; the Foreign Ministry called the Israeli embassy in Amman; the embassy secured the assistance of someone at the Jordanian royal palace; the Jordanians quickly called the Saudi royal palace in Riyadh; the Saudi royals then arranged for the rescue of the Israeli pilgrims from the desert.

Damascus and Amman: a tale of two very different governments.

25 years ago in *The CJN*

Israel and Syria lashed at each other as the United Nations Security Council debate on the Golan Heights continued into its second week.

As the Israelis and Syrians traded insults, the United States sought to tone down a Syrian plan to force political, economic and military sanctions against Israel.

Editorials & Letters

Dry Bones

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Golan part of historic Land of Israel

I applaud Frances Kraft's article on the Golan Heights ("One of the safest places in Israel," *CJN*, Nov. 23). As an Israeli who enjoys exploring the Golan as often as possible, I urge your readers to make the Heights a "must-see" on their next visit to Israel.

There are, however, a couple of points I would like to add. The claim of the State of Israel and the Jewish people to the Golan Heights predates the period 1947 to 1967, when Syria controlled this strategic area and used it as a base for aggression against northern Israel. The Golan is in fact part of the historic Land of Israel, notwithstanding that its degree of sanctity in a religious sense does not approach that of Jerusalem. Moreover, the Golan was included as part of the British Mandate over Palestine to which the Balfour Declaration applied.

It is unfortunately a widespread misconception that Syria's claim to the Golan predates Israel's and that the return of the Golan Heights is the only basis upon which peace with Syria can be obtained. Let us also not forget that in 1981, when Menachem Begin was prime minister, the Knesset officially annexed the Golan Heights to the State of Israel, as well as united Jerusalem.

Martin S. Kalson
Ginot Shomron, Israel

* * *

Golan key to Israel's survival

To give the Golan Heights to Syria is nothing short of insane. There is nothing Syria can give Israel in return, nothing at all. Even less than the zero we got from Egypt through the peace agreement of 1979. Right now Egypt is actually moving further into the negative as it is allowing arms smuggling into Gaza. The Golan is key to our survival. As a nation, we cannot afford to capitulate anymore.

Ze'ev Shemer
Ramat HaGolan, Israel

* * *

The world needs more Cotlers

Irwin Cotler, member of Parliament and former minister of justice and attorney general, continues to show that he is a man of courage, compassion and integrity and one who is guided by the talmudic principle, "Justice, justice, you shall pursue." In his latest public writings, Cotler has not only mounted another vicious and well-deserved attack against Iran's President Mahmoud Ahmadinejad, but he also draws our attention to the plight of Salah Uddin Shoaib Choudhury, a Bangladeshi national who is on trial and faces the possibility of execution for trumped-up charges, while having been denied almost every single basic fundamental right that has been recognized in international law ("Bangladeshi suffers for advocating Israel ties," *CJN*, Jan. 4).

In alerting Canadians to Choudhury's case, Cotler continues to defend his international clients not only in the courts, but also in the "court of public opinion." This, as he has shown in the past in defending clients such as Nelson Mandela and Natan Sharansky, is often more important than the actual legal defence in court, as it often embarrasses a rogue country into action and reminds those of us in the democratized world of the importance of continuing to fight for the rights of the oppressed and the vulnerable.

In continuing his attacks against Iran's hateful, anti-Semitic leader, Cotler is cognizant of the old saying that if history is forgotten, it will repeat itself. If the world continues to sit by and allow Ahmadinejad and others to call for the destruction of an entire country and to deny that the Nazi Holocaust occurred, then history may very well repeat itself.

The world needs more Irwin Cotlers.

Leigh Lampert
Toronto

* * *

Engaging the intermarried

I would like to applaud the Conservative movement for continuing to take steps to be more welcoming to interfaith families ("Schechter schools may revise admissions policy," *CJN*, Toronto, Jan. 4; "Schechter schools consider more flexibility for non-halachically Jewish students", *CJN*, Montreal, Jan. 4). When Rabbi Jerome Epstein announced his plans for a movement-wide initiative to engage the intermarried last year, it wasn't clear what the practical consequences would be. But his impassioned plea to day schools to "make a special effort to enroll the children of intermarried Jews even if they are not halachically Jewish" shows that he is backing up his words with action.

Too often, people in the Jewish community talk about outreach (efforts to engage the intermarried) and "in-reach" (efforts to engage born Jews and socialize them with other Jews) as if they are mutually exclusive projects. But if Conservative day schools admit the children of non-Jewish mothers, they will be performing outreach and in-reach at the same time. Admitting the children of interfaith families into Jewish day schools is a win-win for the Jewish community and the intermarried.

Micah Sachs
InterfaithFamily.com
Newton, Mass.

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Kollek remembered as builder of Jerusalem

By DINA KRAFT
JTA

Teddy Kollek, the longtime Jerusalem mayor who died last week at the age of 95, is being remembered as the most prolific builder of the city since King Herod.

The man who transformed the Israeli capital in 28 years from a dusty backwater to an international city of parks, theatres and museums died Tuesday in the city that was his home and great love.

"He was the man who created the name Jerusalem as a real place, not as a town where things were blown up, but a place where people could live together, even as Arabs and Jews," said Yisrael Kimche, who worked under Kollek as the director of policy planning for the city and is currently a researcher at the Jerusalem Institute of Israel Studies.

"He established modern Jerusalem more than anyone else," Kimche said.

Kollek, who grew up in Vienna and came to what was then British Mandate Palestine in 1935 as a young man, was considered one of the last of the generation of Israel's founding fathers. He was known for expertly navigating the divide between Jerusalem's diverse populations – Jewish and Arab, religious and secular.

He had been in office for just two years when the Six Day War broke out in 1967, leading to the reunification of the city.

"Jerusalem's people of differing faiths, cultures and aspirations must find peaceful ways to live together other than by drawing a line in the sand," Kollek once said.

Kollek forged strong ties with American Jewish and other Diaspora leaders throughout his tenure and was adept at raising funds for his beloved city.

Former New York City Mayor Ed Koch called Kollek, his longtime friend, "the mayor of all mayors."

"Everybody loved him, including everyone in the city of Jerusalem, even when they disagreed with him, and that ran the gamut from the Jews to the Arabs to anyone," Koch told JTA.

In 1991, just after the first Gulf War started, Israel's Ministry of Tourism asked Koch to visit Jerusalem to help show that the city was safe and to boost the sagging tourist industry.

Kollek, who was notorious for walking the streets of Jerusalem without security, even during dangerous times, was assigned to take Koch to the Western Wall.

Koch recalled a flurry of stones being thrown at their entourage, then realizing he had been hit and his head was bleeding profusely. The cut would eventually need nine stitches.

"I said to Teddy, 'This stone was meant for you,'" Koch recalled, chuckling at the irony that while he came to show that Jerusalem was safe, photographs of his bloody head appeared in newspapers around the world.

"He replied, 'Oh no, that stone was for you. Everybody loves me. And if you had a head of hair like mine, you wouldn't have felt it.'"

Koch also said Kollek was instrumental in helping Israel forge diplomatic relations with the Vatican. He introduced Cardinal John O'Connor to Kollek via telephone, and shortly afterward, the cardinal visited Jerusalem, paving the way for other Church officials to follow suit.

He did his best to establish and secure harmonious, inter-communal and inter-faith relations.

Theodor Kollek was born in 1911 in a small town in Hungary and moved to Vienna as a young child.

There he became active in Zionist youth movements under the influence of his father, a staunch Zionist who named his son after Theodor Herzl.

During the Israeli War of Independence in 1947 and 1948, Kollek helped buy weapons and ammunition for Israel's fledgling militia, the Haganah. He also met with Adolf Eichmann soon after World War II broke out and persuaded him to allow 3,000 Jewish youths passage to England.

Kollek became a confidante of David Ben-Gurion and worked as the chief aide to the country's first prime minister from 1952 to 1965.

In 1965, Ben-Gurion asked Kollek to run for mayor of Jerusalem as part of his political party. Kollek initially balked, believing he had no chance to win. Much to his own surprise, he was elected.

He was defeated 28 years later in 1993 by a Likud party leader named Ehud Olmert.

Once the traditionally Arab eastern area of Jerusalem became part of the city in 1967, Kollek set ambitious plans to build Jewish neighbourhoods around it to keep the city Israeli. He also worked to bring municipal services to the Arabs, who, under Jordanian rule, had lived in some neighbourhoods without sewage, running water or telephones.

But the city's Arab population often said they felt neglected, even by the man championed for his vision of a mosaic city. Palestinians comprise about one-third of the city's 700,000 residents.

Former aides and Kollek himself would say in later years that not enough money and support was channelled to neighbourhoods in the eastern sector, which have consistently received less funding than Jewish areas in the west. Kollek did, however, protest moves by Jewish right-wing groups to settle in areas of eastern Jerusalem, claiming such moves were provocations in an already tense city.

With Kirk Douglas promoting Jerusalem

Kollek was known for his relentless pace and his efforts to build up the city. Virtually every cultural institution in the city came as a result of his influence and fundraising, from the Israel Museum and the Biblical Zoo to the Jerusalem Theatre. He transformed large swaths of land into parks with tulip beds, walkways and promenades to take in the city's famous views.

"The city is definitely mourning his loss," the president of Hadassah International, Marlene Post, told JTA from Jerusalem. "He was greater than life. You can definitely say that he was a modern-day Herod. He built the Knesset building, the Jerusalem Museum and Hebrew University on Mount Scopus."

Hadassah built a hospital on Mount Scopus in the eastern part of Jerusalem in 1939, she said. It was captured by the Jordanians in 1948 and was in a state of disrepair when Israel recaptured the mountain with the rest of the eastern part of the city in 1967. Eight years later Kollek returned to Hadassah the keys to the hospital, which, with 400 beds, is the second largest of Hadassah's centres in Jerusalem.

"He looked at us as the people who treated the people of Jerusalem," said Post, who was in the Holy Land with birthright israel, of which Hadassah is a sponsor.

Kollek also cultivated archeological projects and led reconstruction efforts in the Old City's Jewish Quarter.

The fiery mayor was often at his City Hall office at dawn and would be the last to leave 16 hours later. He had his own key to the front gate and would let himself in and out.

Kollek is also being praised for adeptly juggling the needs of the city's Jewish population – secular and religious.

He approved the building of neighbourhoods for haredi Jews far from the main roads so that they would not be affected by people driving on Shabbat. He also fought for a sports stadium, which won the praise of secular Jerusalemites. To quell religious protests, he promised a nearby shopping mall would remain closed on Shabbat.

Today's Jerusalem, Kimche said, feels like a more extreme place. The successive Palestinian uprisings have polarized Jewish and Arab populations, and the growing size and strength of the haredim have led to confrontations over religious pluralism.

Kimche said he mourns the Jerusalem that his former boss was trying to create – an open, tolerant and cosmopolitan city.

With files from JTA staff writer Jacob Berkman in New York.

How Teddy put the city back together again

By ABRAHAM RABINOVICH
Jerusalem Post

With shells beginning to explode in downtown Jerusalem in the opening hour of the Six Day War, I ducked into the one nearby doorway that was open. A plaque in the lobby revealed that this was City Hall. I told the doorman I was an American journalist and asked if I could see the mayor. The doorman called upstairs and told me to take the elevator to the top floor.

"What's his name?" I asked.

"Teddy Kollek."

Kollek, in office just a year and a half, stood in his doorway and beckoned me inside. He spoke with candour about what was happening. Two aides came in and we stood at a window watching dirty plumes of shell smoke hang in the air before disintegrating. It seemed that the city was being blown apart.

It would be my privilege in the coming years to watch Kollek put the city back together again, making it larger, more beautiful and far more complex, during the decade that I covered the Jerusalem municipal beat for the *Jerusalem Post*.

It was Kollek's ebullient personality and grand vision that made this the most fascinating journalistic beat I could imagine. He had the capacity to envision the dim backwater that was pre-1967 Jerusalem as a radiant city on the hill – *the* city on the hill – and he had the drive, the managerial capacity and the charm to make it happen.

The fact that an outspoken liberal like Kollek was elected six times by one of the most right-wing electorates in Israel showed that the city's Sephardi majority understood that this Ashkenazi prince was real, that he cared, that he was neither self-serving nor cynical. He was a Viennese cosmopolitan who loved a good brandy, a good cigar and good company, but he had never lost the sense of duty that brought him to Palestine as a pioneer.

Every morning at 6:30 he would tour neighbourhoods with his driver, Nahum, and make notes on potholes, missing street signs, bald spots crying out for greenery. His notes would be on a secretary's desk an hour later to be forwarded to respective department heads. Woe unto him who did not remedy the problem within days.

About once a year, Kollek would smack a citizen he felt was being abusive, usually someone far younger than he was. None of them ever complained.

Teddy was blessed with a self-confidence that put the mighty and the humble at ease. He also had a temper that not infrequently left secretaries in tears, but he would make amends with a note or a box of candy. He had a marvellous sense of fun – posing in a fireman's helmet or other colorful headgear, gamely hanging on to the back seat of a policeman's scooter, joining a soccer game wearing shorts that threatened to slide off. But he also had an incomparable ability to find the right thing to say at the most solemn or embarrassing of public moments.

Teddy was Jerusalem's father figure. We were fortunate that he was with us as long as he was.

Abraham Rabinovich is a former Jerusalem affairs correspondent for the Jerusalem Post.

Opinions

Israel beyond conflict

Lawrence Hart in Hamilton

Purging Israel from the landscape of the Middle East has long been a rallying cry for Arab dictators of one stripe or another. And all too recently, the demented ramblings of Iran's President Mahmoud Ahmadinejad and similarly toxic rhetoric from leaders of Hamas, Hezbollah, and others of their ilk have brought a new seriousness to the existential threat that Israelis have had to cope with for generations.

As usual, a mostly complacent international community and, in particular, a morally paralyzed Europe, have done little to defang Islamist terrorism or deter the nuclear aspirations of the Iranian regime. The consequences of such inaction must be obvious, but obvious also were the mortal dangers that faced Israel in its wars of 1948, 1967 and 1973 – when a majority of world powers ignored the plight of the young state.

But ideologies and politics aside, it's difficult to understand why there has been so little international recognition of the preciousness of Israel as an incubator of ideas and innovations that have uniquely contributed to modernity and enhanced the quality of life of so many around the globe. Without Israeli ingenuity, how much longer might it have taken for cellphones, mobile computer chips and instant messaging to have reached the level of sophistication that we now take for granted? How much longer might it have taken before a capsule-sized video camera would become an alternative to traditional endoscopy for visualizing the gastrointestinal tract? How much longer might it have taken for drip irrigation and cutting edge technology in desalination, desert reclamation and crop modification to have developed so remarkably?

Israeli know-how has been credited with all of these and so much more. There is hardly a sector of industry, or medicine, or science that has not been touched by discoveries in Israeli laboratories.

With the world's 36th largest economy, Israel has been rated among the five fastest growing emerging markets in the past 20 years. Not bad for a country that has less than a thousandth of the world's population.

What is also underappreciated is Israel's enormous impact in the arts, music and literature, its unwavering commitment to international humanitarian and relief efforts, and its preoccupation with civic process and the rule of law.

There are obvious incongruities and much ignorance and hypocrisy in the way that most nations view Israel. By constantly focusing on Israel in conflict or, even worse, as an alleged cause of conflict, it's easy to denigrate, or at least ignore, the positive and creative influence that Israel has had on the way we live. To conceptualize Israel beyond conflict, as a partner and respected participant in making the world a better place, has been shown to be considerably more difficult. More is the pity that this is so.

Living in Jerusalem with wisdom

Teddy Kollek, Jerusalem's former mayor, died on Jan. 2. He wrote this essay for the Jerusalem Post *on Aug. 9, 1998.*

Teddy Kollek

Jerusalem is the focus of political, religious, cultural and social tensions – not just internally, but between ourselves and the Palestinians and the Arab nation and between ourselves and the world at large, including our American friends. This calls for a balanced and responsible policy for the capital, unlike the concept adopted today.

I know that in the face of terrorist attacks, hostile decisions taken by international forums and harsh declarations emanating from the Arab world, it is difficult to practise patience and forbearance, which are often interpreted as a sign of weakness. But it is precisely the honesty and the cool-headed logic of responsible action that will strengthen our historical rights to the city and its status as Israel's capital. Provocative or impulsive actions will not serve our interests.

For the Palestinian leadership and the Arabs of Jerusalem who represent close to 30 per cent of the city's population, Israeli rule is that of the occupier. Since 1967, the Arabs of Jerusalem have avoided taking an active role in city administration, for fear their participation would be interpreted as an acceptance on their part of the new geopolitical reality and of Israeli sovereignty.

Immediately following the reunification of the city, I invited the 10 Arab members who had served on the city council under Jordanian rule to join a new united city council. My invitation was rejected.

From my experience of many years as mayor of Jerusalem, I know that many of Jerusalem's Arabs were convinced that the stance they took harmed their own sector.

Their absence from city representation contributed to the present difficulties of the Arab sector as regards social and economic development and the municipal services they receive. This situation is also the consequence of the uneven policy followed by Israeli governments, both right and left.

Pressure policy intended to harm, to limit, or to edge Jerusalem Arabs outside the capital's borders is not only morally and humanly unjustifiable – its implications also place it in opposition to both national and local interests.

In fact, none of the mistaken approaches to this topic has shrunk the dimensions of the Arab population. Pressure and constant threat have added a strong national motive to the natural growth of the Arab population.

The damage caused by Israeli settlement within distinctly Arab areas is the most serious. It is perceived by the city's Arab population as a threat to their existence, it arouses hatred and bitterness, strengthens extremist factions and causes the international community to distrust us.

Existence in this problem-ridden city calls for living side by side in mutual respect. The invasion of small extremist groups goes against all logic. In a city like Jerusalem, activity such as this adds fuel to the flames.

It would befit us all to be angry at the fact that thanks to vast sums of money – and at the instigation of wealthy men whose own homes are far away – there exists a process that is at odds with responsible policy, one that forces the state into massive expense and politically impossible situations and turns the city into a maze of tensions. If this money were invested sensibly, housing for hundreds of young couples in Jerusalem could be constructed.

My knowledge of the process underway in the Arab sector convinces me that there exists a strong desire, just as there does among the Jews, to take steps to improve the quality of life and the environment. This was the motive that led me to establish local community administrations throughout the city, including in east Jerusalem. Such local administration prevents the gap between establishment and citizen.

The knowledge and experience garnered by the leaders of the communities in promoting their daily interests –whether in the Jewish or in the Arab sectors – will also contribute to the calming of political tensions. Throughout the 30 years that have passed since Jerusalem was reunited, the city has developed in impressive fashion, reflecting the Israeli consensus that united Jerusalem, under Israeli sovereignty, is the capital of Israel. I believe that this fact is irreversible – so long as we behave wisely.

Owing to this fact, we are able – and even obliged – to deal with the everyday needs of the Arab population in a much more enlightened and fair manner. While Jerusalem is the capital of Israel, it needs to be at the same time home to both Israelis and Palestinians.

Israel – reasons for optimism

Gerald Steinberg in Jerusalem

Israeli newspapers and talk shows are full of doom and gloom predictions – Iranian nuclear weapons, America in retreat, Islamic terror radiating from the remains of Iraq, a triumphant Hezbollah gaining more power in Lebanon, Syrian resurgence, Palestinian defiance and more. And Israel is in the midst of leadership crisis, without anyone to present a clear direction or vision of better times.

But while many of these maladies are all too real, Israel's overall condition and the prognosis for the future are far more positive. Not withstanding the bungled Lebanon War that failed to produce a clear victory, Hezbollah's ability to act as Iran's agent in attacks against Israel has been reduced significantly.

In Iran, the genocidal declarations of President Mahmoud Ahmadinejad continue, but in parallel, students in Tehran are bold and angry enough to burn pictures of him while he speaks. Local elections resulted in a major defeat for his policies and supporters – another sign of slippage. And, after months of hesitation, the UN Security Council, including China and Russia, finally adopted sanctions aimed at convincing Iran to give up its nuclear weapons efforts. None of these developments, on their own, are likely to prevent the production of enough fissile material to make nuclear bombs, but these steps provide a foundation for hope that more decisive action may be forthcoming.

At the same time, there is reason to hope that the erosion of America's influence in the region has slowed, and perhaps is being reversed. The execution of Saddam Hussein is an opportunity to declare a new approach to Iraq, and replace the attempt to create democracy with the more realistic goal of containing terror. Serious Republicans and Democrats agree on the need for a basic change in policy that will restore the deterrence image of the United States.

Closer to Israel's borders, the Palestinian terror organizations are in retreat, using much of their firepower to attack each other. They have not been defeated, but they are also keeping a much lower profile than in the previous year. And despite the power of political correctness and the myth of Palestinian victimization, the outside world is showing some recognition of the dilemmas that Israel faces. In the year since the triumph of Hamas in the Palestinian elections, the international criteria for direct aid have not been watered down. Palestinians are not ready for statehood and a stable peace with Israel, but they are becoming more realistic.

Looking at Israel from the inside, a serious effort has already begun to correct failures exposed during the Lebanon War. Budgetary priorities and resource allocations are being changed within the military, and there is a clear determination not to allow a similar outcome in any future engagement. In this and other areas, Israelis, as a society, show far more strength than our current leaders. The revulsion at recent evidence of high-level corruption and the Lebanon experience have together brought forward a group of young people who do not view public service as a get-rich-quick scheme.

The Israeli economy continues to be a huge surprise, far exceeding even optimistic forecasts, and with no significant impact from the Lebanon War. The high-tech growth has expanded during 2006, providing even more jobs and exports than had been expected. This is one dimension in which the absence of government intervention has proven to be a blessing.

Internally, the division of these fruits remains problematic, and the Lebanon War diverted attention from the goals of increased social equality and reduction in poverty that are long overdue. But the core Jewish values that highlight feeding the hungry, caring for the sick and providing education have resurfaced and are again at the top of the agenda. Private donations and volunteer groups have come to the forefront of this process, providing assistance where the government has dropped the ball. Here again, the younger generation of Israelis is providing the necessary leadership.

None of this should leave us complacent – the challenges that Israel faces, both from within and outside, remain formidable. But instead of wallowing in the gloom and doom, there are good reasons to expect and prepare for a more optimistic future.

The Kirshner File

Bush struggles to devise a new strategy in Iraq

A month after the bipartisan Iraq Study Group grimly described the situation in Iraq as "grave and deteriorating," U.S. President George W. Bush is scheduled to announce a new and hopefully more effective strategy to stabilize that strife-torn nation

Sheldon Kirshner in Toronto

Bush, who remains convinced that victory is still achievable despite his admission that the war is not being won, is expected to present his new plan this week. In all probability, he will send yet more troops to Iraq to augment the current force of 140,000, even though most Americans have lost faith in the war and say it is no longer worth fighting.

His objectives are three-fold: to tamp down the escalating sectarian violence in Baghdad that pits Shiite Muslims against Sunni Muslims; to deal with the red-hot insurgency in Anbar province; to strengthen the Shiite-dominated government of Prime Minister Nouri al-Maliki, which ordered the execution of former Iraqi ruler Saddam Hussein on Dec. 30 and whose very legitimacy is pointedly questioned by the Sunni minority.

A lot is riding on Bush's decision: his place in history, the role of the United States in the Middle East, Iraq's future as a viable state, and the impact it may have on Israel.

Bush's new secretary of defence, Robert Gates, who replaced the architect of the war, the discredited Donald Rumsfeld, broadly laid out the stakes in a recent speech. As he put it, "Failure in Iraq at this juncture would be a calamity that would haunt our nation, impair our credibility and endanger Americans for decades to come."

The reassessment of U.S. strategy comes at a pivotal moment, when Iraq is being compared to Vietnam. American combat deaths in Iraq have reached the 3,000 mark, and there has been a dramatic upsurge of sectarian violence since last February, when a major Shiite mosque in the town of Samarra was bombed by Sunnis. Even the Pentagon admits that the insurgents – mainly a mix of disaffected Sunnis and Islamic fundamentalists – have been spectacularly successful. They have perfected the dark art of ethnic cleansing, virtually pitched Iraq into civil war and pushed it toward the still unimaginable spectre of partition.

Some observers think that the partitioning of Iraq into sovereign Sunni, Shiite and Kurdish states would be a beneficial and long overdue development, since Iraq is essentially an artificial state, its borders having been arbitrarily drawn by the British after World War I. But the Bush administration opposes partition, at least for now, and is assiduously working for a unified Iraq where Sunnis, Shiites and Kurds can coexist.

Given the utter mayhem in Iraq, the United States certainly has a better appreciation of the iron grip Saddam exerted on his countrymen from the day he assumed full power in 1979 to the day he was toppled in the 2003 allied invasion. Saddam was a tyrant who oppressed his people ruthlessly, squandered the lives of tens of thousands of soldiers in two futile wars and exposed Iraq to biting United Nations sanctions. But as he calmly went to the gallows to the jeers and taunts of his Shiite executioners, cursing so-called traitors and spies, the United States and Iran, he was also remembered as a strongman who kept Iraq together as a nation.

In spite of all their efforts to transform Iraq into "a beacon of democracy," the Americans have abysmally failed to bring a modicum of security to that misbegotten nation. Once a fairly advanced and powerful Arab nation, Iraq is falling apart at the seams as suicide bombings wreak daily havoc and as never-ending sectarian killings displace legions of Iraqis and prompt the flight of millions of its citizens abroad. By any yardstick, Iraq is faltering badly, and the Americans have been unable to stem the tide.

The Iraq Study Group, co-chaired by James Baker and Lee Hamilton, proposed a "new way forward" to head off total disaster. The commission basically recommended that U.S. forces in Iraq be redeployed in an advisory and training capacity so that the reconstituted Iraqi army can take over primary responsibility for combat operations by the first quarter of 2008.

Although the panel argued that sustained increases in U.S. troop levels would not solve the fundamental causes of domestic violence, they added the caveat that the temporary infusion of American soldiers into highly localized areas might limit violence. They warned, however, that sectarian warfare would flare up again with the departure of U.S. forces.

In another recommendation, they urged Bush to launch a new diplomatic offensive to build "an international consensus for stability" in Iraq and the region. Iran would stem the flow of arms to Iraq, respect Iraq's sovereignty and territorial integrity and use its influence over Iraqi Shiite groups to encourage national reconciliation. Syria would staunch "the flow of funding, insurgents and terrorists in and out of Iraq."

The Iraq Study Group also called for "a renewed and sustained" effort by the United States to resolve the Arab-Israeli conflict through a two-state solution and an Israeli withdrawal from the Golan Heights. It warned that Washington would not be able to achieve its goals in the Middle East unless these issues are directly addressed.

To the Iraq Study Group's frustration, Bush has reportedly decided to ignore its chief recommendations and chart his own course.

He and his advisers seem to be of the opinion that a significant surge of U.S. troops into Iraq will help stabilize the situation. But top American generals in Iraq, from John Abizaid to George Casey Jr., already have made it clear that such a move would increase Iraqi dependency on the United States and solve nothing in the long run. Colin Powell, the commander of U.S. forces during the 1991 Gulf War and the former secretary of state, concurs with their position.

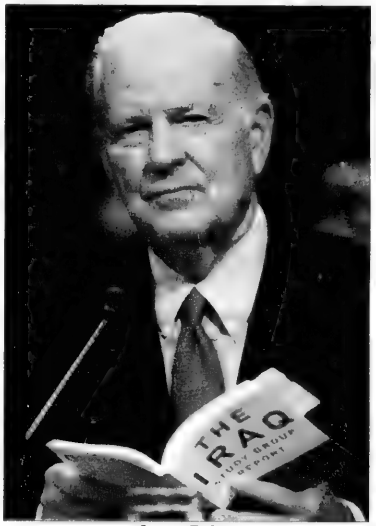
The Democratic party, which seized control of Congress in 2006 and regards last November's midterm elections as a referendum of the war's unpopularity and untenability, rejects troop increases and calls for a phased withdrawal from Iraq.

As for involving Syria and Iran, Bush is willing to engage them, but only if they abide by certain conditions.

Iran will have to stop enriching uranium for its nuclear program, while Syria will have to prevent foreign insurgents from using its territory to enter Iraq, cease interfering in Lebanon's affairs and halt all support for Hamas and Hezbollah.

Syria wants to be part of the process so as to ease its international isolation and improve its relationship with Washington. But Iran has adopted a harder line, saying it will not cooperate unless the United States commits itself to a withdrawal from Iraq and stops campaigning against its nuclear program.

The Democrats are not so dogmatic, believing that Syria and Iran can be included in



James Baker

the process of bringing stability to Iraq without imposing prior conditions on them. Last month, in defiance of the Bush administration, three Democratic senators, including former presidential hopeful John Kerry, went to Damascus to sound out President Bashir al-Assad on the possibility of engaging Syria in the stabilization of Iraq

Prime Minister Ehud Olmert of Israel disagrees with the notion that the turmoil in Iraq is connected with the Arab-Israeli dispute. But in deference to Bush, he has rebuffed what appear to be sincere Syrian peace overtures.

At the end of the day, Israel will surely be affected by events in Iraq.

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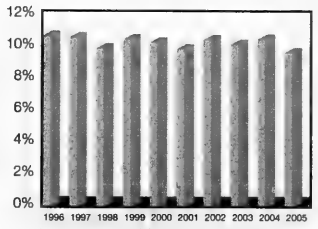

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Richard Killen, President of Killen Landau & Associates Ltd., is very pleased to make two coincidental announcements. Effective December 1st, 2006 the name of the firm changed from Richard Killen & Associates Ltd. to **Killen Landau & Associates Ltd.**

MR. HOWARD LANDAU, MBA, CIRP

This name change was precipitated by our second announcement. After five years in a senior management capacity with the firm, **Mr. Howard Landau, MBA, CIRP** has joined our partnership group. Howard, a licenced trustee and a graduate of both McGill and York Universities, adds a depth of insolvency knowledge and experience to the ownership team from his years in both private bankruptcy practice and with the federal regulatory authority.

All of us at Killen Landau & Associates Ltd. join Howard, his wife Cara and their almost-two-year-old daughter Faye in sharing their excitement and pleasure at this development and look forward to Howard's continued success with the firm.

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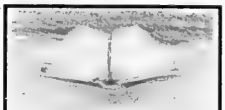
In search of the four missing persons

By RABBI DAVID CADOCH



Rabbinic Reflections

What appears at the outset in Bereshit to be a plot of brotherly rivalry and jealousy becomes, in the final analysis, the pathway to saving a nation from famine and fulfilling its ultimate destiny to experience a great deliverance and become the "People of the Book."

In Parshat Vayigash, we are told that after revealing his identity to his brothers, Joseph reassures them that they need not be distressed for their crime of having sold him to the Egyptians.

Joseph tells his brothers that their action was, in fact, God's design to rescue them from destitution: "Do not reproach yourselves for having sold me here, for it was as a supporter of life that God sent me ahead of you," he says in Bereshit 45:5.

And the entire purpose of this rescue and survival was to bring about a great deliverance. Henceforth, Joseph invites them to live with him in Egypt, Pharaoh being pleased to have Joseph's entire family live in the land of Goshen, a city rich in pasture for their livestock.

The parshah describes the journey: Jacob arose from Be'er Sheva. The sons of Israel transported Jacob their father and their young children and their wives… They took their livestock and their possessions… and they came to Egypt – Jacob and all his offspring with him. His sons and the sons of his sons with him. His daughters and the daughters of his sons and all his offspring he brought with him to Egypt.

The direct descendants of Jacob who came with him to Egypt totalled 66, we learn in Bereshit 46:26. Jacob and his sons' wives are not included in this census.

We are told that the 66 souls also excluded Joseph's sons who were born in Egypt: "Asenath, the adopted daughter of Potipherah, the priest of On, bore Joseph two sons – Menasheh and Ephraim."

The statement is repeated later in the parshah, but this time with a variant total of the number of persons: "Joseph's sons were born to him in Egypt – two souls. All the souls of Jacob's household who came to Egypt were 70."

How do we account for four additional souls?

We read that Jacob took all his children and grandchildren with him. So why was Dinah not mentioned? Let's examine Verse 10: Simeon's sons – Jemuel and Jamin… and Shaul, the son of the Canaanite woman.

Who is this Canaanite woman and why is her son Shaul mentioned in the same line as the sons of Simeon? In the midrash, we find an insight that sheds light on this. The midrash speaks of a specific Canaanite woman, and Rashi identifies this woman as Dinah.

When Simeon and Levy killed Schechem, Dinah's captor, Dinah did not wish to leave. As a consolation, Simeon swore to marry her and thus keep her within the family heritage.

Two missing persons are now identified – Dinah and her son Shaul. Dinah was counted amongst the 70 because she had the status of being a daughter of Jacob.

Dinah also had a daughter with Schechem, named Asenath, who is identified as the third missing person. The sons of Jacob wanted to kill the child. But the angel Michael brought her to the house of Potipherah in Egypt. Potipherah's wife, who was barren, raised her like her daughter. Later Asenath married Joseph.

According to the midrash, the 70th descendant of Jacob to come to Egypt was Yochebed, Moses' mother, who was born "*ben hachomot*" (between the walls), before entering Egypt.

Despite the difference in numbers, the midrash relates that the entire family was called one *nefesh*, one soul, because they were of one spiritual mindset and would together fulfil their ultimate destiny.

Rabbi David Cadoch is a chaver of HaGaon HaRav Leib Baron shlit"a's Beth Din of Montreal and a member of the Rabbinical Council of America.

Torah study can be daunting

By ELLIOTT MALAMET

Although it is being rethought in some circles, the routine and curricula in haredi schools around the world remains fairly uniform, dominated by many hours of talmudic analysis. Though Torah study obviously can be a source of great joy, the day is very long and the challenge is daunting, especially for those students less intellectually and temperamentally inclined to such a demanding regimen.

JEWISH EDUCATION
The Next Generation

A fascinating perspective on this situation can be gleaned from the educational thoughts of Rabbi Eliyahu Eliezer Dessler, as recorded in the third part of his collected correspondence and essays, titled *Michtav Me-Eliyahu*. In 1952, Rabbi Dessler was asked about the possibility of opening a haredi seminary for male teachers whose likely alternative in lieu of such an institution would be to study in college. In response, he vehemently attacks any philosophy of education that would attempt to combine Torah learning with secular study, deriding this worldview as the "Frankfurt approach," a reference to the legacy of the 19th-century leader of German neo-Orthodoxy, Rabbi Samson Raphael Hirsch. Rabbi Dessler contrasts the Frankfurt approach with those yeshivot in eastern Europe that circumscribed and even banned secular study in order to fully engage their students in the world of Torah learning.

Rabbi Dessler is remarkably clear-eyed about the implications of this uncompromising attitude in terms of its effect on many children, as he writes: "The method of yeshivot is to uphold one singular objective – to develop people who are both *Gedolei Torah* [giants in Torah scholarship] and *Yir'ei Shamayim* [God-fearing people]. Towards this [end], they [presumably *Gedolim* in eastern Europe] forbade university to their disciples, because they did not see any way of raising *Gedolei Torah* unless they directed their students' focus exclusively to the study of Torah. However, do not think that they did not know from the outset that this path, God forbid, would ruin some [students], since they could not withstand this extreme, and would thus separate from the way of Torah. But this is the price that must be paid in order to produce *Gedolei Torah* [my translation]."

Whether defection from the halachic system can be traced to the sentiment expressed in Rabbi's Dessler's letter is hard to say, because abandonment of Torah observance is a complex and multi-determined phenomenon. But it is crucial that students who are not cut out for intense Torah study not be made to feel that they are somehow lesser, and that their God-given abilities and talents be recognized and cherished.

On an ideological level, the issue of secular study, or even the question of altering the curriculum to allow for more concentrating on the philosophy and mission of Judaism, needs to be discussed and taken far more seriously than it is at present. Many students are Orthodox without knowing what that really means or how to articulate the Torah's vision of the world. As Rabbi Daniel Mechanic, the director of Project Chazon, points out in Faranak Margolese's recent work *Off the Derech*: "We are producing generations of kids who went to yeshiva for at least 12 years, yet, in many cases, remain totally unprepared and unable to explain to themselves and others why they are Torah observant."

And that, surely, is a price we can no longer afford to pay.

Jewish Life

Friendship – a many-sided thing

Friendship: An Exposé **by Joseph Epstein, Houghton Mifflin Company.**

Books
Bernard Baskin

There are numerous Hebrew words meaning "friend," and each illustrates a different aspect of the dynamic process of friendship. One Hebrew word for friend, "*chaver*," derives from the root "to link oneself to, to be joined to." Another word is "*rea*," defined in the Bible as "one who is close to you, almost like your very self." Another Hebrew term meaning friend is "*yadid*." Yadid can be related to two other words: "*yad*," meaning "hand" and "*dod*" meaning "loved one." The process of being a friend involves reaching out, extending a hand to another in affection and love.

Friendship, as the following quotations suggest, is a slippery, quirky, many-sided thing.

• If we were given by magic the power to read each other's thoughts, I suppose the first effect would be to dissolve all friendships. – Bertrand Russell

• If all men knew what each said of the other, there would not be four friends in the world. – Blaise Pascal (1623-1662)

• Never exaggerate your faults; your friends will attend to that. – Robert C. Edwards

• Love thy neighbour as thyself, but choose your neighbourhood – Louise Beal

• Chance makes our parents, but choice makes our friends. – Jacques Delille

• Love demands infinitely less than friendship – George Jean Nathan

Two extreme examples of friendship in the Bible are found in the story of David and Jonathan and the story of Ruth and Naomi. In both instances, one of the friends (Jonathan and Ruth) is ready to sacrifice everything out of loyalty to the bond of friendship. The friendship described is between persons of the same sex. No doubt this is because close friendships between men and women were exceedingly rare, on the grounds of sexual morality, so that friendship between a man and a woman was often expressed in marriage.

The process of being a friend requires of us to take the risks of self-disclosure. As the Talmud puts it, "When there is worry in your heart, you should tell it to others." Not only does talking it out help you, but it also draws another into the process of friendship—bringing him/her close to you, allowing him/her to help, to feel needed.

Loyalty, inherent in friendship, instructs us to stand up for a friend. Rabbi Eliezer asserted, "Let the honour of your friend be as dear to you as your own." Jewish law would have it that if you have something to say on a friend's behalf, you are forbidden to withhold it.

All of the previous observations flow from a reading of Joseph Epstein's graceful and diverting new book.

He writes that William F. Buckley Jr. once gave a party to which he invited – what he called – his 1,500 closest friends. The author believes that 75 friends is about the proper number, if one thinks of them as people with whom one has had past relationships and expects to have continuing relationships, with all of the conviviality and obligations entailed in a friendship.

I wonder who has 75 close friends? Henry Adams was probably closer to the truth when he wrote, "One friend in a lifetime is much, two are many, three are hardly possible."

Often Epstein feels that the burden of friendship is too heavy and onerous. Maybe it is high time, he suggests, for Hallmark to come out with a card that reads on the cover, "We've been friends for a long time," and continuing on the inside with the words, "What do you say we stop?" After all, as some cynic suggested, "There are three kinds of friends – best friends, guest friends and pest friends."

In any case, the bemused reader is left at the end with George Santayana's assurance: "One's friends are that part of the human race with which one can be human."

Kugel lore and recipes – Pt. 1

By MARK MIETKIEWICZ

Can one food be a symbol of religious devotion and national pride, and even demonstrate kabbalistic powers? Those qualities and more have been attributed to a kugel, a traditional pudding or casserole enjoyed on Shabbat.

Since food cannot be cooked on Shabbat, kugel is prepared before sunset Friday and can be kept in a warm oven until Saturday afternoon. **[http://tinyurl.com/yxaqal]** "The first kugels were made from bread and flour and were savoury rather than sweet," states Wikipedia. "About 800 years ago, their flavour and popularity improved when cooks in Germany replaced bread mixtures with noodles or farfel. Eventually eggs were incorporated… In the 17th century, sugar was introduced, giving home cooks the option of serving kugel as a sweet side dish or dessert." **[http://en.wikipedia.org/wiki/Kugel]**

The variations are practically endless. The Jewish-food KUGEL Archives offers incredible 231 mouth-watering variations including: Apple Challah, Salt and Pepper, Hungarian, Fish, Cheddar Cheese and Chocolate Chip. I also appreciate the truth-in-advertising recipe titled Incredibly Fattening Noodle Kugel. **[http://tinyurl.com/wkfvm]**

And if you still haven't had your fill, the Jewish Food Mailing List Archives provides recipes in three categories: savoury (129 recipes), sweet (77) and Passover (89). **[http://tinyurl.com/yery3m]**

Despite all the variations, there is one type of kugel that seems to have more than its fair share of devotees, the Kugel Yerushalmi or Jerusalem Kugel. Food writer Giora Shimoni explains its history and appeal. "This uniquely flavoured savoury kugel of caramelized noodles spiced with black pepper was brought to the city of Jerusalem by eastern European chassidic Jews in the 18th century… Kugel Yerushalmi is traditionally eaten after Sabbath morning prayer services – either for kiddish or lunch – along with cholent and pickles." **[http://tinyurl.com/utvcz]**

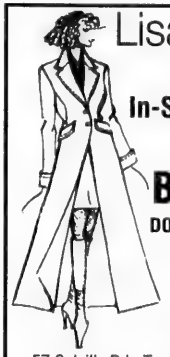
During the summer of 2002, when Jerusalem was reeling from terrorist attacks, the city decided to hit back – by holding a four-day outdoor food festival. Along with the record 66-foot-long challah, the Israel Chefs' Association created a gigantic Jerusalem kugel. The ingredients: 220 pounds of noodles, 600 eggs, 110 pounds of sugar, 55 pounds of raisins and a gallon of olive oil. Cooking instructions: bake slowly for five hours. **[http://tinyurl.com/yn2532]**

Speaking of Jerusalem, even the most casual visitors to the city's Meah She'arim neighbourhood are familiar with posters warning the community to abstain from television, the Internet or some other vice. Well, the Life in Israel blog has reprinted a Hebrew poster (with accompanying translation) that warns of the spiritual dangers posed by serving Jerusalem Kugel on Shabbat. Reason No. 5: "The penetrating odour of the kugel wafts into the shul and can be a distraction during davening and cause people to lose focus on their prayers." The sign is signed by "those who feel the pain of Yerushalayim, the committee regarding Kugel Yerushalmi." That's when it dawns on you that the poster is actually poking fun at all those other posters. **[http://tinyurl.com/yx94jn]**

The Jewish people are credited for giving the world many gifts such as ethical monotheism. But Jewish contributions don't stop there. Although it's not actually a Jewish invention, who knows if the common bundt pan would ever have become a household fixture if not for the Jewish pudding? In 1966, a group of women from a Minneapolis Hadassah chapter wanted to enter a kugel in a Pillsbury Bake-Off contest. The women explained their pan requirements to the Minnesota-based Nordic Ware company and the bundt pan was born. The kugel won and the popularity of the pan soared. **[www.slphistory.org/history/nordicware.asp]**

Any food with roots as deep as kugel's is sure to raise the passion of devotees. However, I know of another kugel debate that rages from time to time throughout the Jewish community. While most people know the food as "kugel," I, however, grew up lovingly referring to it as "kigel," thanks to my family's Polish-Yiddish pronunciation. Jules Levin knows of the debate and recalls a Solomonic compromise that is sure to bring piece to warring factions: "In our house vi call it 'pudjing.'" **[http://tinyurl.com/y5v2yg]**

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.



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Beth Emeth's choir director retires after 30 years

By MICHAEL SEGAL
Special to The CJN

After 30 years leading one of the nation's most esteemed synagogue choirs, maestro Charles Heller is retiring.

The veteran director of Toronto's Beth Emeth Synagogue choir leaves a formidable legacy at the synagogue and big shoes to fill.

"The next director is very fortunate to be coming to a shul choir with a strong reputation," says Heller.

"My advice is to maintain that high standard, both of repertoire and performance."

Originally from England, Heller began his music education early in life, playing the piano and singing in a local synagogue choir.

"I joined a shul choir in London when I was eight," he says.

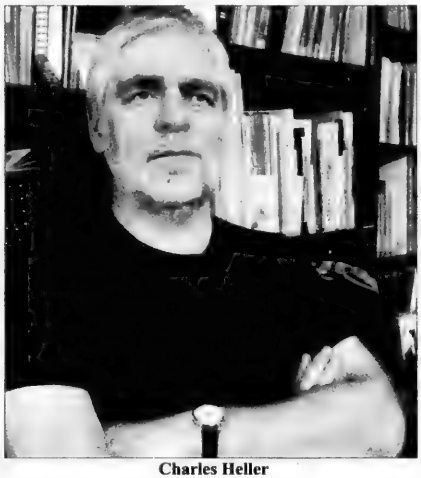
"I liked it and I could really understand what music was all about. It just made sense to me."

Heller graduated from Cambridge University and pursued a dual career as a teacher and part-time choir director.

Seeking out better opportunities for both of his passions, he arrived in Canada, briefly settling in Kitchener, Ont., before connecting with Beth Emeth.

While under Heller's direction, the Beth Emeth choir grew and evolved significantly, gaining a stellar reputation not only in Jewish circles but also in the larger community.

For instance, the choir, which has included a diverse membership over the years, ranging from boys under the age of 10 up to seniors, performed on television and sang the Canadian and American national anthems at several Toronto Blue Jays baseball games.



Charles Heller

"It sounded out of this world at the Skydome," Heller recalls of the anthem singing.

The choir also drew praise outside of Canada while singing in Miami.

"When we sang in Miami, it was standing room only in the shul," Heller relates.

In addition to directing the choir and cantor at Sabbath and holiday services, Heller also composed music.

A particular highlight in this regard was in 1984, when he composed music sung by Beth Emeth's former cantor, Louis Danto, before Queen Elizabeth in front of thousands of listeners at Maple Leaf Gardens.

"It was very rewarding to have the opportunity to compose music for Cantor Danto," Heller notes, adding that he and Danto had a close working relationship. "It gave me an opportunity to be creative."

Although directing the synagogue choir required intense hours of rehearsing, composing and performing, Heller has simultaneously juggled these duties with leading another choir, the Zemer Chorale, being a consultant editor for the Cantors Assembly of New York, as well as a day job as a teacher, which he continues to do.

Recently, Heller parlayed his vast knowledge and insight into a book titled *What to Listen for in Jewish Music*.

The book explores the distinctive features of Jewish music, including its origins, how it is taught and learned, its influence on church and western art music, as well as the role it plays in society.

"Over the years, so many people have asked me questions about Jewish music," Heller says.

"I hope that by reading the book, a lot of these questions will be answered."

The book is available at local Jewish book stores. For more information, visit www.ecanthuspress.com.

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A psychotherapist in private practice and the Chair of the Jewish Health Alliance. She is a published writer, skilled hypnotherapist, lecturer and clinical instructor and the co-founder of the Milton H. Erickson Institute in Toronto.

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Greater Toronto Area

Kugel & Chocolate Delight at Netitvot HaTorah

Grade 8 boys at Netivot HaTorah Day School displayed culinary panache as they learned how to prepare Yerushalmi kugel and chocolate treats. Pictured, from left, are sous-chefs Lorne Pillemer, Shlomo Roz, Sam Meyer and Jeffrey Kay, who worked under the gastronomic direction of Rabbi Yehuda Holstein, art teacher Rochelle Diamond and the Bnot Sherut. [Rebecca Ansel photo]

The Canadian Jewish news

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If you wish, please enclose a photo - we'd be honoured to publish it in an upcoming issue.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Happy 85th birthday Rita Ginsberg from grandchildren Lori, Steven, Lee and Neil.

Dale & Barry Noble are delighted to announce the engagement of their daughter Lauren to Johnathon, son of Rosemarie & Rick Brokenshire.

Mazel tov on the engagement of Deborah Greenwood & Warren Goldberg. Love from your parents.

Jackie Orlan, 2, calls her savtah.

Mazel tov to Heather Drake, daughter of Elizabeth & Bob Drake, and Lenny Kerman, son of Ruth Arlin and the late Seymour Kerman, on your marriage.

Mazel tov to Fara & Michael Forman on your 10th anniversary. From your children Jordyn Bailey, Samantha Taylor and Joshua Ethan.

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less.
Send a self-addressed, stamped envelope for return.
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What's New

By REBECCA NADLER

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What's New deadlines: Monday, Jan. 15, is the deadline for the Jan. 25 issue and Monday, Jan. 22, is the deadline for the Feb. 1 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Sunday, Jan. 14

SINGLES WALKING GROUP

Join Walk and Talk Etc., a walking club for Jewish singles 50+, for a tour of Massey Hall at Shuter and Victoria streets. Tickets, $5 members, $15 non-members. Meet at Massey Hall, Shuter Street doors, 9:30 a.m. For information, contact walkandtalketc@hotmail.com.

OUTDOOR CLUB: YOGA

Join Mosaic Jewish Outdoor Club of Ontario and stretch, relax and get ready for the ski season with an afternoon yoga class. 2 p.m. All levels welcome and no prior experience necessary. For details, visit www.mosaictoronto.org.

MIX & MINGLE

Jewish singles 50+ are invited to mix and mingle. 5:30 p.m. Call **David**, 416-781-7947.

ENJOY THE MEMORIES

Lodzer Centre Congregation presents **Annette Poizner** on "Thanks For The Memories," Jewish wisdom on what you remember and what you forget. 8 p.m. $8. $10 at the door. 416-636-6665.

Monday, Jan. 15

LEARN OUR ORIGINS

Chabad of Danforth Beaches offers "Learn Our Origins: A Kabballistic and Chassidic Understanding of the Torah," bi-weekly, beginning tonight. 7-8:30 p.m. at Community Centre 55, 97 Main St. For information, contact **Rabbi Sholom Lezell**, 416.809-1365 or chabadbeaches@aol.com.

DIABETES MEETING

The Jewish Diabetes chapter will hear **Naomi Orzech**, dietitian and research co-ordinator of Lifestyle Metabolism Centre, on "Eating Your Way through Diabetes." 8 p.m. at Shaarei Shomayim Congregation. $1. 416-363-0177, ext. 7403.

Tuesday, Jan. 16

LONDON LUNCH & LEARN

Join Temple Israel of London for Lunch and Learn, 12:15-1:30 p.m. This week, "Lecture on the Talmud, Part I." Bring a lunch. Coffee, tea and dessert served. 519-858-4400.

FROM WOMB TO TOMB

Canadian Seaway branch, Women's League for Conservative Judaism, presents "From Womb to Tomb: The Jewish Life Cycle," with **Rabbi Jennifer Gorman**. 7:30 p.m. at Beth Tikvah Synagogue. Additional session Monday, Feb. 5, 7:30 p.m. at Adath Israel Synagogue. $10 per session. To reserve, call **Fran**, 905-881-4830.

DRUM CIRCLE WORKSHOP

Am Shalom Synagogue in Barrie hosts a Drum Circle Workshop for women taught by **Liz Levine**. 7-8:30 p.m. All welcome, but space is limited. To reserve, contact **Iris** at 705-792-3949 or e-mail ecrossland@sympatico.ca.

Wednesday, Jan. 17

SPOUSAL SUPPORT GROUP

Circle of Care begins a Family Caregiver Spousal Support Group, an 8-week group for spouses of those with dementia or Alzheimer's disease. Issues examined include the caregiving relationship, the role of the caregiver and its challenges, changes in the care recipient and coping strategies for adapting to the new family reality. For information, contact **Joe Durand**, 416-635-2860, ext. 472.

MODERN JUDAISM

Beth Tzedec Congregation presents a 4-part series on "Modern Judaism: Implications For Us," beginning tonight with **Rabbi Michael Stroh** of Temple Har Zion, on "Best of Reform Judaism, Its Struggles and Challenges." 7:30 p.m. 416-891-3511.

Continued on page 17

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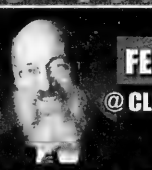
8:30 Breakfast and Preparation for Shiur
9:30 Shiur
10:30 Ask-the-Rabbi

Refreshments and source materials will be provided free of charge.

SEE YOU THERE!

JAN. 21 @ BAYT 9:30 AM
RABBI MENACHEM GENACK
THE IDEAL SHUL AND MIKDASH MA'AT: ARE WE LIVING UP TO IT?
RABBI GENACK IS A ROSH YESHIVA AT RIETS OF YESHIVA UNIVERSITY, CEO OF THE ORTHODOX UNIONS' KASHRUT DIVISION, AND LISTED AMONG THE "50 MOST INFLUENTIAL MEMBERS OF THE AMERICAN JEWISH COMMUNITY."

JAN. 28 @ BNAI TORAH 9:30 AM
RABBI DR JACOB J. SCHACTER
RABBI SCHACTER IS THE SENIOR SCHOLAR AT YESHIVA UNIVERSITY'S CENTER FOR THE JEWISH FUTURE, RENOWNED AUTHOR, EDUCATOR, AND FORMER DEAN AND FOUNDER OF THE RABBI JOSEPH B. SOLOVEITCHIK INSTITUTE IN BOSTON.



FEB. 18 @ CLANTON PARK 9:30 AM
RABBI MORDECHAI WILLIG
HAMAN'S LOT: A HALACHIK REVIEW OF GAMBLING AND ADDICTION
RABBI WILLIG IS A ROSH YESHIVA AND ROSH KOLLEL AT RIETS OF YESHIVA UNIVERSITY, AUTHOR, AND THE SPRITUAL LEADER OF THE YOUNG ISRAEL OF RIVERDALE.

FEB. 25 @ SHAAREI SHOMAYIM 9:30 AM
RABBI OZER "TONY" GLICKMAN
DAVAR SHE-YESH LO MATIRIN: ABSOLUTE VS. CONTINGENT PROHIBITIONS IN HALACHA
RABBI GLICKMAN IS A ROSH YESHIVA AT RIETS OF YESHIVA UNIVERSITY, EXPERT IN HALACHAH AND AMERICAN LEGAL THEORY, ADJUNCT PROFESSOR AT THE BENJAMIN N. CARDOZO SCHOOL OF LAW, AND FORMER SENIOR VICE PRESIDENT AND HEAD OF CORPORATE TREASURY OF CIBC.

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What's New

Continued from page 16

Other News

BOOKS FOR ISRAEL

Adath Israel Congregational School holds its 2nd annual Books for Israel Project. Donate a book and a buck, bring new and used English-language books in good condition to the synagogue office with a dollar to defray the shipping costs. Jan. 14-28. 416-636-4199.

TZEDAKAH EXAMINED

Mekorot offers a 4-week course that explores the meaning of Tzedakah, its biblical and legal sources and the obligation to give charity, with **Rifka Sonenberg**. Thursdays, Jan. 18-Feb. 8, 9:45-11 a.m. 208 Coldstream Ave. $55. 416-877-2050 or www.mekorot.ca.

KEEPING KIDS SAFE

Associated Hebrew Schools presents **Samantha Wilson**, an author in the field of child and family safety and a former police officer, speaking on "Keeping Your Children Safe, From the Streets to Cyberspace," Thursday, Jan. 18, 7-9 p.m. at the Danilack Middle School. $10. Reserve at 905-889-3998, ext 606.

STUDENT CONFERENCE

The Canadian Jewish Law Students Association hosts its 20th annual conference: "If Not Now When? International Crises, Legal Responses and the Road Ahead," Jan. 19-21, at the Park Hyatt in Toronto. Speakers include **Alan Baker**, Israeli ambassador to Canada; **John Baird**, president of the Treasury Board; MP **Irwin Cotler**; **Herb Gray**, former deputy prime minister; **Ezra Levant**, publisher of the *Western Standard* and **Patrick Monahan**, dean of the Osgoode Hall Law School. Register at www.cjlsa.ca.

FROM SLAVERY TO SINAI

Beth Tzedec Congregation welcomes **Prof. Arnold M. Eisen**, chancellor-elect of the Jewish Theological Seminary, Saturday, Jan. 20, when he will speak from the pulpit on "From Slavery to Sinai: Historic Models and Contemporary Challenges." Service begins at 8:45 a.m. 416-781-3511.

JEWISH SINGLES 40+

Enjoy a concert featuring the Gypsy Flames Klezmer Band. Sunday, Jan. 21, 8 p.m. at Shaar Shalom Congregation. $15 at the door. Call **Davis**, 416-224-9494, or **Carol**, 416-221-3433, ext. 303, for information.

KIDS WITH SPECIAL NEEDS

Parent to Parent hosts "Strategies and Technological Tools to Support Your Child's Participation in the Classroom and Community," a presentation on raising a child with special needs in the Jewish community, with **Susie Blackstein-Adler**. Wednesday, Jan. 24, 7:30 p.m. at the Bathurst Jewish Community Centre, Room 211. Free. For information, call **Debbie Gladstone**, Tikun Chaim, 416-631-5835.

LAST NIGHT OF BALLYHOO

Teatron Theatre, a company dedicated to producing Jewish-themed plays, is launching its fourth season with *The Last Night of Ballyhoo*, Tony Award-winning comedy by **Alfred Uhry**, Jan. 24-28 at Leah Posluns Theatre. For tickets, go to www.teatrontheatre.com or call 416-781-5527.

GETAWAY IN THE CITY

Torah in Motion offers an opportunity for a "Shabbat Getaway in The City," Jan. 26-27, with Carlebach davening, Torah classes and interactive discussions with **Rabbi Tsvi Blanchard**, **Naomi Mark**, **Elliott Malamet** and **Rabbi Jay Kelman** at the Sheraton Hotel, Toronto International Airport. $249. Register at www.torahinmotion.org or 416-633-5770.

PRAYER & BIBLE CLASSES

Beth David continuing education announces new courses starting Monday, Jan. 29, for 10 weeks – "Understanding Prayers," read and comprehend prayers like the *Amidah* and *Birkat Hamazon*, 7-8 p.m., and "Torah Texts and Commentaries," an opportunity to find relevance in the narratives of the weekly portion, 8-9 p.m. Members $36, non-members $50. Registration, 416-633-5500 or e-mail gail@bethdavid.com.

BIENNIAL CONVENTION

United Synagogue of Conservative Judaism Canadian region holds its Biennial Convention, "Conservative Judaism Faces the World: We Can Make a Difference," February 9-11 at Agudath Israel Congregation in Ottawa. Speakers include **Alan Baker**, Israeli ambassador to Canada; **John Baird**, president of the Treasury Board; **Jason Kenney**, parliamentary secretary to the prime minister; **Josh Cooper** of CJPAC; and **Barbara Crook** of Palestinian Media Watch. $275, must be paid by Jan. 22. 416-667-1717 or 1-800-417-1332 or canadian@uscj.org.

FOR SENIORS

Temple Sinai Senior Club will "Travel to India First Class," a voyage to exotic India, Sunday, Jan. 14, 1:30 p.m., with photographer **Lance Gitter**. Members $5, guests $7. RSVP to **Marcie**, 416 487 3281.

Beth Tikvah Friendship Group screens *Fiddler on the Roof*. Sunday, Jan. 14, 2 p.m. 416-221-3433.

The Association of Jewish Seniors' general meeting hosts **Constable Rick Langstom** discussing "Protect Yourself From Fraud." Thursday, Jan. 18, 1 p.m. at Shaarei Shomayim Congregation. For information, call **Tammy**, 416-635-2860.

Chai Shalom presents guitarist and vocalist **Adam Tamoon**, Sunday Jan. 21, 1 p.m. at Beth Emeth Synagogue. Members $7, guests $9. For information or to RSVP, call **Sandy Bokser**, 416-633-3838.

Earl Bales Seniors In The Club House In The Park. Sunday Dance, Jan. 21: Casino Rama, Wednesday, Jan. 17 and Feb. 14; Call Monday-Thursday, 9 a.m.-1 p.m. 416-395-7881.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

"American History as Mythology, Part 2" with **Syd Soban**, Tuesday, Jan. 16. 10 a.m. Members $2, non-members $4.

Intergenerational Program with Newtonbrook High School, Wednesday, Jan. 17, 10:30 a.m.-3 p.m. Free.

"Family Conflict & Resolutions" with **Judy Weiss**. Thursday, Jan. 18, 1:30 p.m. Free.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Computer classes begin Monday, Jan. 15. For information and registration, call **Mara**, ext. 2275.

Friday afternoon movies, Jan. 19, 1-3 p.m. Call ext. 2297.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Nina Levitt's interactive installation, *Thin Air*, is at the Koffler Gallery, Jan. 11-Feb. 25. Reception, Thursday, Jan. 11, 7-9 p.m.

Learn Hebrew: Parents, grandparents and caregivers who want to learn Hebrew together with your child can join an interactive Hebrew program to learn basic Hebrew through music, art and play. Class designed for children 3-5 with adult, begins in January. Call ext. 390 for information.

New Media Centre offers, "Toyin Around" for 6-10-year-olds, Sundays, Jan.14-Feb. 25, 10:30-11:30 a.m. $100. "Digital Pranks Photography" for 10-14-year-olds, Sundays, Jan. 14-Feb. 25, 1-2:15 p.m. $145. To register, call ext. 235.

NA'AMAT AWARDS: **At Na'amat Toronto's recent Tribute Installation Evening, the Club One Founders Award was presented to a member of each chapter for exemplary volunteer service to the Jewish community. Bev Burman of Club Beersheba, left, is seen receiving her award from Sue Holtzman, newly installed president of Na'amat Toronto. [Mollie Rothman photo]**

YAD SARAH EVENT: Canadian Friends of Yad Sarah recently held a gala reception at the home of John and Lori Ulmer. Guest speakers were Israeli consul general in Toronto Ya'akov Brosh and author and satirist Allan Gould. Seen from left are Gould, Brosh, John and Lori Ulmer and Arlene Weisbart, executive director of Canadian Friends of Yad Sarah.

SINGLES EVENTS CAN BE FOUND ON PAGE 26

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Louis Ball	Dec 3/06	1645 Devos Dr. London Ont
Reva Lander	Dec 9/06	2785 Ash St
Frances Schwartz	Dec 11/06	306 Finch Ave E
Abraham Shuhendler	Dec 12/06	43 McAllister
Anne Spegel	Dec 14/06	3560 Bathurst St
Stacey Gail Halberstadt	Dec 14/06	7 Barrister's Ct
Frances Gluckstein	Dec 15/06	30 Dolsen Rd
David Isaac	Dec 15/06	5-73 Upper Canada Dr
Harold Weisfeld	Dec 16/06	72 Clinton St
Halina Solow	Dec 16/06	1038 Mississauga Heights
Rabbi Laurence Skopitz	Dec 16/06	New York
Harvey Drevnig	Dec 16/06	100 Antibes Dr
Stanley Moskowitz	Dec 16/06	1400 Bathurst St
Howard Parker	Dec 17/06	29 Worth Bl
Melanie Bergman	Dec 17/06	3560 Bathurst St
Anne Turner	Dec 17/06	7530 Doverwood Dr
Archie Garten	Dec 20/06	229 Old Forest Hill Rd
Joseph Lachovitsky	Dec 21/06	784 Centre St
Lila (Linda) Lazarus	Dec 21/06	4190 Bathurst St
Jean Brown	Dec 21/06	38 Avoca Ave
Ann Chaiken	Dec 21/06	7820 E Camelback Rd
Marta Riesenfeld-Wortzma	Dec 21/06	10 Trillium Terrace
Freda Hurwich	Dec 22/06	205 Cummer Ave
Rosalia Lobl	Dec 22/06	80 Lomsdale Rd
Will Murray	Dec 22/06	1118 Clerihue Rd

Steeles Memorial Chapel

Demsky, Paul	Dec. 18/06	28 Festival Dr.
Jackson, Dorothy	Dec. 19/06	1925 Steeles Ave. E.
Laist, Jack	Dec. 19/06	1 Clark Ave. W.
Rethazy, Margaret	Dec. 20/06	
Glick, Ada (Rose)	Dec. 20/06	8 Covington Rd.
Milner, Nathan Isaac	Dec. 21/06	Private
Fried, Dr. Thomas Stephen	Dec. 21/06	5 Ridge Hill Dr.
Gold, Joseph	Dec. 22/06	29 Marwill St.
Nelson, Helen	Dec. 23/06	6200 Bathurst St.
Rees, Bertha	Dec. 23/06	
Kurtz, Moshe	Dec. 24/06	2 Neptune Dr.
Aiken, Belle	Dec. 24/06	3270 Bathurst St.
Katz, Edith	Dec. 25/06	Private
Tenenbaum, Ethel	Dec. 25/06	436 Mullen Dr.
Hermalin, Fred	Dec. 25/06	
Neiman, Israel	Dec. 26/06	9 Sunfield Rd.
Goodman, Bernice	Dec. 27/06	204 Brighton Ave
Bendayan, Salomon	Dec. 27/06	155 Marlee Ave
Ogorek, Bronia	Dec. 27/06	499 Spring Gate Bl
Fridman, Ester	Dec. 27/06	Private
Chanock, Herbert Samuel	Dec. 27/06	7905 Bayview Ave
Miller, Charles	Dec. 28/06	70 Daphnia Dr
Moskovitz, Emanuel	Dec. 29/06	20 Croydon Rd
Liwerant, Sarah	Dec. 30/06	5430 Yonge St
Feldman, Anne	Dec. 31/06	3560 Bathurst St
Sternheim, Chaja Helen	Jan. 1/07	229 Carmichael Ave
Day, Leah	Jan. 2/07	2 Neptune Dr
Yakobovich, Bronislava	Jan. 2/07	Private

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RUBIN BORTENSTEIN ז"ל

In loving memory of a wonderful husband, father, and grandfather, who passed away on January 1st, 2006.

He is sadly missed and will always be remembered by his wife, Louise, his children and grandchildren.

GROTELL DEENIE MARY *(nee Tomlinson)* passed away unexpectedly on Wednesday, December 27, 2006 at Sunnybrook Health Sciences Centre. Deenie, devoted mother of the late Michael O'Brien. Loving partner of the late Murray Banks for 20 years. Proud nanna of Shawn, Christopher and Robyn. Cherished sister of the late Helen and of Darla. Deenie will be sadly missed by all of her family and friends. A private cremation has taken place. Donations to the Arthritis Association would be appreciated by the family.

Mideast media coverage changed direction in '06

According to Reports

By PAUL MICHAELS

If there's one thing that characterized the media's coverage of the Middle East in the past year, it was the attention paid to the region as a whole, as compared with the nearly obsessive attention it has frequently paid to Israel.

Stories about Canada's military operations in Afghanistan understandably led the Canadian media's foreign coverage. Reports of Iran's race to develop nuclear weapons were not far behind. Running alongside these were item after item about Iranian President Mahmoud Ahmadinejad's crazed hatred of Jews and his repeated threats to "wipe Israel off the map." Then, there were endless reports about ceaseless suicide bombings in Iraq and other reports of torment and chaos there.

Also high on the agenda were stories from Lebanon about Hezbollah's efforts, backed by Iran and Syria, to unseat the government of Fuad Saniora; and Syria's attempts to thwart the UN investigation into the assassination of former Lebanese prime minister Rafik Hariri.

Still, last summer's war between Israel and Hezbollah, and the conflict in Gaza between Israel and Hamas, did focus huge attention on Israel – much of it unfairly critical.

Over the past couple of months, the media have paid considerable attention to the discord and fighting between Hamas and Fatah in the Palestinian Authority (PA). However, with some exceptions, they have not drawn Israel into the story, nor blamed Israel for the problems plaguing inter-Palestinian politics and society.

* * *

In "Iran gives new global muscle a workout" (*Toronto Star*, Dec. 30), Olivia Ward opens with these words: "Iraq bleeds. Sudan suffers. But for sheer headline power as 2006 draws to a close, Iran is the country of the year. From its nuclear defiance to its Holocaust-denying conference, it has gained new notoriety in the West, while spreading its influence throughout the Middle East and Asia, creating both fears and friends. Meanwhile, record oil prices have sent profits gushing to Tehran."

Ward provides a brief survey of Iran's growing influence in the region – in Lebanon where it supports and directs Hezbollah, in the PA-areas where it funds Hamas, and in Iraq where it backs the Shiite militias. Ward then turns to what is arguably the principal concern among the Sunni-dominated Arab states, especially the Gulf states led by Saudi Arabia – non-Arab, Shiite Iran's growing power, influence and even threat to their own stability.

Ward quotes Sheikh Musabin Abdulaziz, editor of the Saudi magazine *Al Salafi*: "Iran has become more dangerous than Israel itself. The Iranian revolution has come to renew the Persian presence in the region. This is the real clash of civilizations."

Despite limited UN-imposed sanctions, Iran's determination to acquire nuclear weapons is as unsettling to Saudi Arabia (which made an unprecedented move last summer by initially supporting Israel against Hezbollah) as it is to Israel.

Whether Ward is right (based on her reading of Ray Takeyh's book, *Hidden Iran: Paradox and Power in the Islamic Republic*) that Iran's belligerency may be tempered by other forces in the country pushing for realism and pragmatism, remains to be seen.

* * *

Former U.S. President Jimmy Carter

Former U.S. President Jimmy Carter's book, *Palestine: Peace or Apartheid*, continues to receive not only uncritical praise in some circles but also trenchant criticism in other circles. For instance, the highly influential *Economist* magazine, in its Dec. 13 issue, called Carter's book "weak… simplistic, and one-sided [against Israel]."

In the Dec. 26 *Wall Street Journal*, Israeli historian Michael Oren, well-known author of the *Six Days of War* and author of the just released *Power, Faith and Fantasy: America in the Middle East*, dealt head-on with what he called the appearance of Carter's "religious problem with the Jewish state." Oren wrote: "[Carter's] book bewails the fact that Israel is not the reincarnation of ancient Judea but a modern, largely temporal democracy…

"Whether in its secular and/or observant manifestations, Israel clearly discomfits Mr. Carter, a man who, even as president, considered himself in 'full-time Christian service.' Yet, in revealing his unease with the ideas of Jewish statehood, Mr. Carter sets himself apart from many U.S. presidents before and after him, as well from nearly 400 years of American Christian thought…, [which] embraced the concept of renewed Jewish sovereignty in Palestine."

Paul Michaels is communications director for the Canada-Israel Committee.

Greater Toronto Area

Artist raises money for Israeli charity

By ANDY LEVY-AJZENKOPF
Staff Reporter

Sometimes the smallest part of a journey makes the biggest impact.

When Toronto artist and fashion designer Clare Nisker travelled to Israel last summer as part of Canada Israel Experience's Taglit birthright trip, that's exactly what happened.

Over the course of her 10-day, whirlwind tour in June 2006, Nisker saw historical sights, visited landmarks, had a bat mitzvah on Masada and volunteered for a few hours at Yad Eliezer, Israel's largest charity food bank.

Clare Nisker poses with her Project Tribute portraits. [Clare Nisker photo]

The last activity lasted just a few hours but made an enduring impression that resonated with her deep sense of spirituality and Jewishness. So much so, that upon her return to Canada, Nisker was determined to help Israel's poor and undernourished the best way she knew how: through her love of painting.

Nisker, 26, set up Project Tribute, a personal endeavour to raise money for Yad Eliezer.

She painted two pictures, and then produced a limited run of 118 signed prints, at her own cost, to be sold for $118 each. The prints were created using a giclée process, which gives them the look and feel of original paintings.

One hundred per cent of the money goes to Yad Eliezer.

"I wanted to give back to the people of Israel and help their country thrive… to ensure future generations have a state to call their own," she said.

She spent two months painting the poignant watercolour portraits based on iconic Israeli imagery.

The first, titled *Tribute*, depicts two rabbis praying solemnly at the Kotel. The second, *Prayer for Peace*, shows three Israel Defence Forces soldiers, their backs towards the viewer, huddled together at the Kotel (Western Wall) in prayer.

"They're sacrificing their lives for us," Nisker said, fighting back tears. "I get so emotional when I think about it. I chose this picture because you can't see [the soldiers'] faces. It could be you standing there. We should know how lucky we are because of them."

The whole experience profoundly changed her outlook on life.

Nisker commented that she always considered herself a spiritual person. But before the birthright trip she, like many of her peers busy with their workaday lives, lost track of what was important and was very self-involved, she said.

She gained perspective into both the beauty and the hardship of life in Israel while on the trip.

"My connection now to Israel… just getting off the plane, the smell, the atmosphere… it's in my heart," she said.

The newfound relationship with the country stoked her desire to alleviate the suffering of its citizens and inspire others to do likewise.

"I was in shock when I found out that one in seven Israeli families use Yad Eliezer's food bank," Nisker wrote on her website. "On the trip, I realized how many people are struggling financially."

In addition to raising money for Israel's needy, Nisker hopes Project Tribute will help her peers maintain a connection with Israel as well.

"There were a lot of young Jews on the birthright trips who had the same reaction as me," Nisker said. "Now they're back here and living their lives and buying condos, but they also want to celebrate Judaism. That's why I made these prints. So they could put them in their houses and be proud."

According to its mission statement, Yad Eliezer's goal is to ensure that every Israeli lives a life of dignity, self-reliance and self-respect.

The charity, founded in 1980, serves more than 12,000 families yearly and relies on volunteerism and donations from charitable individuals to cover its minimal overhead costs.

To date, Nisker has sold only 15 prints, but she is confident that the imagery combined with the cause will translate into more sales in the Jewish community.

She's in constant contact with Yad Eliezer's U.S. and Canadian representatives, who have expressed great appreciation for her efforts.

Everyone who purchases a print receives an annual report from Yad Eliezer, a tax receipt and a personalized letter from Nisker, thanking them for their generous donation.

Nisker will keep the prints on sale as long as it takes to sell them all.

"The paintings are meant to be in someone's office or home," she said. "They're a piece of my heart that goes out there. I feel good that I can give someone the inspiration that I got. God willing, I will start another project soon."

For more information on Project Tribute and to view the portraits online visit, www.clarenisker.com.

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Orthodox conversions on hold

Continued from page 3

will be changes for child conversions that have already been done," Rabbi Tradburks said.

He acknowledged that tightening the criteria for conversion could push some parents to other streams of Judaism, such as Conservative and Reform, with the implication that those children will not be universally considered Jewish. Certain Orthodox day schools would likely not admit such students, though the mainstream community day schools likely would, he suggested.

One Toronto rabbi, who wished to remain anonymous, said the proposed changes are "another manifestation of Toronto Orthodoxy making an extreme right turn. This movement to the right is not in keeping with the concept of *ahavat Yisrael* (love of the Jewish people) which we should try to promote.

"This will drive many people away from Orthodoxy rather than bring them closer," the rabbi added.

A second rabbi, who also did not wish his name used, said, "Combined with the recent controversy over whether Orthodox Jews can accept evolution, the cancellation of a conference on the agunah [women who are not given a religious divorce by their husbands] problem and the refusal of the Chief Rabbinate [of Israel] to accept conversions under the RCA over the summer, this is an attempt to marginalize modern Orthodoxy and remake Orthodoxy in the haredi image."

Rabbi Tradburks stressed that conversion under Halachah is part of the "legal structure" of Judaism and "you have to meet the legal requirements."

Even though the rabbinate is sympathetic to couples who have experienced the stresses of infertility and wish to adopt a child, "compassion cannot trump the legal structure."

He acknowledged that ironies could arise, such as the prospective adopting couple being more observant and connected to the Jewish people than non-observant Jews whose status is not questioned.

Conversion of infants is part of a larger issue, Rabbi Tradburks maintained – "a looming crisis of Jewish status within the broader North American Jewish community."

With the prevalence of conversions by other branches of Judaism, mixed marriages and the acceptance of patrilineal descent by Reform Jewry, "there are tens of thousands or hundreds of thousands of people within the Jewish community who are assumed to be Jews who are not Jewish," he said.

"In the United States, where conversions have been done in large numbers for years, the day will come when it will be hard to assume someone who says they are Jewish really are [Jewish]," by traditional halachic standards.

"The numbers are not insignificant," he added.

In Israel, meanwhile, controversy has percolated over the Jewish status of some Orthodox converts who have wished to move to the Jewish state and who wish to marry there. Personal status issues, such as marriage, divorce and burial, are governed by the Orthodox Chief Rabbinate, but there has not been a universally accepted conversion "gold standard."

Rabbi Saul Emanuel

Rabbi Chaim Steinmetz

Rabbi Saul Emanuel, executive director of the Jewish Community Council of Montreal (Vaad Ha'ir), said infant conversions in that city will proceed only if both parents are observant. They must demonstrate "a commitment to Shabbat and festival observance and to Torah Judaism in all spheres," he said.

"There has been a lot of discussion" on these standards, he said, "and this is becoming the norm based on the views of leading Torah authorities."

Rabbi Emanuel said Israel's Chief Rabbinate as well as leading batei din around the world are adopting that standard, though he acknowledged "it may not be that all people will agree."

Rabbi Chaim Steinmetz, a rabbi affiliated with the RCA beit din in Montreal, said their alternative rabbinic court has been performing conversions for 18 months, during which they have converted about half a dozen adopted infants.

He said disagreements within the Orthodox movement over child conversions dates back to an 1864 case when two German rabbis, Zvi Hirsch Kalischer and Azriel Hildesheimer, debated the standards to be applied. Responding to a query from a rabbi in New Orleans, Rabbi Kalischer argued that if the child was brought up in a home where there was potential for him to grow in observance – even where the mother was gentile – the conversion should be approved. Rabbi Hildesheimer believed conversions should not be approved unless the parents were observant.

Modern Orthodox rabbis have adopted a perspective similar to Rabbi Kalischer in that "we are open to any case with potential for growth, with some major modifications, to be sure," Rabbi Steinmetz stated.

"Now, because of the worldwide upheaval regarding conversion, with the haredim in Israel putting enormous pressure on the Chief Rabbinate and on the Orthodox world, the RCA is reviewing the issue," Rabbi Steinmetz, who identifies himself as a moderate, said.

Rabbi Steinmetz said that approving conversions is "very contextual" and while the issue is being debated in black and white terms – whether more stress should be placed on observance or Jewish identity – moderates "take a mixed perspective" and look not just for current observance but for the potential for growth in observance.

Rabbi Reuven Bulka of Congregation Machzikei Hadas in Ottawa said the beit din there has not had requests recently for child conversions but he would recommend parents wait until the RCA decision.

"The rabbis in Israel are weighing down heavily as they have instances of people coming to them who didn't measure up and they see the problem due to standards that are not universal," Rabbi Bulka stated.

"I am of the opnion that once halachic dictates have been met, our general philosophy should be one of welcoming rather than throwing away," he added.

He expects people unwilling to agree to the new, more stringent standards will go elsewhere.

In Toronto, meanwhile, Rabbi Tradburks explained that the criteria for child conversions were set in the Talmud, on the assumption they would be a "merit to the child" – that the child would grow up and observe the mitzvot. "That's the crux of it." If a converted child falls short of his Jewish obligations, he would not be considered a good Jew though he or she might otherwise have been "a very meritorious non-Jew," Rabbi Tradburks said.

In making its decision whether to convert a youngster, the beit din might act in disagreement with the parents' conception of the best interest of the child. "What is meritorious has to be seen within the structure of the Halachah," he said.

Rabbi Tradburks said the conversion issue has been the subject of disagreement between two eminent scholars. The late Rabbi Moshe Feinstein, "one of the great *poskim* (halachic decisors)," addressed the issue and set the criteria that have been applied by the Toronto beit din until recently. He believed that "surrounded by the influence of a day school, there was a good chance that when [the child] grew up, he'd retain [the practice of Judaism] and more."

In the years since the late rabbi advanced that view, the influence of a day school education may have been eroded and the perspective of Rabbi Joseph Soloveitchik has gained currency. Rabbi Soloveitchik took a stricter line, arguing one couldn't assume that a day school education will have the greatest influence on a child. He felt it was important for the child to grow up in a fully observant home and only that would ensure he or she would become an observant adult Jew, Rabbi Tradburks said.

Asked whether the stricter standards – if adopted – would prompt some families to look to other streams of Judaism, Rabbi Tradburks said, "My gut tells me that people will probably not be willing to conform" if they have not been living an observant lifestyle.

But, he continued, rabbis in other cities tell him parents are willing to do whatever it takes to convert their child under Orthodox auspices.

With files from The CJN's *David Lazarus in Montreal*

The Eitz Chaim Family joins with the entire Toronto Jewish community in expressing דברי נחמה to

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YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

שלום עליכם דיר — 2007

פון אַלעק סילווער

כ'וויייס? . . . אפֿשר? . . . אויב איך וועל העפֿלעך באַגריסן דאָס נייע יאָר 2007 מיט אַ האַרציקן „שלום עליכם" וועט עס מיר ענטפֿערן מיט אַ האַרציקן „עליכם שלום". און יעדער ווייסט דאָך, אַז מיר אַלע דאַרפֿן האָבן דעם שלום אין דער איצטיקער צייט. די גאַנצע וועלט וואַרט און קוקט אַרויס אויף שלום. אין יעדן וויִנקעלע פון ערד־קיילעך איז דער שלום נויטיק.

איר קענט מיר זאָגן, אַז פֿאַר די לעצטע יאָרן הייב איך אָן מיין שרייבן צום נייעם יאָר מיט דער זעלבער האָפענונג, אַז דאָס יאָר וועט שוין ברענגען דעם אַזוי געוואַרטן שלום און ביים יעדן סוף פון יאָר וועדט מען ווידער אַנטוישט.

איז ערשטנס: מען קען נישט און מען טאָר נישט פֿאַרלירן די האָפענונג. דאָס האָט אויפגעהאַלטן די מענטשהייט פֿאַר טויזנטער יאָרן. סיי יידן און סיי נישט־יידן האַלטן זיך אָן אין דער „לעצטער שטרוי" און האָפֿן. צווייטנס, קען עס דען שאַטן, אַז מען האָפֿט. איר האָט עפּעס בעסערס צו טאָן? . . . נייט מען אָן מיטן לעבן און מיט דער האָפענונג, אַז סוף־כּל־סוף וועט דאָך מרן וערן בעסער. טאָמער זאָל, חלילה, ווערן ערגער, איז מען נישט זיכער מיטן לעבן. קיינער פון אונדז איז נישט זיכער. איז בעט אין איך: האָפֿט!

כ'האָב לעצטנס געלייענט אַ קורץ מעשׂהלע אין דער ענגלישער שפּראַך און איך וויל עס איבערזעצן פֿאַר דעם ייִדיש־לייענער. אַ ייִנג מיידעלע האָט אויפגעהאַלטן אַ נייעם קאָלענדאַר אויף דער וואַנט און באַוווּנדערט די בילדער און דאָטעס אויסן קאָלענדאַר. זי איז נאָך געווען צו ייִנג צו פֿאַרשטיין די אָנצייכנטע דאָטעס וועגן די פֿייערונגען פון די פֿאַרשייִדענע פּעלקער. אָבער אַזוי קוקנדיק האָט זי אַרויסגעזאָגט הויך אויפן קול: „עס וועט זיין אַ שיין און גוט יאָר!"

די מעגטשן, וואָס זיינען געשטאַנען לעבן איר, האָבן געפֿרעגט: „פֿון וואַנען וויייסטו, אַז עס וועט זיין אַ שיין און גוט יאָר? אַ יאָר איז אַ לאַנגע צייט און קיינער וויייס נישט, וואָס עס קען פּאַסירן". איר ענטפֿער איז געווען אַ פֿשוטער, ווי אַ ייִנג מיידעלע וואָלט געענטפֿערט.

„אַ טאָג איז נישט אַזאַ לאַנגע צייט. וועל איך נעמען דעם ערשטן טאָג און טאָן עפּעס, וואָס איז שיין און גוט. נאָכדער וועל איך נעמען דעם צווייטן טאָג און מאַכן עפּעס, וואָס איז שיין און גוט. נאָך דעם וועל איך נעמען דעם דריטן טאָג און טאָן דאָס זעלבע. אַזוי וועל איך טאָן מיטן פֿערטן טאָג, און מיטן פֿינפֿטן טאָג, און מיטן זעקסטן און מיט אַלע טעג, וואָס וועלן נאָכפֿאָלגן. עפּעס שיינס און גוטס בין איך וועל צוקומען צום לעצטן טאָג. בין צום סוף פון יאָר וועל איך מאַכן זיכער, אַז יעדער טאָג זאָל אַנטהאַלטן איין זיך עפּעס, וואָס איך וועל מאַכן, אַז עס זאָל זיין שיין און גוט. אַזוי אַרום וועט שוין במילא דאָס נאַנצע יאָר האָבן איך זיך עפּעס שיינס און גוטס און עס וועט זיין אַ שיין און גוט יאָר".

אַ קלוג מיידעלע! וואָלט טאָקע געווען אַ גוטער נעדאַנק, אַז די דערוואַקסענע מענטשן, דער פֿשוטער עולם און די מכלומרשטע געלערנטע פּירערס פון דער וועלט זאָלן זיך אַראָפּנעמען אַ ביישפּיל פון אָט דעם מיידעלע און טאָן דאָס זעלבע. מאַכן עפּעס שיינס און גוטס יעדן טאָג. אָנשטאָט צו קלאָגן וועגן מלחמות, וועגן אויסאַרבעטן נייע שוידערלעכע מיטלען אומצוברענגען אומשולדיקע מענטשן, איז בעסער צו קלאָגן ווי אַזוי צו העלפֿן די איינווינער פון אונדזער ערד־קיילעך צו לעבן רויִק, צופֿרידן און אין שלום איינער מיטן אַנדערן. וועט אפֿשר דאָס נייע יאָר 2007 ענדלעך פֿאַרווירקלעכן די האָפענונג וועגן אַ דויערהאַפֿטן שלום איבער דער וועלט.

It's a small world after all, for nano-explorers

MONTREAL — "Nanotechnology is like an Italian opera. Everyone is having fun but very few people understand the words," says physics professor Ron Folman, who is in the forefront of Israel's quest to become a world player in this burgeoning field.

As the former host of a popular educational television series, Folman is one of the few people who can fill the layperson in on what all the excitement is about.

He did just that during a recent Canadian tour, organized by the Canadian Associates of Ben-Gurion University of the Negev.

Folman directs Israel's first and only atom-chip lab at BGU's the Ilse Katz Centre for Meso- and Nano-scale Science and Technology. The atom chip is being hailed as the successor to the silicon chip because it will enable computers to operate much faster. Nanotechnology is expected to have an incalculable number of commercial applications in the next couple of decades in industry, medicine, communications and security, and has prospective investors buzzing.

Folman predicted that nanotechnology will already have a $1-trillion market by 2015. The Negev has been designated by the government as the centre of Israel's nanotechnology research and development, which is seen as key to both the region's and the country's future economic prosperity.

Folman, who was born in Israel in 1963, was recruited by BGU in 2003. After years of study and research in Europe, he wanted to be part of what he thinks will be a "Nano Valley" in the Negev, that will rival the earlier generation Silicon Valley of California.

Over 100 scientists from the fields of chemistry, physics, biology, engineering and other disciplines are now working on nano-related projects at BGU.

Nanotechnology basically means working with atomic and molecular particles that are as small as a millionth of a millimetre or are about the size of the width of human hair – divided by 100,000, Folman said.

Researchers are learning how to control and manipulate these particles in order to combine atoms from entirely different substances and arrange them in a desired shape.

"Nanotechnology is allowing us to go down in size while going up in complexity and functionality. It's like Lego; when we can manipulate molecules and atoms in the way that a child can assemble red, yellow and blue pieces of Lego, the variety is infinite, the possibilities are limitless," he said.

Folman described a few of the seemingly fantastic uses of nanotechnology.

"It means you can put the whole Library of Congress on the tip of a pencil," he said. A device the size of a wristwatch could hold thousands of chemical and biological labs that would determine if there are contaminants in the air and water.

Being able to manufacture on such an infinitesimal scale will allow the production of the strongest, hardest and lightest materials ever known, and they might even be able to repair themselves.

This would revolutionize the way aircraft and vehicles are manufactured, he said. Folman foresees the construction of "elevators" to space station some 100 kilometres above the earth.

In medicine, tiny "missiles" could be made that would deliver drugs directly inside cancer cells, thereby avoiding damage to healthy cells, or clear blocked arteries in the brain, he said.

The myriad other potential uses of technology include cheaper cleaning and desalinization of water, more efficient solar-energy panels, super-accurate clocks and navigation systems, increased agricultural productivity and expanded information technology. Temperature-sensitive clothing could be made or military uniforms that automatically take on camouflage as needed.

The world is already starting to take notice of what is going on in the Negev. Folman received a $1-million-euro grant from the German government for the atom-chip project. The Nano Fabrication Facility in which he works is specially designed to be completely dust-free and without vibrations. The building is literally riding on air cushions, he said.

BGU was also chosen by the European Union for a consortium of labs' research & development in quantum technology, and the American Institute of Standards has also made a grant toward its work.

Intel, the American computing products giant, is now producing its Pentium IV chip in the Negev, he added

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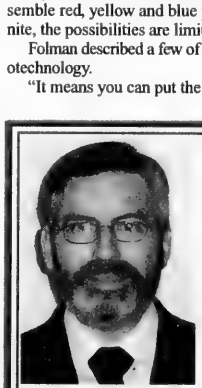
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Rally for Truth, L

Nearly 4000 condemn Holocaust denial in Iran and elsewhere
Rally attracts community and political leaders

It was an evening dedicated to truth and a powerful collective expression of opposition to Iran's recent Holocaust denial conference.

More than 120 Jewish and non-Jewish organizations co-sponsored the December 21st Toronto Rally for Truth, Light and Freedom, attended by close to 4,000 people, including keynote speaker, Professor Alan Dershowitz, and political representatives from all parties at Beth Tzedec Congregation. The rally was organized by UJA Federation of Greater Toronto, Canadian Jewish Congress Ontario Region and the Holocaust Centre of Toronto.

In addition to Dershowitz, the rally, emceed by author and *National Post* newspaper columnist Linda Frum Sokolowski, featured Canada's Minister of Intergovernmental Affairs Peter Van Loan; Ontario Attorney General Michael Bryant; Father Raymond de Souza, a Catholic priest, author and lecturer who also writes for the *National Post*; Holocaust survivors Martin Maxwell and Max Eisen; and William McBurney, one of Eisen's concentration camp liberators, via satellite from Queens Village, New York.

Nearly 4000 participants packed Beth Tzedec Congregation to attend the Rally for Truth, Light & Freedom.

Keynote speaker, Professor Alan Dershowitz, addressed UJA Federation's leading supporters before the rally.

Dershowitz called Iran's President Mahmoud Ahmadinejad the "Hitler of the 21st century…a dictator who denies one Holocaust in order to bring about another Holocaust." He challenged both the United Nations and the International Court of Justice in The Hague, Netherlands to take action against Ahmadinejad, or else they, too, would be held liable for the Iranian leader's actions.

Together with former Canadian Justice Minister Irwin Cotler, Dershowitz is preparing an indictment against Ahmadinejad to bring the Iranian leader before the International Court of Justice for incitement to genocide.

Emcee Frum Sokolowski warned that Holocaust deniers, such as those who attended the Iranian conference, should be taken very seriously.

"Holocaust deniers say 'the Nazis did not kill the Jews.' Then they add 'anyway, the Jews deserved it.' And they conclude 'we intend to try again.'"

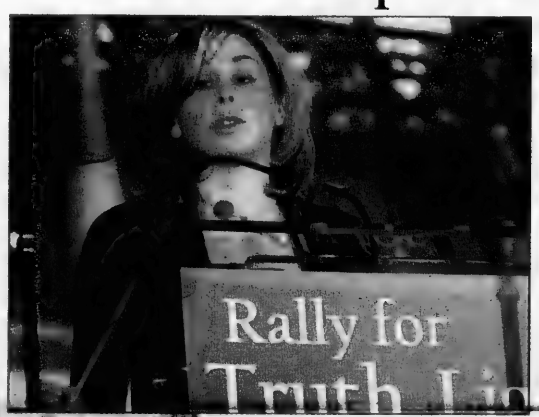
Survivor Max Eisen warned that the Holocaust began with words. "Those words," he continued, "led to actions. Those actions led to the attempted annihilation of all the Jews of Europe, and today we hear these ugly words of hatred emanating from countries around the globe."

Liberator William McBurney, a member of the 761st U.S. army tank battalion, known as the Black Panthers, called Holocaust deniers "liars who have hate in their hearts and minds."

Rally is just the beginning, say organizers
Future action planned to counter Iran

Thousands of participants at the Toronto Rally for Truth, Light & Freedom walked away with a challenge issued by keynote speaker Alan Dershowitz: commit just two hours a week to Israel and against forces, such as Holocaust deniers, who threaten Israel. Rally organizers offered community members the means of accepting the challenge.

An information flyer, which provided key political contact information, suggested several ways in which Canada could continue demonstrating its strong opposition to Iranian actions.



Rally emcee Linda Frum Sokolowski urged participants to continue their activism against the Iranian regime.

Among the suggested measures are:

- Canadian support for bringing Iranian President Mahmoud Ahmadinejad to justice before a competent international tribunal for incitement to genocide
- Referring Iran to both the Special Prosecutor of the International Criminal Court and the appropriate UN agencies to account for the actions of its leader
- Preventing the Iranian regime from acquiring nuclear weapons
- Lending strong support for Argentina's efforts to bring Iranian leaders to justice for orchestrating the deadly 1994 bombing of the Argentine Jewish Community Centre

In addition, a letter will soon be e-mailed to thousands of people, outlining the Iranian regime's troubling activities and urging recipients to transmit the letter to at least five others they know in order to encourage sustained federal government action.

"We are proud," the letter says, "that Canada has vigorously condemned the Holocaust denial conference and Iranian President Ahmadinejad's anti-Israel statements, as well as taking a principled stand at the UN in defense of human rights. We also ask that it back the international panel of diplomats and lawyers seeking Ahmadinejad's prosecution for advocating genocide."

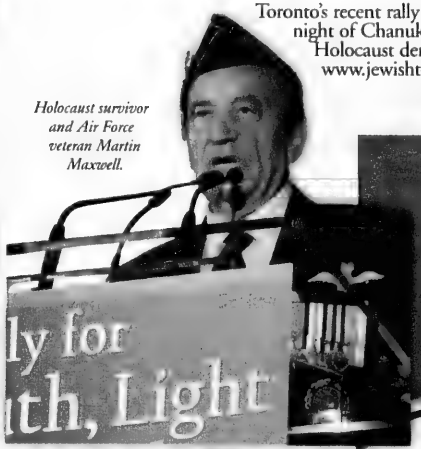
Rally emcee Linda Frum Sokolowski cautioned that "the impact of this rally will quickly fade away unless everyone – younger and older - makes a personal commitment - a commitment to empower ourselves and the people around us to forcefully oppose those who advocate hatred and genocide."

"In this way," she continued, "we will be making a pledge to the courageous Holocaust survivors among us. We will never allow you to be de-humanized and degraded again."

ight & Freedom

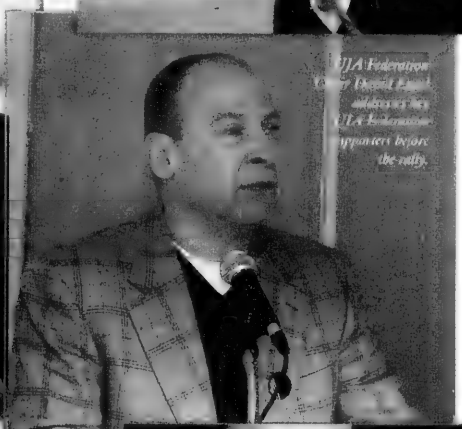
An evening for activism

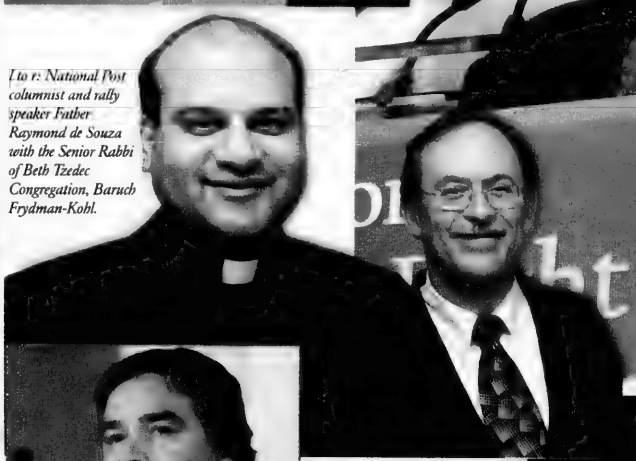
Toronto's recent rally for Truth, Light & Freedom, attended by nearly 4,000 people, on the seventh night of Chanukah, was one of the largest Jewish community events in North America to counter Holocaust denial and antisemitism in Iran. The entire rally can be viewed online by visiting www.jewishtoronto.com



Holocaust survivor and Air Force veteran Martin Maxwell.

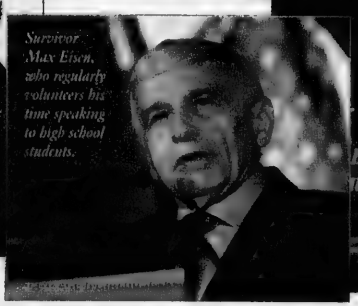
Ontario Attorney General Michael Bryant.

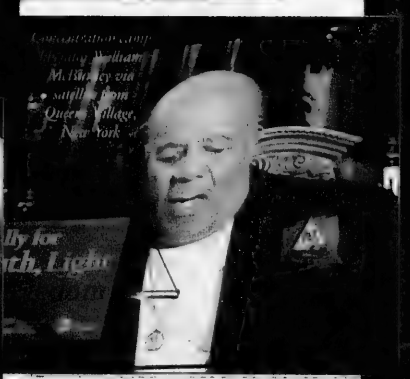


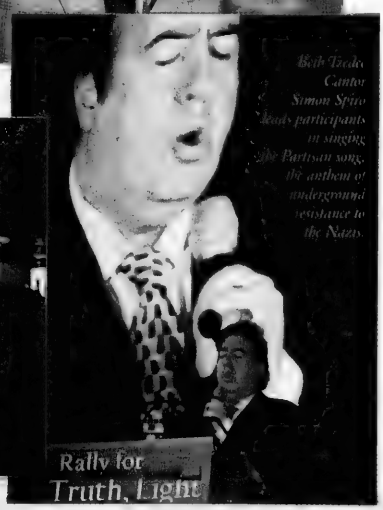


L to r: National Post columnist and rally speaker Father Raymond de Souza with the Senior Rabbi of Beth Tzedec Congregation, Baruch Frydman-Kohl.

Canada's Intergovernmental Affairs Minister Peter Van Loan.







Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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LifeStyle

Advertising Feature

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The fantastic new building and grounds provide the perfect context for this type of learning. Grade 1 students are natural scientists, for example, as many of their classes are conducted outdoors and in our organic garden. They bring evidence of their learning back into their rooms in a seamless effort to integrate their learning.

"My son absolutely loves kindergarten at Heschel, says parent Elisha Margles, who has three children at Heschel, two currently in JK and Grade 1. It's amazing to me to see how much the kids are encouraged to imagine and use their creativity to solve problems, even at a young age." Eileen Jadd, also a parent of three Heschel students, shares this enthusiasm. "I'm so glad we enrolled the kids at the beginning, in JK. The results of learning in such a unique, rich atmosphere became evident right away. I still can't believe how much young children can care about the environment. I wouldn't have wanted them to miss a thing!"

"Education begins with the joy and satisfaction of achievement, mastery and growth," says curriculum director Greg Beiles. "By engaging students in activities that are meaningful and contextualized, we are able to achieve our goals."

For more information about curriculum in JK, SK and Grade 1 at The Toronto Heschel School, come out to a special open house on January 31, 2007 from 8:00 – 9:30pm. Meet the teachers! See the classrooms! Have a "hands on" Heschel experience for yourself! For more information please call Soheila Sabeti at 416-635-1876, ext. 334.

Coast to Coast

Swastikas spray-painted on Jewish buildings

By DAVID LAZARUS
Staff Reporter

MONTREAL — The Jewish Community Campus and a nearby synagogue in Snowdon were spray-painted with anti-Semitic graffiti over the holidays.

Sometime during the night of Dec. 27-28, two large swastikas and three slogans in Cyrillic script were spray-painted on buildings that house FEDERATION CJA, the Cummings Jewish Centre for Seniors and the Saidye Bronfman Centre, attached to the YM-YWHA.

All but one of the marks appeared on the Mountain Sights Avenue side of the structures, said Bram Freedman, the federation's director of external relations. The other was on Westbury Avenue.

Several blocks to the south, a swastika was discovered at Congregation Zichron Kedoshim.

A large swastika marks 2 Cummings Square at the Jewish Community Campus.

"In the past, this happened in the back of the synagogue or in alleyways. This time, it was more bold and threatening," said Leah Berger of B'nai Brith Canada's Eastern region.

According to Rabbi Reuben Poupko, co-chair of the Montreal Jewish Security Advisory Committee, the presence of Russian-language slogans suggests that the daubs were "probably an extension" of similar incidents in the area dating back a year and linked to neo-Nazi ultra-nationalists of Russian origin.

However, he cautioned that such incidents are usually best fully understood "in retrospect… if it persists from that community. Right now it seems isolated."

Rabbi Poupko said it was the first time in his memory that anti-Semitic graffiti had appeared at the federation itself. Berger noted that unlike a year ago, this time the perpetrator(s) left no signature linked to a specific group. In early January, 2006, a rash of swastikas, also large, appeared on several non-Jewish sites close in proximity to the community campus – one of them across the street at Mackenzie King Park. Those seven daubs included Nazi swastikas and the letters "HCO," the Cyrillic acronym for New Free Society, an ultra-nationalist Russian organization.

This time, the Russian-language slogans this time at the campus, while not including that acronym, did have the phrase, "Death to the dirty Jews," Berger said.

Another Jewish site was targeted last March. An anti-Semitic daub was found at the C.H.A.I. Centre on de Courtrai Avenue. Also located in the Snowdon area are a number of Jewish schools, synagogues, and community and religious institutions.

Berger said as soon as her organization heard about this year's graffiti over its hotline the morning of Dec. 28, B'nai Brith was in contact with Police Station 25, which serves the area, as well as with the police's Hate Crimes Unit and the terrorism unit of the Sûreté du Québec.

Similarly, Freedman said the police were called as soon as the graffiti were discovered early in the morning of Dec. 28. Overall Jewish community security is co-ordinated by FEDERATION CJA. Its security director, Michel Bujold, referred *The CJN* to Freedman for comment, as did Canadian Jewish Congress, Quebec region interim communications director Nili Berner.

"We appreciated the gravity of the situation," Freedman said. "The police took a detailed report and pictures were taken. Then we erased the graffiti. It was a workday, but very quiet. We're satisfied with the way things were handled."

Freedman said no additional security measures have been put into place since the incident, and declined to comment on whether any surveillance cameras used by the campus captured any suspects on video.

Simonetta Barth, commander of Police Station 25, could not be reached for comment. But police spokesperson Melanie Lajoie told *The CJN* that according to what Barth told her, the investigation was ongoing and nothing concrete had yet developed.

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Coast to Coast

Israeli debating team reaches championship finals

By LAUREN KRAMER
Special to The CJN

VANCOUVER — A team of five Israelis participated in last week's 2007 World Universities Debating Championships, held at the University of British Columbia.

"It's the primary debating competition in the world, the largest, most prestigious and most difficult," said Raanan Eichler, 26, a master's student at the Hebrew University of Jerusalem.

The Israelis made it to the ESL (English as a second language) final, which Malaysia won. "Even though we didn't win the ESL final, we're satisfied with our performance," Eichler says. "During the competition we competed against amazing English-speaking teams from the best universities. Some we beat and some we lost to, but we stood up well against them."

Approximately 320 teams consisting of two debaters each participated in the championship, along with 300 adjudicators. Each debate consisted of four teams: two representing the proposition and two representing the opposition. They were judged by at least three adjudicators for their debating skill of a topic that was usually political, legal or international in nature.

The topics were as various as regime change in Myanmar/Burma and banning cosmetic surgery. "So far there have been no motions on Judaism or Israel, but it so happened that during a debate on whether Quebec should gain independence, one guy got up and opined that Israel wasn't a democratic country," says Elhanan Miller, 25, a third-year student of Middle Eastern history and Islam at Hebrew University.

The Israeli team at the 2007 World Universities Debating Championships included, from left, Elad Ofek, Elhanan Miller, Nimrod Avissar and Raanan Eichler and Ilana Berman, seated.

"We voiced our offence on that point and actually beat his team in that round, and he later came up to us and apologized."

Participating in the championship has been a great experience, he said. "People from so many countries meet here, and they all speak a common language: the language of debating. No matter where they're from or what their academic background, they can all communicate. It's a form of globalization, and the personal contact goes a far way in bridging gaps between people who don't get to meet on a normal basis."

Each student arrives at the championship with his or her own motivation for debating. Eichler finds debating fun and useful, "and not many things are both," he says. "It's fun because you get to try your best against a skilled opponent, learn new strategies, constantly get better and learn from your mistakes. And it's useful because it teaches you to speak in public in a clear and interesting manner, to find the holes in other people's arguments and to organize your thoughts."

But he also comes to this communications sport with an idealistic stake, he confesses. "Many Israelis will tell you that one of Israel's main problems is that when it comes to political issues, people entrench themselves in prefabricated positions and don't spend enough time actually listening to others or really thinking about a topic," says Eichler.

"Debating forces you to really think about a topic because often you have to defend a stance that you don't believe in. It also forces you to actually listen to your opponents, because you have to convince the judges that your opponents are wrong. It's not enough to convince yourself."

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Prof. Stern has written widely on classical Jewish literature and religion. His publications include *Parables in Midrash: Narrative and Exegesis in Rabbinic Literature* (Harvard UP); *Rabbinic Fantasies: Imaginative Narratives from Classical Hebrew Literature* (Yale UP) *and Midrash and Theory: Ancient Jewish Exegesis and Contemporary Literary Studies* (Northwestern UP).

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On Campus

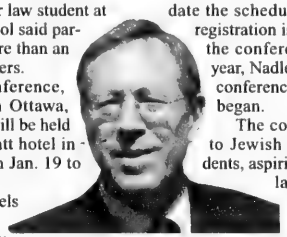
Law students to gather

By SHERI SHEFA
Staff Reporter

The Canadian Jewish Law Students' Association will hold its 20th annual conference in Toronto next week, and conference chair Batya Nadler hopes to celebrate this milestone by making it bigger and better than ever.

Nadler, a second-year law student at Osgoode Hall Law School said participants can expect more than an impressive list of speakers.

This year, the conference, which rotates between Ottawa, Toronto and Montreal, will be held at the upscale Park Hyatt hotel in downtown Toronto from Jan. 19 to 21.


Irwin Cotler

"We're setting up panels of professionals from downtown firms from different practices. There will be roundtables so students can go from table to table to network and collect business cards, learn about the different practice areas, and learn about being a Jew on Bay Street," Nadler said.

"It's also a huge social event for law students. You meet people from all the law schools across Canada, and you get a chance to hang out. There's lots of free time during the nights."

Speakers at the conference, titled "If Not Now, When: International Crises, Legal Responses and the Road Ahead," include Israeli Ambassador to Canada Alan Baker, former justice minister MP Irwin Cotler, former deputy prime minister Herb Gray, and senior legal council of B'nai Brith Canada, David Matas.

"Because this is the 25th anniversary of the Canadian Charter of Rights and Freedoms, we're celebrating that. We're having a couple people address constitutional issues and charter issues," Nadler said.

"[They're also] going to be addressing human rights issues in Iran and Sudan, Palestinian issues and general anti-Semitism."

She said that in an effort to accommodate the schedules of busy law students, registration is open until the day before the conference is set to begin. Last year, Nadler herself registered for the conference in Ottawa a day before it began.

The conference – which is open to Jewish and non-Jewish law students, aspiring law students and young lawyers – costs $200 to attend and includes two nights in the Park Hyatt and meals.

But participants have the option of finding their own accommodations or staying with family and friends in the area.

Students coming from Montreal can get travel discounts with Via Rail or Air Canada and are also eligible for a $150 grant from their dean.

Nadler said the conference is primarily attended by students from Toronto Ottawa and Montreal, but some also come from Queen's University, University of Western Ontario, University of Windsor, and a few from schools on the west coast.

Nadler hopes to exceed last year's turnout. She said last year, about 130 students attended the conference and she is aiming for a gathering of about 200.

For more information or to register, visit www.cjlsa.ca.

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Israel may have planted *Times* 'exposé'

By ANSHEL PFEFFER
Jerusalem Post

Analysis

There's nothing new in the lengthy *Sunday Times* report on Israel's plans to attack Iran. Foreign sources wrote years ago that Israel had developed tactical nuclear devices, alongside the strategic variety. The assessment by intelligence experts that conventional bombs can't destroy fortified installations deep underground has also been heard before. Putting two and two together shouldn't be that hard.

Neither should the fact that Israeli combat planes have flown training sorties to Gibraltar and back – simulating the distance of a potential attack on Iran – come as a surprise. Over the last decade-and-a-half, the great majority of the U.S. military aid to Israel has been spent on F-15I and F-16I fighter-bombers that are specially equipped for long-range strategic bombing, and Israel's air-to-air refuelling tankers have been improved accordingly.

Since a plane taking off in the Negev can reach the northern border in less than a quarter of an hour, these planes were obviously bought for something more ambitious than bombing Hezbollah positions in Lebanon.

What is interesting, though, is the timing of the report, which followed a similar one, less noticed perhaps, two days earlier in the *Spectator*. What both British reports have in common, aside from their timing, is that they both highlight the possibility that Israel might use neutron bombs and that both were written by veteran journalists with Israeli connections.

That brings to mind another less well-known Israeli capability: planting false stories in prestigious foreign publications to serve hidden interests.

For Israel to be the first country to use nuclear weapons – even limited ones – since Hiroshima and Nagasaki is almost unthinkable. Diplomatic repercussions aside, there is no guarantee that an untried and unproven technology will work as planned. And even if the operation is carried off, Iran may have dispersed enough of its nuclear materials and installations to alternative sites that it would be able to resume the program quickly. And with Israel's nuclear cat already out of the bag, Iran would definitely do so.

There are still valid arguments for Israel to go ahead with a military operation against Iran, perhaps even a non-conventional one. But the current leadership – which is still reeling from the Lebanon war, and which prefers that Sderot suffer a couple of Qassams a day to getting entangled in another bloody operation in Gaza – is hardly the leadership to take Israel into a daring operation so far away.

Instead, the government would prefer to rely on the vague promises from U.S. President George W. Bush that he won't leave office in two years with the Iranian threat still intact. But since the U.S. cooperated with the ineffectual, watered-down United Nations Security Council sanctions resolution that was finally passed last month, Israeli fears have grown that the administration has lost the stomach for another front in the Middle East.

Perhaps a few stories of the crazy Israelis' plans to go it themselves – and even use some of their own nukes in the process – might convince the Americans that it would be better if they did the job themselves.

'IDF can stop Iran's nuclear program'

By YAAKOV KATZ
Jerusalem Post

JERUSALEM — Israel is capable of stopping Iran's nuclear program with an independent military strike, a former head of the Israel Air Force who was involved in the 1981 bombing of Iraq's Osirak reactor has told the *Jerusalem Post*.

According to the former commander, the IAF could use its U.S.-made F-16I and F-15I fighter jets to reach Iran and, if not completely destroy the program, at least cause enough damage to set back the development of a nuclear weapon by several years.

"Israel can do it," the officer said. "All you have to do is pick a number of essential targets and destroy them. This way you delay the process and wait to see what happens."

In 1981, a formation of eight F-16 fighter jets flew just over 2,000 kilometres and destroyed the Osirak reactor near Baghdad. According to the former air force chief, Israel could use its F-15Is – with a combat range of close to 4,400 kilometres – and the F-16Is it purchased in the late 1990s, all capable of striking Iran without refuelling, much like the operation against Osirak.

Senior security officials told the *Post* that Israel would have to obtain "precise intelligence" on the nuclear facilities it planned to target.

Israeli military intelligence, however, admits it works under the assumption that it is not aware of all of Iran's nuclear facilities. Senior officers say the assumption is that Tehran has built covert installations for its military nuclear program.

There are additional complications. While Osirak was a distant target that required expert pilots who could manoeuvre at low altitude, it was only one facility and it was above ground. A number of Iran's nuclear facilities are underground and are heavily fortified, some with steel reinforcements and others with layers of concrete.

According to a senior Israeli official involved in security and strategic affairs, the military would need precise intelligence on every facility to be able to choose the most effective weapons.

"We would need to know all of the specifications," he said, "whether the bunker is fortified by steel or concrete and even how thick it is."

Earlier this month, the Institute for National Security Studies (formerly known as the Jaffee Center for Strategic Studies) at Tel Aviv University released its annual Middle East Strategic Balance with one major conclusion: "Without military action, an Iranian nuclear bomb is only a matter of time."

The think tank also said Israel is capable of carrying out a military strike against Iran on its own.

Officials deride paper's report

Continued from page 1

military sources have disclosed details of two Israel Air Force (IAF) squadrons that have been training to blow up an enrichment plant in Natanz in central Iran using low-yield nuclear bunker busters.

A heavy-water plant at Arak and a uranium conversion plant at Isfahan would also be targeted, using conventional bombs, the newspaper says.

The plan reportedly envisages conventional laser-guided bombs opening "tunnels" into the targets. Nuclear warheads would then be fired into the plant at Natanz, exploding deep underground to reduce radioactive fallout.

IAF pilots have flown to Gibraltar in recent weeks to train for the 2,000-mile round trip to the Iranian targets, the newspaper said, adding that three possible routes to Iran had been mapped out, including one over Turkey.

It suggested that Israel may be trying to scare Iran or to cajole the United States into taking stronger action against Tehran's nuclear program.

However, the report went on to speculate that Israel may strike at Iran's nuclear facilities and pressure the Americans to agree with the move after the event.

Israeli analysts derided the report. Ephraim Kam, a strategic expert at Tel Aviv University's Institute for National Strategic Studies and formerly a senior Israel Defence Forces intelligence officer, said, "No reliable source would ever speak about this, certainly not to the *Sunday Times*."

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Israelis provide training for Rwandan youth village

By STEPHANIE FREID

YEMIN ORDE, Israel — Jean-Pierre Nkuranga was 20 in 1994 when he hid in the bushes outside his home in Rwanda and watched helplessly as Hutu militiamen ruthlessly attacked his family members. He lost four siblings and both parents in the carnage that was later known as Rwanda's genocide.

"Children heads of household were common – some as young as 10. The kids would put together households of other kids and live in the streets or build tent camps with leaves and mud," Nkuranga said.

The 1994 Rwandan genocide left more than 800,000 Tutsis dead. One of the most devastating aftermaths of the tragedy was the approximately 1.2 million children – almost 15 per cent of the Rwandan population – who became instant orphans and lost their homes forever. Nkuranga became the parent to his four remaining siblings in the aftermath of the violence, and he eventually took in six additional neighbouring children.

Overcome by the enormity of loss, Nkuranga vowed to help build a future for the children orphaned in Rwanda. And today, he's beginning to achieve that goal with the help of Israel.

Nkuranga was part of a 10-person delegation of Rwandan youth experts who recently spent a week at the Yemin Orde Youth Village south of Haifa in order to get information that would help them open the Agahozo-Shalom Village in Rwanda, to be modelled after Yemin Orde.

A high percentage of Yemin Orde's children are of Ethiopian origin and suffered through similar stories of parent separation, trauma and displacement following Israel's airlifts – Operations Moses and Solomon – in the 1980s and '90s. Initiated to safeguard Ethiopia's Jews from famine and political persecution, the airlifts brought more than 22,000 Ethiopians out of Africa, and in the process, some children were orphaned and others faced various hardships.

Ethiopian-Israeli Yemin Orde graduate Racheli Ugado, left, talks with Rwandan reconciliation adviser Albert Nzamukewereka at the Yemin Orde Youth Village south of Haifa.

Now, some of those children-turned-adults are helping the Rwandan counsellors in establishing the program for the orphans of Rwanda.

"A large percentage of Ethiopian children have had to straddle the social and cultural worlds of Israel versus Ethiopia, and it has been difficult," said Yissaschar Mekonen, director of the Israeli-Ethiopian Advisory Team to the Rwandan Village. A graduate of Yemin Orde, Mekonen immigrated to Israel in the early 1970s

"It has trickled down from the parents. When your parent can't help you with homework because he can't read or write… Yemin Orde offers a parenting alternative," he said.

The Rwanda Agahozo-Shalom Village goal will provide a comprehensive response to youth displacement by establishing a multi-faceted youth village like Yemin Orde, based on the concept of the "village" as home. Children are fostered by a holistic and protective environment to help them overcome trauma and abandonment issues.

"We are here to get professional, consistent modelling," Nkuranga said during a break in the weeklong series of meetings, seminars and information gathering. "Back home, urgent needs are being met and we're putting out fires. Based on what we learn here, we'll be able to take our children all the way to autonomy and guarantee their future. We can organize their care so that they rebuild themselves in an autonomous way."

Manhattan-based project initiator and Agahozo-Shalom director Anne Heyman said that the idea for the village was sparked during a dinner conversation. "I asked Paul [Paul Rusesabinga, subject of the film *Hotel Rwanda*], 'What's the biggest problem you have in Rwanda?' and he told me that in a country where there are 1.2 million orphans out of a population of eight million, there is no future for that country."

For Heyman, Rusesabinga's words were a calling. She began researching orphanages and phoning contacts, which led her earlier this year to then-Yemin Orde director Chaim Peri. Since deciding to model the Rwandan village after the Yemin Orde model, her life has been a flurry of shuttles between the United States, Rwanda and Israel, where she is organizing teams, buying land in Rwanda and drumming up donors.

The Ethiopian-Israeli and Rwandan collaboration was a natural extension of Heyman's plan – the Ethiopian team has travelled once to Rwanda to consult locally and the Rwandan team has been in Israel twice.

During their week in Israel, Rwandan committee members attended lectures and meetings to learn about everything from channelling extra-curricular interests and fostering cultural practices to troubleshooting problem areas.

The delegation spent long hours on Yemin Orde's campus to gather in-depth information about the philosophies, functions and daily routines of Yemin Orde staff roles, from counsellors, advisers and administrators to house mothers. They also took notes about Yemin Orde's layout to help them set up learning areas, living quarters, dining room and recreation spaces in the Rwanda village.Teams worked easily together, sharing ideas, laughter and cultural cues non-Africans might not understand.

"I do this 'o' sign with my thumb and index finger and the Rwandans know it means 'zero.' Other people think I mean 'okay,'" Mekonen said. "It's small, but it's part of the larger picture."

The exchange will continue up to the projected 2008 launch of the Agahozo-Shalom Village. According to Heyman, during initial stages, a team of a dozen Ethiopian-Israelis will be on the ground in Rwanda for several weeks to oversee operations and troubleshoot when necessary.

"Initially I felt like, 'What do I have to offer them?'" Mekonen said. "We were a few people from Ethiopia who walked a few kilometres to Sudan and were airlifted out. What can I tell someone who saw his entire family murdered?'"

"But it turns out that our story of leaving our Ethiopian home and culture and succeeding in Israeli society is very big to them. We did it well, sometimes with parents still behind in Ethiopia. This success is what they want to model for the Rwandan youth left behind."

The Rwandan advisory committee includes a member of Rwanda's education ministry, an AIDS counsellor, an expert on widow and children survivors of genocide, and a child-headed household specialist.

"The communication and the sharing show us that the concept works and gives us the hope for doing something similar when we return home," Rwandan reconciliation adviser Albert Nzamukewereka said. "We don't have to make a cultural transition – we're from the same place, really – and that makes it easier."

When Yemin Orde graduate Racheli Ugado travelled to Rwanda in July as part of an Israeli contingent, she described it as revisiting home. "I came [to Israel] on Operation Solomon when I was seven, so I remember a lot," she said. "Rwanda felt like being back in Ethiopia. I'm still very connected to it. Helping my brothers in Africa so that they can help themselves feels natural."

Stephanie Freid is a freelance writer in Israel for the news agency ISRAEL21.

Authors & Poets

The CJN is pleased to announce its

Annual Passover Literary Supplement

We invite our readers to submit unpublished, original works of fiction or poetry that explore Jewish themes. Stories should not exceed 2,000 words.

We must receive your submissions no later than Friday, March 2. E-mail submissions are preferred, but works can also be sent by mail or brought to our office. E-mail: **info@cjnews.com.** Mail: 1500 Don Mills Rd., Suite 205, Toronto, Ont., M3B 3K4. Submissions will *not* be returned. Only writers whose work is chosen for publication will be contacted.

CJN Purim Art Contest

It's time again for our annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN*'s 2007 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However, they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, Toronto, Ont., M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, Feb. 16, 2007. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of colour, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 23, 2007.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 1, 2007. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

'Important for his dignity, pride and his rights'

Continued from page 1

ever sent to a WUJS event.

She said CFJS, which "reaches" 5,000 of Canada's 32,000 Jewish students, has signed on to the letter and will bring up the issue to educate delegates at upcoming CFJS conferences.

She called Nadia Cohen's address a "powerful" reminder about the issue and "why it's important to have [Eli Cohen's] body brought back. It's important for his dignity, pride and his rights," Lantsman said.

Eli Cohen, a native of Alexandria, Egypt, was hanged as an Israeli spy on May 18, 1965, on live TV. Cohen's family originally hailed from Aleppo, Syria. He was recruited to the Mossad and eventually became their most successful spy ever.

From 1962 to his death at age 41, he used the cover of a wealthy Syrian merchant to cultivate contacts among the top leadership of Syrian society and the government. He befriended Syria's president at the time, Amin el Hafiz, and at the time of his death was being considered as a candidate for deputy minister of defence.

His intelligence about Syrian military positions in the Golan Heights was used with great effect by Israel in the 1967 Six Day War.

Earlier, he attended the national convention of the ruling Ba'ath party and learned of Syria's plans to cut off Israeli water supplies by diverting the headwaters of the Jordan River.

The Israeli Defence Forces used that information to bomb Syrian positions and put an end to the plan.

Maurice Cohen launched an international effort in recent years to repatriate Eli's remains. Part of that campaign is an international online petition (www.elicohen.org) to be presented to Syrian President Bashar Assad. It has more than 5,500 signatures.

43 Jewish lawmakers in new American Congress

JTA

WASHINGTON — Thirty Jewish members of the U.S. House of Representatives and 13 Jewish U.S. senators were sworn in. The 43 Jewish lawmakers assuming office last Thursday in the 110th Congress include 29 Democrats and one Republican in the House of Representatives and nine Democrats, two Republicans and two independents who caucus with the Democrats in the Senate. The number of Jewish senators sets a record; there were more than 30 Jewish House members between 1990 and 1994.

Democrat Nancy Pelosi became the first woman speaker of the House and second in line to the presidency. Pelosi posed at the swearing-in of Democrat Keith Ellison, who used a Qur'an owned by Thomas Jefferson. Ellison is the first Muslim elected to Congress. An array of Jewish groups joined Arab-American and Muslim-American groups in condemning some right-wing assaults on Ellison's decision to use the Qur'an. Two Buddhists also were the first of their faith elected to Congress.

Independent Senator Joseph Lieberman

Olmert goes to China

JTA

JERUSALEM — Israeli Prime Minister Ehud Olmert travelled to China Monday for talks on the Iranian nuclear threat. The trip also marks 15 years of relations between the countries and seeks to expand Israel's current trade relations.

Olmert's family has historic ties to China: his grandparents fled there from czarist Russia in the early 1900s, and his parents were born and raised there.

"China is the country which hosted my parents. They studied in China. They spoke Chinese. They grew up in China, and the Chinese culture is part of my heritage and part of my earliest memory as a young kid in the State of Israel," Olmert was quoted as telling the Chinese news agency Xinhua.

"So China is not just another country for me."

Israel Briefs

Mubarak, Olmert meeting unproductive

Hosni Mubarak criticized an Israeli anti-terrorist raid during a meeting with Ehud Olmert that had been expected to produce help for a kidnapped Israeli soldier. The Egyptian president and the Israeli prime minister's meeting last Thursday in Sharm el-Sheik was expected to focus on procuring the release of Cpl. Gilad Shalit, taken by Palestinian gunmen in June. Reports said the meeting, which also was to address wider issues of regional peace, was strained due to the deaths of four Palestinians in a Ramallah raid earlier that day.

Israeli budget passes

The Knesset passed Israel's 2007 budget. Lawmakers ratified the $71 billion (US) package by a 63-31 vote last Thursday, an achievement credited to Prime Minister Ehud Olmert's robust coalition. The 2007 budget features boosted spending on the underprivileged, as well as national defence, the latter a result of lessons learned from the Lebanon war last summer.

Livni leads Kadima poll

Tzipi Livni has the support of Kadima voters for party leadership and the premiership, according to a new poll. Israel Radio last week released the poll of 345 Kadima voters conducted by Panorama Markets. It found that 49 per cent of Kadima voters would back the Israeli foreign minister as party leader if early elections were held, compared to 8.7 per cent for Prime Minister Ehud Olmert.

Iranian bomb seen inevitable

Only military action might prevent Iran from attaining nuclear weapons, an Israeli study found. The study released last week by the Institute for National Security Studies at Tel Aviv University concluded: "Without military action, an Iranian nuclear bomb is a matter of time." Though the researchers said Israel has the capabilities to launch a pre-emptive strike on Iran, something over which foreign experts have voiced doubt, they also called for Jerusalem to allow western diplomatic pressure on Tehran to run its course.

Chief of staff admits errors, rejects calls to quit

The Israeli army's chief of staff admitted to failures in the recent Lebanon war, but he rejected calls for his resignation. Lt. Gen. Dan Halutz, responding to an IDF probe on the month-long summer conflict, said that mistakes had been made, but that he intended "to stand up to the inquiry" and stay on in the army in order to "correct what can be corrected," *Ha'aretz* reported.

Olmert aide probed

A senior aide to Ehud Olmert was questioned by police as part of a graft investigation. Shula Zaken, a senior official in the Prime Minister's Office, was interrogated along with senior officials from the Israel Tax Authority. Police cited suspicions of bribery and breach of trust. According to media reports, Zaken is suspected of having used her connections to arrange top-level jobs in the Tax Authority in exchange for tax breaks.

El Al, Haredim reach accord

El Al reached an agreement with a haredi rabbinical committee, ending an unofficial boycott of El Al flights. The haredim had stopped flying El Al after the carrier offered a Shabbat flight to make up for flights lost because of a strike in December. Under the agreement, El Al will appoint a rabbi to determine when El Al might have to offer a flight on Shabbat in life-or-death situations, but the airline would stick to its general policy of not flying on the Sabbath.

- JTA

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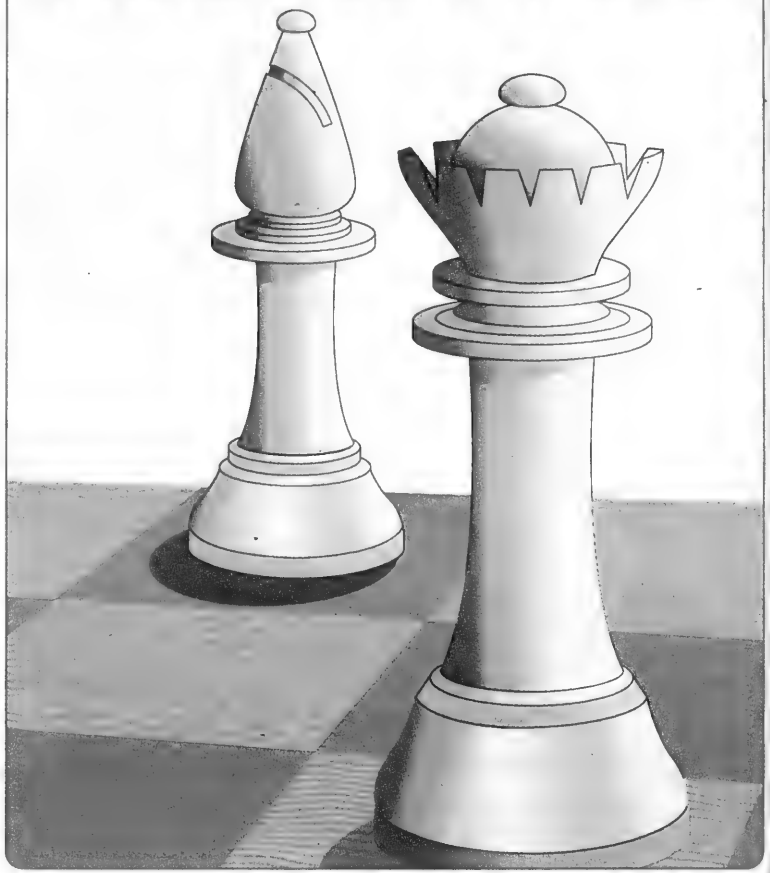

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Keeping your New Year's resolutions

Life Coach Corner

Judy Siblin-Librach

How many of us make a list of New Year's resolutions with great enthusiasm and excitement? Our intentions are fantastic – We're going to lose that 15 pounds once and for all, write that novel, plan that exotic trip, or take that class we've been wanting to explore. And then by mid-January, we get swept away by our lives and our daily routine and we lose the drive to make our dreams happen. I'll think about it later, we promise ourselves, but later becomes never, and then we have to start all over again the following year.

So how do we actually turn our New Year's resolutions into reality? According to Debbie Ford in *The Best Year of Your Life*, "To live the best year of your life, you first have to identify what you want. You must create a vision. Having a vision will act as a reference point. Like a good map, having a vision clarifies the steps you need to take in order to arrive at your desired destination."

It also helps to visualize what goal you really want to achieve and then create a plan of action around that goal. So you might ask yourself what exactly you want to achieve and what date you want to achieve it by, and then perform three small actions towards that goal. If it's weight loss you're after, you might write down the goal weight you wish to reach and then give yourself a realistic time frame in which to reach it. The last part of the plan is the most difficult and probably the most important. You want to take three concrete steps that will move you closer to your goal. For instance, your actions could be joining a weight loss group, committing yourself to drinking two litres of water a day and creating a fun and enjoyable exercise plan that will keep you inspired and excited about doing this for yourself.

When facing a difficult challenge like losing weight or clearing the clutter and getting organized, or even finding a career that is really fulfilling, it helps to visualize how you will look and feel at 20 pounds lighter, how much calmer you will be when your office is neat and organized or how inspired you will feel when you love what you do.

I often invite my clients to imagine what it would look like to be that new weight or to picture themselves stepping into that new career. The more you can connect with the exhilaration and fulfilment you will experience when you reach your goal, the greater the chances are you will achieve it.

As Diane Scholten suggests in her book *Be Your Own Life Coach*, "Dream it, plan it, do it." What a lovely and simple suggestion. Try it and see how magically it works.

When you are setting goals that you would like to accomplish in the next year, Scholten says, ask yourself if the goal is specific. If it's not, think of what you need to do to make it clearer. She also recommends that you make the goal measurable and decide how you will know when you've achieved it. And ask yourself if the goal is attainable, if you have the necessary resources needed to achieve the goal and if you've given yourself a realistic timetable.

In a previous column, I described the Wheel of Life that represents your career, relationships, health, personal growth, etc. A great idea is to write your goals under each of the major wedges in your wheel. This way, you can look back and re-evaluate what's working and what needs more attention. Always celebrate your successes and be forgiving about your setbacks.

I wish for all of you that you will make and keep at least one of your New Year's resolutions, and that when you do, it will bring you great joy, fulfilment and bliss.

Judy Siblin-Librach is an Adler-trained coach. You can reach her at www.finding yourbliss.com or by e-mail at judyelle@ican.net.

March of Dimes raises funds to help physically disabled

Ontario March of Dimes hopes to raise $1 million across the province this year.

January is Ontario March of Dimes month, and the organization's largest fundraising campaign of the year is underway.

For more than 55 years, the organization has been holding its annual Door-to-Door Campaign to raise money to help increase the independence and community participation of people with physical disabilities. This year, the organization has recruited more than 13,000 volunteers across Ontario to raise funds for its essential programs and services.

The organization is especially counting on local community support in certain neighbourhoods – including the North York area of Toronto – where there are many volunteers and longtime supporters.

"Our goal is to raise over $20,000 in North York," says Mary Lynne Stewart, director of fund development and communications for Ontario March of Dimes. "With such a supportive community, I know that everyone will [work to help us] exceed our goal."

Funds collected through the Door-to-Door Campaign will help thousands of Ontarians with physical disabilities, many of whom have been waiting months or even years for the programs and services they need.

The Ontario March of Dimes charitable rehabilitation organization provides a wide variety of programs and services to almost 37,000 people annually in 70 communities across the province.

For more information or to volunteer to help with the campaign, call 1-800-263-3463, ext. 7705.

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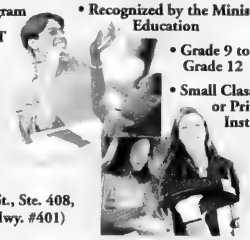

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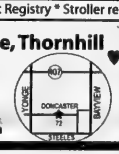

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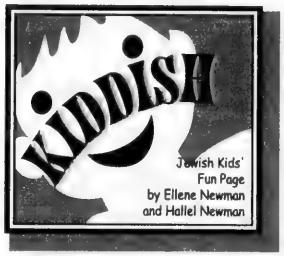


Vinegar Lamps

This story has been adapted from Gemarah Taanis 25a.

Rena Ben-Dosa scrubbed the grimy clay lamps. Shabbat was almost here, and everything had to be ready on time. Mommy was bathing the baby, and Rena's father, Rabbi Chanina Ben-Dosa, was sweeping the floor. And Rena? She was getting the Shabbat lamps ready. She poured the oily, dirty water onto the dirt floor. She shook out the remaining drops and held the lamp up to the window to inspect it. All the congealed oil and soot were gone. Rena dried the lamps off and placed them around the table, hoping there would be enough oil to fill them all. She knew all too well how little oil the family had. They could barely afford food, let alone oil.

Rena carefully checked the jug of oil. Yes, there was more than enough. Carefully, she filled each lamp, knowing that her family couldn't afford to waste even a drop. Finally, she slipped a wick into each lamp. The lamps were ready, just in time for Shabbat.

She touched fire to each wick, one by one. Then she stood back to watch. She loved watching the flames rise and glow as the wicks caught fire.

But the flames didn't rise. Instead, they began to sputter. All too late, Rena realized she had made a terrible mistake.

"Oh, no," Rena gasped. "I filled the lamps with vinegar instead of oil!" Her mind raced. *I'll have to pour out the vinegar and change the wicks. And the vinegar is ruined, we'll have to throw it out. What a terrible waste!*

"Rena, what's the matter, why are you crying?"

Rena Ben-Dosa looked up from the Sabbath lamps she had just lit.

"I just realized… I put vinegar in the lamps instead of oil!"

She sadly lowered her eyes, watching as the pathetic flames sputtered and smoked.

Mrs. Ben-Dosa didn't say anything.

Now, dear reader, I bet you're thinking, "What's the big deal? You're probably saying to yourself, "Dump out the vinegar and put in oil instead."

Well, you should know that the Ben-Dosas were poor. Really poor. They couldn't afford to buy anything. In fact, they couldn't even afford the things they already had. So half a jug of vinegar lying wasted in the lamps was a big deal for them.

Anyway, back to our story. Rena's in tears over her mistake, her mother doesn't know what to say, and the burning wicks are about to go out, because vinegar doesn't burn. But then Rabbi Chanina Ben-Dosa, the great sage, saint, and more importantly for us, Rena's father, walks in.

"Rena, what's the matter?"

"I put vinegar in the Sabbath lamps."

Rabbi Chanina waved his hand dismissively. "He who makes oil burn can make vinegar burn too."

"What?"

Rabbi Chanina smiled. "Rena dear, why does oil burn?"

"I don't know… It just does," she answered, puzzled.

Her father shook his head. "No, oil doesn't have to burn. Oil burns because God made it burn. Everything in the world happens because God wants it to. And if God wants vinegar to burn, then it will."

"You mean a miracle will happen?"

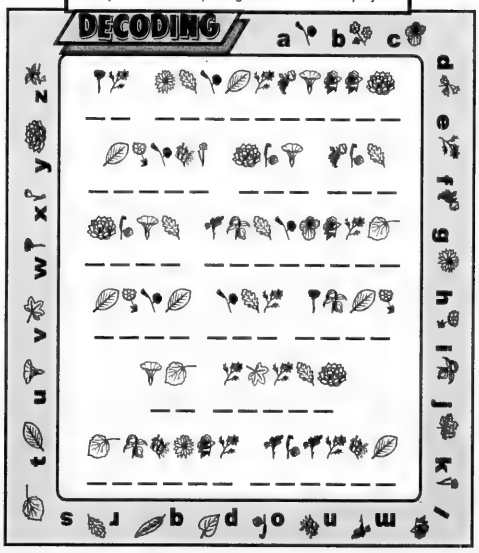
"Sort of, but I mean more than that. Do you realize that when oil burns, that too is a miracle? There are such wondrous things happening all around us that we've gotten used to them and call them 'natural.' But tell me, Rena, when a flower grows from a tiny seed and blossoms forth from the ground, isn't that miraculous? When the rain falls from the heavens and sustains all mankind, shouldn't we stand in wonder at God's works? When a baby develops and is finally born, isn't that a miracle? God is always doing miracles, nurturing us and guiding us through life. So if He miraculously makes oil burn, why can't He make vinegar burn when necessary?"

He looked down at the vinegar lamps, and Rena followed his glance. The dying fires looked so miserable that Rena thought it was miraculous that they weren't out already.

She waited for them to die. They didn't. The flames crackled, and then flared up. She watched incredulously as the vinegar fires licked at the air and began burning steadily. As the sun set and the Sabbath began, the Ben-Dosas' humble home was filled with light.

Talmudic legend tells us that the vinegar lamps burned throughout the entire Shabbat — that's over 25 hours. And when the Sabbath ended, Rabbi Chanina said the *Havdalah* prayer over a torch lit from the vinegar lamps of Shabbat.

Can you decode this passage from the *Amidah* prayer?



Note: Havdalah is the prayer that ends Shabbat, traditionally said over a multi-wicked candle or lamp.

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Book takes you on an adventure in Jewish baking

By LEILA SPEISMAN
Staff Reporter

Have you ever baked challah? There's nothing like the fantastic smell of freshly baked bread that spreads through the house and makes you realize that a special day is coming.

Making your own challah is one of those skills that supposedly prove that you are a truly talented balabuste – a woman who is a spectacular homemaker. (Not that men can't bake challah, too!)

For Jewish women, baking challah has religious meaning. In the days of the temples in Jerusalem, people would give part of their bread to the priests. Now that we don't have a temple, women over the age of bat mitzvah still tear off a piece of the dough and burn it in the oven.

In fact, "taking challah," as it is called, is one of the main mitzvot that women are responsible for – lighting Shabbat and holiday candles are among the others.

This is all very interesting, but baking challah is not that easy to do. A great story about it is *Way Too Much Challah Dough*, by Goldie Shulman, with illustrations by Vitaliy Romanenko (Hachai Publishing, 2006).

You will really have fun reading this book.

Mindy decided that she wanted to bake challah, but she didn't know how, or how much of anything to use. She called her grandmother to find out what to do.

Bubby, having baked challahs many, many times, told her what ingredients go into challah and the steps required to make it.

It sounded easy.

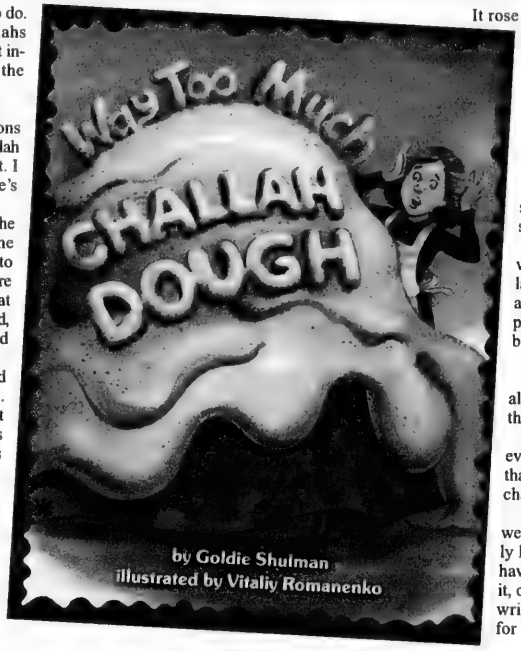
Mindy followed the directions and then declared: "Baking challah was fun – anybody could do it. I thought it was hard, but there's nothing much to it."

But problems started when she got distracted. First the phone rang, and then someone came to the door, so she kept adding more yeast. Finally, she "kneaded that dough, just like Bubby had said, till my shoulders were sore and my face was all red."

(Baking challah, or any kind of bread is actually hard work. Some people even say that punching down dough relieves their anger, or stress, and makes them feel better.)

By the time she finished kneading the dough, Mindy was really tired, so, after adding a little more yeast "just in case," she lay down to rest.

Well, the challah rose, all right – it started to rise right out of the bowl it was in.



It rose and rose and rose, until it filled larger and larger bowls, not to mention the sink, a toy box, a kiddie pool and finally the whole house.

Then, it even found its way outside the house: "Dough had oozed out the door, to the porch, to the ground."

Mindy was getting really scared (well, who wouldn't be?), so she called her Bubby for help.

Bubby came right over, wearing her apron and carrying a large tray. She went into the house and came back out with – surprise – two challahs, "perfectly braided."

It all turned out to be a dream.

When Mindy woke up, she realized what had happened. Luckily, the challah was perfect.

Way Too Much Challah Dough even has a recipe on the back page that includes instructions for taking challah.

Mindy's challah-baking efforts were successful. But to be perfectly honest, the best thing to do is to have someone show you how to do it, or, at the very least, have someone write the proper instructions down for you.

AN OTTAWA EXPERIENCE: Jacob Aaron, 6, and his sister Sarah, 4, recently visited Parliament Hill in Ottawa, where they had the opportunity to meet Prime Minister Stephen Harper.

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Khrushchev memoirs discusses Jews, anti-Semitism and Israel

By SHELDON KIRSHNER
Staff Reporter

Nikita Khrushchev, a wily and impetuous apparatchik, assumed the leadership of the Soviet Union shortly after Joseph Stalin's death in 1953. Compared to his autocratic predecessor, Khrushchev was a breath of fresh air in a stultified political order whose promise of a better society had long passed.

Determined to break with the Stalinist era, Khrushchev ushered in a period of liberalization, during which Soviet Jews became slightly more assertive about expressing their Jewish identity and rights as a minority.

But the thaw was short-lived, and within a few years of his accession to power, the expectations that Khrushchev had raised were more or less dashed. The prospect of Communism with a human face vanished, as did the hope that the systematic oppression of Jews would finally cease.

"A policy of deliberate discrimination, which had already been rationalized in political or economic terms, was now applied with growing frequency in the spheres of government, higher education and employment," writes one observer, the Israeli scholar Benjamin Pinkus in *The Soviet Government and the Jews 1948-1967*.

Along with these developments, the Soviet Union's Middle East policy became still more pro-Arab.

Khrushchev, whose eldest son had a Jewish wife, played a role in these developments. As Pinkus says, "Khrushchev's anti-Semitism was basically what is known as popular anti-Semitism, rooted in age-old traditions of prejudice and in stereotyped images of the Jew."

By the time he was ousted in a bloodless palace coup in 1964 and replaced by the colourless Leonid Brezhnev, the position of Soviet Jews had deteriorated, though it was not as severe and foreboding as it had been under Stalin.

In light of Khrushchev's generally negative attitude toward Jews, the appearance of the second volume of his posthumous reminiscences, *Memoirs of Nikita Khrushchev* (Penn State University Press), will be of great interest to all Kremlin watchers. Edited by his son, Sergei, a senior fellow at the Thomas J. Watson Jr. Institute for International Studies at Brown University, the memoirs cover the years from 1945 to 1956.

Surprisingly enough, the man who emerges in these pages hardly conforms to the boorish image he conveyed. Judging by the sentiments expressed here, he is anything but an anti-Semite. Indeed, he comes across almost as a closet philo-Semite, which, considering his actual record, is strange.

"I have never been an anti-Semite," he boldly claims, setting the measured tone that infuses these memoirs.

In a reference to the Ukrainian town where he lived after the age of 14, he writes: "In Yuzovka I lived and worked with Jews. I had many friends among the Jews. When I was just a kid, I worked in a factory with a Jewish man named Yakov Isaakovich Kutikov – a fine fellow… I was his helper… There are [good people like that, and there are] scoundrels in every nationality, whether Russian or Jewish or what have you."

Nikita Khrushchev in 1962

Khrushchev fingers Stalin as an arch anti-Semite.

"A hostile attitude toward the Jewish nation was a major shortcoming of Stalin's," he observes. "In his speeches and writings… there wasn't even a hint of this. God forbid that anyone assert that a statement by him smacked of anti-Semitism. Outwardly everything looked correct and proper. But in his inner circle, when he had occasion to speak about some Jewish person, he always used an emphatically distorted pronunciation."

When Stalin heard that the ringleaders of a labour slowdown in a Moscow aircraft factory were Jews, he blurted out, "Some healthy elements among the workers need to be organized. Let them take clubs and… give these Jews a beating."

Khrushchev professes to have been shocked by Stalin's outburst. "I listened to him and thought to myself: 'What is he saying? How could this be?'"

From this indignant reflection, he segues to a childhood memory of a pogrom in the Donbas region and recalls the sound of Cossack bugles and summons up a tableau of czarist police inciting workers against Jews.

"Later, many workers came to their senses and realized that all this was a provocation by the police and the authorities," he comments. "They came to understand that the Jews were not all enemies of the workers and that among the Jews there were participants and leaders of workers' strikes."

Claiming that the workers were remorseful that they had allowed the pogrom to occur, he says, "The whole thing was a terrible shame."

Denouncing anti-Semitism as "a poisonous and disgraceful matter," Khrushchev again returns to Stalin's dislike of Jews. "After the war Stalin frequently made anti-Semitic remarks during conversations, and we got used to them. We listened, but we didn't take them to heart."

In a passage brimming with anger, Khrushchev discloses that a Jewish doctor treating his son had been removed from her job. He reinstated her, but describes it up as "a shameful incident."

Then, without elaborating, he adds: "After that we held anti-Semitism back. But that's all we could do, just hold it back, because, unfortunately, elements of it have persisted."

He accuses Stalin of supporting and encouraging "the bacillus of anti-Semitism," saying that Stalin hypocritically opposed it in public.

Khrushchev says that when Stalin was required to issue a statement denying the existence of anti-Semitism in the Soviet Union, he invariably recruited two Jewish lackeys: Ilya Ehrenburg, the journalist, and Lazar Kagonovich, the only Jew still sitting in the ruling Politburo.

Ruminating on the murder of Jewish theatre director Solomon Mikhoels, he says, "This is more than the mind can grasp! They made it appear as though he had fallen in front of a truck."

Khrushchev, furthermore, reveals that Stalin wanted Maxim Litvinov, the pre-war foreign minister, assassinated. "Stalin considered him a hostile element, an agent of America… The fact that he belonged to the Jewish nation was the second factor that played a role in this."

Although he passes over the blatant anti-Jewish aspects of the notorious Doctors' Plot, he voices gratification that "this whole case blew apart."

There are very few references to Israel, but when he dwells on the subject, he seems somewhat even-handed.

"In general our relations with Israel have been difficult. The Israelis have made many attempts to improve them, but we couldn't go along because of our friendship with the Arabs. How many times the Israeli ambassador asked that I receive him. I myself wanted to receive him, but I couldn't do it, because it would have infuriated the Arabs."

He adds that, since Israel supported American imperialism in the Middle East and the Soviet Union had no wish to alienate the Arab world, "we kept Israel at a distance."

But in a revealing aside, he concedes that since Israel was "no worse" than any other capitalist state, the Soviet Union should have established "normal relations" with it.

Readers will doubtless marvel at the gap between Khruschev's private musings and his public policies, particularly as they pertained to Jews and Israel.

Is it possible that he was really a decent man who simply lacked the courage of his convictions?

Who knows?

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Arts & Travel

Book offers a handy guide to Jewish Spain

By BILL GLADSTONE
Special to The CJN

***Jewish Remnants in Spain: Wanderings in a Lost World* by Sidney David Markman. Scribe Publishing**

Interior of Toledo's famous Synagogue of Santa Maria La Blanca, one of the few remaining Jewish houses of worship from medieval Spain, and one of many Jewish sites that Sidney Markman writes about in his book.

In the town of Trujillo, Spain, home of Francisco Pizarro and other conquistadors, there is a row of shops off the main square of special interest to Jewish travelers.

When I was there about 10 years ago, a pharmacist pointed to a door in his shop and invited me downstairs; there, I found an archway with a Hebrew inscription that had been only recently uncovered during renovations.

Similar finds in neighboring shops indicated there had once been a synagogue down below, possibly dating to the time of the expulsion (or shortly thereafter). Later, on a nearby street, a kerchiefed peasant woman pointed out an indentation in a doorpost where a mezuzah had been long imbedded and only recently removed. These were but two of many Judaic discoveries revealed to me during a leisurely motor trip through the picturesque Estramadura province of Spain.

Before that memorable trip, I had sought high and low for a good guidebook to Jewish Spain. To my surprise, I found nothing adequate. I would have been thrilled if Markman's book – a well-written, personalized chronicle of his pursuit of Jewish relics in 25 pre-expulsion towns – had been available then.

While Markman began his research with an academic posting as a Fulbright scholar in 1961, the research holds up wonderfully. A former professor of art history and archeology at Duke University – he is now, at age 95, professor emeritus – Markman's interest lay in the relationship between Spanish architecture and the architecture of Central America, a subject on which he had already written two books.

His interest in Judaic Spain was piqued by an encounter with Toledo's famous Synagogue of Santa Maria La Blanca, which has been converted into a church bearing the name of the Holy Virgin Mary. "On my first visit to Toledo," he writes, "I almost walked right by, not suspecting that just beyond the high courtyard wall one of the few remaining Jewish houses of worship of medieval Spain stood, almost intact."

Markman's original photographs and floorplans enhance the text, which is enlivened by the flavour of personal adventure and discovery. In the town of Zamora, for example, he finds the remnants of a synagogue in what had become an automotive garage.

"Squeezing by the ancient automobile parked in the door, I entered the garage. There in the irreverent atmosphere of grease and oil, with the bowels of internal combustion engines and tools strewn about in anarchic Spanish disarray, a massive stone wall extended only part way, like a peninsula, across the rooms at the rear. The medieval synagogue retained this wall as its only remaining vestige. I edged my way through the small opening to the left into the space behind what would have been the synagogue wall.

"Three grease-begrimed men were peering over a recently dissected automobile engine, each one doing something to bring the work along. They were huddled about the disemboweled engine in the very spot where centuries ago men huddled around and peered into the unrolled Torah scrolls to read the weekly portion of the Law early every Sabbath morning."

Markman's research focuses on the towns of Astorga, Bembibre, Zamora, Salamanca, Avila, Madrid, Segovia, Toledo, Cordoba, Ecija, Carmona, Alcala de Guadaira, Seville, Andalucia (region), Granada, Malaga, Lucena, Caceres, Plasencia, Bejar, Burgos, Vitoria, Gerona, Barcelona, Lerida, Zaragoza and Gibraltar. He began writing the book in the '80s, finished it in the '90s, and published it in 2003.

Jewish Remnants in Spain is a handy, highly readable softcover compilation of precise description, history and personal anecdote. I recommend it for anyone contemplating a trip to Spain and interested in that wonderful country's glorious Jewish past

Consultant helps others self-publish

By CYNTHIA GASNER
Special to The CJN

"Many people have a book inside them that is waiting to be shared," says Lorne Miller, who has published a number of books on his own and has helped others publish their books.

To encourage people who want to write a book and don't know how, Miller recently published a book titled *these days anyone can Write a Book!*

It is a 180-page, step-by-step guide based on his experiences on his journey from writer to publisher. The book also includes stories by individuals whom he has assisted.

"I published my first book in 2001 when I was 59," Miller says. "After publishing three more books on my own, I decided to help others."

These days anyone can Write A Book! includes information about getting a book started, costs, cover design, editing, pictures and marketing.

Miller says that from time to time he places an announcement in this newspaper to help and encourage people who want to write a book.

"My phone rings off the hook," he says. "And one should not underestimate the importance of commercial viability of self-published books."

He gives as examples *Roberts' Rules of Order* and *Huckleberry Finn*, books that were originally self-published.

He says that some people want to share a personal memoir with their children and grandchildren; some want to express their appreciation to a special person; some want to write about a once-in-a-lifetime experience; and some want to write poetry or share their professional insights and experiences, while others want to write a novel.

"Whatever the reason that motivates each of us to write our own personal book," says Miller, "the written word is still the most effective way to leave a part of us to future generations."

He is pleased when people "unexpectedly" discover the satisfaction of writing their first book. "Their experiences illustrate the fact that these days anyone can write a book. They learn that their personal stories are worth recording," he says.

A fundraising consultant, Miller decided, in 1998, to collect the material he developed into a modest booklet to give out to his clients as a handout at his workshops, seminars and lectures.

"That sample booklet grew to become a 150-page, perfect-bound book titled *Ensure the Future: How Synagogues and Day Schools Can Compete in the Philanthropic Marketplace*. This book is still commercially available to the public," he says.

Miller will be giving a course on how to write and publish a book at the Jewish Public Library this spring.

For more information, e-mail info@lornemiller.com or call 416-226-1022.

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Travel Talk

BY BILL GLADSTONE

The Kinneret Trail will eventually encircle the only freshwater lake in Israel.

NATURE TRAIL TO FOLLOW SHORELINE OF SEA OF GALILEE

Israel's national planning council last month approved an initiative of the Society for the Protection of Nature in Israel (SPNI) to create a trail encircling the Kinneret – the Sea of Galilee – the country's only freshwater lake.

The SPNI has been fighting for years to restore the lakefront to public use. Although large sections of the shoreline have been illegally fenced off, Israel's government agencies have turned a blind eye to the problem for years. But the Israel Land Authority and the Ministry of Interior Affairs have now taken most of the illegal building to the courts.

The government is expected to invest several million NIS to develop the Kinneret Trail. It has also embarked on a cleanup campaign of the Kinneret shore and called for proposals for an educational program for children living in the Kinneret basin. For further details, please visit the website, www.aspni.org.

Meanwhile, some 4,000 runners participated in the 30th International Tiberias Marathon on Jan. 4, running courses of either six or 26 miles, partially along the Kinneret waterfront. Prize moneys totaled more than $100,000 (US).

* * *

At the Israel Museum: A new exhibition – "Age of Innocence: Portraying Children in the European Tradition" – explores depictions of childhood in some 40 paintings, sculptures, drawings, prints and photographs, mostly drawn from the museum's own collection.

The works reflect the evolving roles of children and changing attitudes toward them in European culture over the last five centuries. Artists include Pieter Brueghel the Younger, Bartholomeo Schidone, Pierre Auguste Renoir, Pablo Picasso, Käthe Kollwitz, Lewis Carroll and Max Liebermann. On view through June. 972-2-670-8935.

* * *

From Ancient Peru: Armchair travellers may be pleased to know that some 120 mostly gold objects unearthed from a Peruvian tomb are to go on display at the Royal Ontario Museum in Toronto. The magnificent objects in "Ancient Peru Unearthed: Golden Treasures of a Lost Civilization" include ceremonial regalia, headdresses, jewelry and ornaments. This touring exhibition gives North Americans a first look at the artifacts, the little-known civilization that produced them, and the unique circumstances of their discovery. Opens March 10.

* * *

Canada's Afghanistan Mission: The Canadian War Museum in Ottawa is preparing a groundbreaking new exhibition on Canada's participation in the international security mission in Afghanistan.

"Afghanistan: A Glimpse of War" illuminates the subject through personal accounts collected by journalists in the field, detailing Canada's involvement in the "war on terror" and in the rebuilding of a country shattered by years of conflict.

"By presenting an exhibition that deals with such an important and timely issue, the war museum hopes it will help Canadians see that history is dynamic and that it is being shaped every day," said Joe Geurts, museum director and CEO. The exhibition opens Feb. 9 and runs until early 2008.

* * *

Israel Travel Briefs

• Jerusalem's King David Hotel, which has been called "the most magnificent hotel in the Middle East," marks its 75th anniversary this year. A unique exhibition at the King David, the flagship of the Dan chain, highlights its historical significance and its identification with the history of the State of Israel.

• In "Prophets and Visionaries: Reuven Rubin's Early Years, 1914-23," the Israel Museum presents some 50 early works by the well-known Israeli artist (1893-1974). "Although much is known about the art that Rubin created in the Land of Israel after his immigration in 1923, little attention has been paid to the nine-year period, beginning in 1914, during which he worked primarily in his native country of Romania," said museum director James Snyder. Until June 30.

• Prof. Amnon Ben-Tor presents the fourth Elie Borowski Memorial Lecture on the topic "Archeology Today." Ben-Tor, one of Israel's leading biblical archeologists, will lecture in English. Bible Lands Museum, Jerusalem. Jan. 31, 7:30 p.m.

• Three hundred riders from Israel, Jordan and all over the world are expected to ride in a big bike rally that Israel and Jordan are co-hosting around the entire 260-km circumference of the Dead Sea, Jan. 24 to 26. The goal is to promote the shared values of co-operation, environment protection, education, community, sports, health and tourism. For more information: www.dead-sea.org.il/english or www.bikeisrael.com.

• Israir Airlines, Israel's second-largest airline, has announced plans to keep an authentic Torah scroll on board its aircraft. After much rabbinical consultation, the "Sky-Torah" will be used to "enhance the prayers of those who are in the skies, praying in the closest place to God in the world," a press release said.

• California Gov. Arnold Schwarzenegger and Israeli Tourism Minister Isaac Herzog signed an agreement recently to promote Israel-California tourism.

Israel sends another movie downer to Oscars

By TOM TUGEND
JTA

Israel's *Sweet Mud* a largely somber story of a youngster growing up on a kibbutz, and Holland's *Black Book*, a thriller about a Jewish woman battling the Nazis as a resistance fighter, are among movies from 61 countries vying for best foreign-language film honours in this year's Oscar race.

Director Dror Shaul based *Sweet Mud* on his own experiences as a young boy in the 1970s living on a left-wing kibbutz in the northern Negev.

For those of us raised with images of the kibbutz as a utopian ideal, representing the very best of Israel and the embodiment of the "new Jew," this film, for all its artistic virtues, is a downer.

Twelve-year-old Dvir, heart-wrenchingly portrayed by Tomer Steinhof, spends his nights in a communal dormitory and the evening hours with his beautiful young mother, Miri (Ronit Yudkevitz).

His father died under mysterious circumstances, his older brother is leaving for the army, and Dvir is left as the only real companion for his mother, who balances precariously on the edge of insanity.

Though *Sweet Mud* has considerable artistic merit, it continues the tradition by the Israel Academy of Films of selecting the most self-critical and downbeat protrayals of its society to compete in the Oscars.

Between caring for his mother and trying to find her a husband, preparing for his bar mitzvah, and wrestling with adolescence and the first pangs of love, Dvir carries a heavy load.

There are some relieving flashes of humour, none funnier than when a young, flustered female teacher tries to explain sex to the just-awakening kibbutz boys and girls.

But the underlying tragedy of Dvir's young years is that for all of its professed idealism, the kibbutz's indifference or insensitivity to his mother's plight leaves her to wrestle alone with her demons.

Sweet Mud, or *Adama Meshugaat* in Hebrew, has considerable artistic merit, but continues the tradition by the Israel Academy of Films of selecting the most self-critical and downbeat portrayals of its society to compete in the Oscar races.

Last year it was the self-lacerating *What a Wonderful Place*, which featured a sordid lineup of Israelis who pimp and rape imported Russian prostitutes, brutalize their foreign workers, cheat on their spouses, humiliate their children and commit suicide.

The quality of Israeli films has improved markedly in the past decade – *Walk on Water* and *Yossi & Jagger* are notable examples – and the willingness of Israeli filmmakers to take on their society's shortcomings puts Hollywood to shame.

But someone needs to tell the Israeli academy that a large proportion of Oscar judges are American Jews, who may not all be ardent Zionists but who resent heavy-handed portrayals of most Israeli Jews as all-around low lives at worst, or uncaring human being at best.

So it's little wonder that no Israeli film has ever won an Oscar and the last time the country placed among the five final nominees was in 1984.

JTA noted this point to Shaul, 36, during a phone interview.

"We can't be expected to make films in order to please others," he said.

From an artist's point of view he may be right, but now that Israel has garnered its first Olympic gold medal, it would be nice to see an Israeli producer clutch one of the golden statuettes on Academy Awards night.

Black Book marks the return of Dutch director Paul Verhoeven (*Total Recall*, *Basic Instinct*) to his native land, and he has chosen to depict his countrymen under Nazi occupation during the last year of World War II.

The central figure is a beautiful Dutch-Jewish cabaret singer, Rachel Stein (Carice van Houten), who after seeing her parents gunned down by Wehrmacht soldiers joins a resistance cell.

She is assigned the task of seducing the chief of SS intelligence in Amsterdam, but then falls under suspicion of betraying her resistance comrades.

What makes *Black Book* truly notable is Verhoeven's unblinkered view of his countrymen during the Nazi occupation.

Contrary to postwar legends, not all resistance fighters were unblemished heroes. Even strong men and women could break, old political quarrels continued and some would betray their comrades for money or safety.

Even more surprising, the film pulls no punches in showing the widespread anti-Semitism in the land of Anne Frank, even among those who resisted the Germans.

Thus, a farming family hides Stein, but tells her: "If you Jews had listened to Jesus, you wouldn't be in this situation."

At another point, when resistance cell members discuss whether Stein betrayed them, one opines: "You can never trust a Jew."

This year's foreign-language film competition is made tougher by entries from an unlisted 62nd country, the United States.

One is Mel Gibson's Yucatec-language *Apocalypto*. The other is Clint Eastwood's *Letters from Iwo Jima*, which is entirely in Japanese.

The nominations will be announced Jan. 23; the Academy Awards ceremony will take place Feb. 25.

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Freedom Writers speaks truth, Hollywood style

By ANDY LEVY-AJZENKOPF
Special to The CJN

In the fall of 1994, citizens of Los Angeles were still dealing with the bitter, racial disharmony sparked by the Rodney King riots two years before.

Freedom Writers, a movie directed by Richard LaGravenese and starring Hilary Swank, Patrick Dempsey, Imelda Staunton, Scott Glenn and April L. Hernandez, not only puts the viewer into this era, but into another arena always rife with tension, the high school classroom.

The film, now playing across the country, is based on the true story of Erin Gruwell, a young, privileged, white, rookie high school teacher, who inspired 150 racially diverse and acrimonious students at Woodrow Wilson High School in Long Beach, Calif., to lay down ethnic rivalries and take up the pen.

A cynical school administration had written off these kids as de facto failures and expected Gruwell to botch her bid to reform their gangsterish ways.

She proved everyone wrong.

Abandoning the prescribed curriculum, Gruwell instead encouraged her students to unload their feelings about the desperation and hopelessness in their urban lives via diary entries.

The teens were skeptical and resisted her ideas at first, fluffing her off as just another misguided and insincere white teacher, but Gruwell found an original method to quell their opposition: the Holocaust.

Though she is not Jewish herself, some of Gruwell's literary heroes include Elie Wiesel and Anne Frank.

During one poignant class, reflected in the movie's cathartic scene, Gruwell discovered that her students had no knowledge of the Holocaust. Her reaction? She made them read Wiesel's *Night* and Frank's *The Diary of a Young Girl*.

Teacher made her students read Wiesel's *Night* and Frank's *The Diary of a Young Girl*

The results were revelatory.

Her students instantly recognized themselves in the protagonists of both books and their hardened, streetwise exteriors slowly crumbled to allow hope and inspiration into their lives.

Their subsequent diary entries were compiled and turned into a book in 1999, *The Freedom Writers Diary*.

The name "Freedom Writers" was chosen in tribute to the "Freedom Riders", the civil rights group of the 1960s that fought against lingering racial segregation in the U.S. south.

Inspired by their insights and freshly discovered feelings of hope, Gruwell's class raised funds for visits to the Holocaust Museum in Washington, D.C. and to fly in some very special guest speakers, such as Miep Gies, the Dutch woman who harboured the Frank family and Zlata Filipovic, the young girl who lived through the war in Sarajevo and chronicled *Zlata's Diary: A Child's Life in Sarajevo*.

After graduation, many of Gruwell's students went on to college and some became teachers themselves, to impart their knowledge to a new generation of inner city kids.

At least, that's how the real life story unfolded.

But as with any retelling by Hollywood, there are bound to be some liberties taken for the sake of melodrama, and *Freedom Writers* is no exception.

Gruwell has always maintained she wanted Swank to play her on screen. And the Oscar-winning actress does her part well, alternating between Gruwell's empowering, "can-do-in-the-classroom" perkiness and her slowly crumbling marriage outside of it.

In the end, movie's schmaltzy messages come through loud and clear

The movie is filled with many scenes that work hard to tug at the heartstrings, and they do to some extent.

The talks by Holocaust survivors, the visit by Gies, played with eerie genuineness by Pat Caroll, the trip to the Holocaust Museum and the numerous, heart wrenching voice-overs read by students from real diary entries are all indeed powerful.

But the producers also chose to overlay many scenes with the pumping, hard-edged hip-hop music of the day. While this could serve as a further marker for the era in which the movie is set, it denied the audience a chance to fully absorb and contemplate some moments that could have been more affecting.

That aside, *Freedom Writers* is well-acted and the ensemble cast of actors playing students and administrators do a good job of playing counterpoint to Swank's character as she evolves from naïve do-gooder to determined, beloved teacher.

In the end, the important messages of combating racism, finding your voice, doing what's right and never giving up hope come through loud and clear. Sure it's schmaltzy, but it's true.

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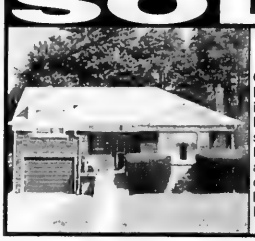

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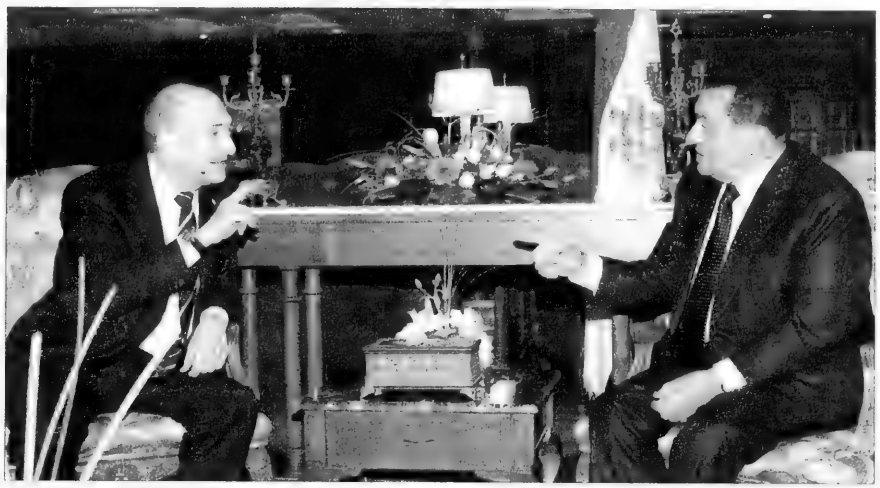
Israel & the Jewish World



FRIENDLY FINGER-POINTING: Israeli Prime Minister Ehud Olmert met with Egyptian President Hosni Mubarak last week in the Egyptian Sinai resort town of Sharm el Sheikh. Olmert had hoped to get Mubarak's support on a number of important regional issues, including the release of captured Israeli soldier Gilad Shalit. The meeting, however, reportedly did not go well. It was overshadowed by a military clash the same day in Ramallah between the Israel Defence Forces and Palestinian fighters in which four Palestinian civilians were killed. [Israel Sun photo]

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By ANDY LEVY-AJZENKOPF
Staff Reporter

There's a scene in the 1987 comedy *The Princess Bride* where two master swordsmen duel while complimenting each other on their respective prowess with the blade.

Toward the end of the battle, one of the duellists, clearly losing and about to be eviscerated, comments to his rival, "I admit it – you are better than I am."

The apparent victor responds, "Then why are you smiling?"

To which the former answers, "Because I know something you don't know."

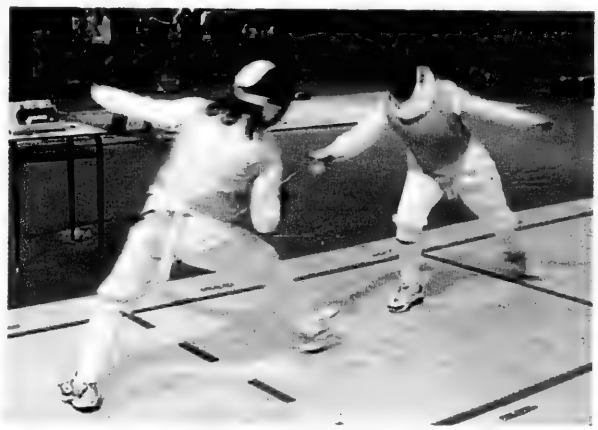
"And what is that?" asks the first swordsman.

"I am not left-handed," says the second, switching his sword hand and turning the tide of battle in his favour.

Talia Newman giggles furiously as she recalls the scene in one of her all-time favourite movies.

"My coach did that to me once," she chuckled.

The ebullient, 17-year-old Toronto high school student has been fencing since she was 11 and doing so competitively for the last two years.



Talia Newman, left, competed in a tournament at Ryerson University, right.

"You don't have to be one of those silly, suave, Spanish fencing-masters like you see in the movies," she said laughingly. "But it is one of the best sports in the entire world. OK, maybe I'm a little biased."

Newman first fell in love with the sport through books and film.

"Ever since I was little, I liked the *Three Musketeers* and exciting stories [like that]," she said. "My mom asked me if I wanted to try fencing. I didn't know what that was. But when she explained to me that it was swordfighting, I just got so excited."

Newman's parents, Maggie and Elie, soon enrolled her in the Bladeworks fencing club and she took to it like a natural.

Over the years, she has become adept at the sport, and relishes learning the intricacies of its footwork and bladework.

"I'm a perfectionist," she said.

She once placed as high as ninth on the Ontario Fencing Association's provincial rankings and could have gone higher if not for her religious beliefs.

"Sometimes I have to miss tournaments because of holidays, and so I slip in the rankings," she said. "But that doesn't upset me. I won't fence on Yom Kippur or Passover."

As far as she knows, she is one of the few Jews practising the sport competitively in Ontario.

Still, Newman says fencing has enriched her life physically and emotionally.

"It really exercises your brain [because] you have to stay sharp," she said. "And fencers learn how to read people. You have to watch for actions and reactions. It's taught me to steer away from B.S. in life, because I learned to focus on what's important."

By her own admission, Bladeworks is a smaller, less competitive club that focuses more on fun than on hard-core training, she said.

Outside the "piste," the two-metre wide and 14 metre long thin strip of floor where fencers do combat, Newman is a self-described shy, sweet and unassuming girl.

However, once Newman dons her fencing mask and grabs a sword at a tournament, any sense of fun quickly evaporates, as she morphs into a warrior.

Once she's engaged in a match, all bets are off.

"When I first started, I was just this nice kid, I didn't want to hurt anybody," Newman said. "But [since] I started fencing in tournaments… that brought out my aggressiveness."

The three main weapons in fencing are the foil, the thinnest; the épée, the stiffest; and the sabre, which is the shortest.

Each sword requires a different strategy when in use.

Newman prefers the foil, enjoying the precise tactics and skills necessary to master that particular sword.

Though she trains three times a week after school and attends tournaments across the province, Newman doesn't do it for the accolades or because she wants to become a pro.

Aside from getting a terrific workout, her motivation is mostly about connecting with her dad.

As the youngest of three children, Newman cherishes the exclusive time she spends with her father through the relationship they've forged around fencing.

"My mom is at home and always takes care of the family, but since my dad is at work a lot and I don't get to see him as much, [fencing] is a real bonding experience," she said.

Her father takes her to tournaments and Newman relishes hanging out with him on their long drives.

"We listen to his CDs and mine on the trips… and I talk to him the whole time," she said.

Now in her last year at the Community Hebrew Academy of Toronto, Newman must soon decide which university to attend.

She's vacillating between McGill University and the University of Toronto.

But fencing will remain an integral part of her life, regardless of her destination.

"I'll definitely join the fencing club at whichever university I go to," she said.

"And if they don't have one, I'm gonna start one."

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Moving in with the boyfriend

Sandie Benitah
20Something

It's been exactly a year since I ventured south of Steeles Avenue in search of my independence. Now, I'm ready for a babysitter again.

Now that I have experienced living in a basement apartment, I feel as strong as Xena, the Warrior Princess. After all, for the past 365 days, I have battled an endless amount of centipedes, earwigs and other critters. I only cried once after opening my closet door one morning and finding an earwig comfortably nestled in my favourite shirt. I was ready to call it quits then, but I moved on. I just never wore that shirt again.

I learned a lot, too. For instance, who knew that a grease fire could easily be put out with baking soda? I found out from my somewhat amused landlord and a team of firemen after I called the fire department in a panic asking them to rush over to save us.

It's definitely been a trying year as I tried over and over again to make it feel like home. I never did end up feeling that way about my first apartment, but now I'm willing to try again, this time with someone who I just might convince to do all the icky stuff for me.

I'm moving in with my longtime boyfriend.

It wasn't an easy decision to make, but I'm glad I made it either way.

Moving in with someone I care about I'm sure will come with its own set of challenges, some much scarier than a bug here or there.

For instance, it's not as if I've been able to hide this absurd Nutella addiction of mine, but he doesn't really know my Nutella routine.

Although I've already had it for breakfast, there's nothing I look forward to more than coming home after a long day, sitting on the couch with my feet up, a jar of Nutella in one hand and a spoon in the other while watching consecutive episodes of *Law and Order* on TV. I don't even want to talk to anyone when I'm in this state.

Will he laugh at me when he realizes how much I like to sing off-key to Britney Spears and dance when I'm getting dressed in the morning. I know they say you're supposed to dance like no one's watching, but now someone will be watching all the time.

Also, does he realize how spoiled I am?

As the youngest in my family, I've never had to share a single toy, never mind an entire bedroom or closet. The words "compromise" and "no" are not ones that I am accustomed to using, never mind listening to. I tried warning him and even suggested we get a two-bedroom apartment instead of one.

It's a good thing that he's a middle child, he pointed out. He's already used to babysitting the baby of the family.

I tried to scare him away by inviting him over for dinner one night, just so he knew exactly what he was getting himself into. I didn't want him to expect gourmet meals every night, but nonetheless I tried my best and decided to try something other than my usual hamburger and french fries meal.

I made mashed potatoes and pasta and even attempted a Betty Crocker cake for dessert. He ate it all and said he liked it. But I knew the truth when for Chanukah he gave me a couple of cookbooks.

I also knew he was pretty special when with a second glance, I noticed one of those cookbooks was on making chocolate cake and other desserts. I knew then that he'd accepted me and my absurd chocoholic-ness.

In fact, everything he gave me for Chanukah proved that I had nothing to fear. This guy knows exactly what he's getting into, I thought as I unwrapped a mock street sign that said "Princess Ave."

"Just so I won't forget," he joked.

He also gave me a stereo with a special plug for my iPod.

"That way we can dance together," he said.

I also unwrapped a warning, I presume.

My last gift was an air freshener, with "boys are smelly" scrawled on it.

I looked at him, but he just shrugged.

I nodded as I immediately understood I'm not the only one worried about moving in together.

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About Life

Dear Ella,

About five years ago, I met and fell in love with Harvey. We were both freshly divorced and supported each other through some difficult adjustments. We are now engaged to be married.

Harvey has two lovely teenage girls who at times can be a handful. I try to stay out of disciplining them, as they have two parents to do that job. However, now they will be under my roof for at least part of the time. Although I have raised two kids of my own, I am uncomfortable about disciplining Harvey's kids. I know first hand how manipulative some teens can be. Harvey and I have discussed my role as a step-parent and he says he trusts me to make the right decisions, but this hasn't been tested yet.

Any advice would be appreciated.

How Far Should I Go . .

Dear How Far Should I Go,

You are absolutely right to be cautious. It's time for a family meeting, and I don't mean only with Harvey. I'm not sure what Harvey's relationship is with his ex, but if you could all work together, things would run a lot more smoothly. You all need to sit down with the girls, explain the living arrangements and make them aware of what to expect.

I believe if you have a good relationship with them and there is mutual respect, you will get through this more easily.

With Harvey's support and a little practice, the girls will soon know the ground rules and will push only as far as you allow them to. Be consistent, fair, respectful and positive; however, when all else fails, you may need to apply appropriate consequences for unacceptable behaviour.

If the girls sense a weakness in the family link, they will use it, so it's very important that you are all on the same page and the ground rules are laid out before problems arise. Always keep the lines of communication open and talk things out as they emerge.

Without doubt, there will be an adjustment period where you are all feeling out each other's boundaries and limitations, but with love and consistency, you will have a second round with a loving family.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

Buenos Aires: the suffering "Paris"

By AVRUM ROSENSWEIG

The following is an excerpt from my journal:

Dec. 28, 2006 – I am in Argentina on a humanitarian trip through Ve'ahavta. I am sitting in a café in Buenos Aires being entertained by a seven-year-old boy who is expertly juggling three balls. He tosses them high in the sky and then catches one on the back of his neck while managing the other two with the finesse of a circus entertainer.

URBAN WRITER

I am impressed with his confidence and talent and give him five pesos. Another minute passes and a little girl of perhaps four years old approaches my table and hands me a card with a Spanish love poem. I give her five pesos.

This type of interaction with Argentina's poor will continue throughout the night. It always does. I am stymied by how much to give and how often. The situation is different from back home. It is endless here. In Toronto, I can cross the street if I decide not to give a homeless person a coin. But, in Buenos Aires, the other side of the street is a domicile to more desperate people. What do I do?

I am struck by the contradictions that exist in Buenos Aires. The city is bustling with life and lives up to its title of the "Paris" of Latin America through its architectural grandeur and the spirit one finds in the many commercial courtyards.

Yet unemployment has continued to skyrocket since the economic downturn in early 2000 and poverty grows every day. The Jewish community, about 250,000 people, is shrinking as more of its members decide that Israel, the United States or Winnipeg offer more hope for a decent future. It must be terrible to watch your community get smaller as your friends and family leave, and leave you behind.

Today, I visited a shantytown a few blocks away from a strip of five-star hotels. I walked through with Ricardo, an employee of the American Jewish Joint Distribution Committee (JDC). He is working with a contractor to build a $1,500 "home" for a single mother of eight children. A Jewish community member donated the money. The boundaries of the house have been mapped out. It is no bigger than my office. The mother, however, is excited, as it is hers.

Later on this afternoon, I dropped into Baby Help, a program the JDC set up to help pregnant women and mothers of young children to supply them with the basic necessities to raise healthy Jewish children. I arrived when the children were napping and watched in amazement as they slept so peacefully. Many of these sweet children were from very impoverished homes and if not for Baby Help would eat one, perhaps two meals a day. Silently, I thanked God for my baby's health and his luck at having been born in Toronto.

I am saddened by many of the Jewish community professionals I have met with. Some of them were in the AMIA (the Jewish federation) building when it was bombed in 1994 and lost friends and colleagues. Others carry with them the horrendous memories of the terrorist attack on the Israeli embassy in 1992, and the brutal dictatorship between 1976 and 1983, a time when many of their friends were "disappeared" by the military junta.

I am deeply impressed with their eloquence, however, and their commitment to maintain an infrastructure that could collapse any time as government corruption and short-sighted economic policies are choking the country and its citizens' willingness to fight.

Another little boy approaches my table. His blazing brown eyes reflect a street wisdom he should not have. He is squeezing a fur toy, making it beep, and I simply don't know what to do. He couldn't be more than five.

Avrum@veahavta.org SUDAN?

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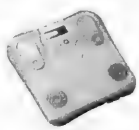

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This Week

National

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Warm welcome for newcomers to Winnipeg. ***Page 23***

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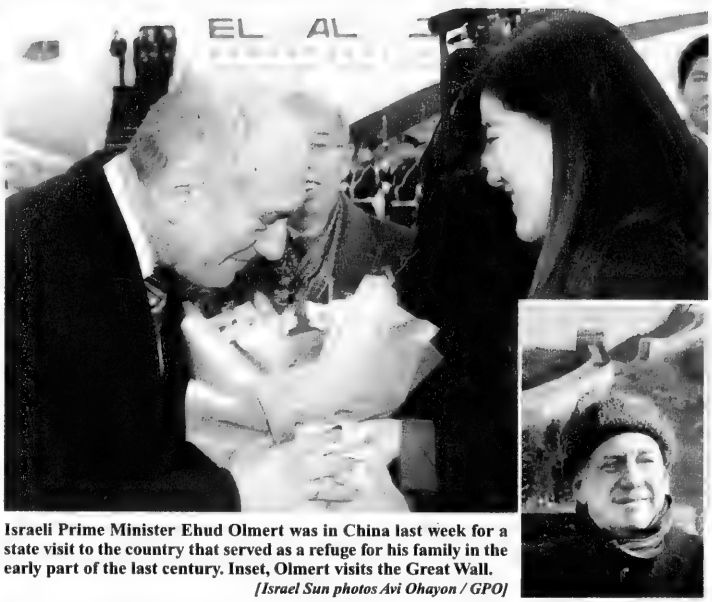

Israeli Prime Minister Ehud Olmert was in China last week for a state visit to the country that served as a refuge for his family in the early part of the last century. Inset, Olmert visits the Great Wall.
[Israel Sun photos Avi Ohayon / GPO]

Olmert goes to China, discusses Iran

By DAN BARON
JTA

BEIJING — Israeli Prime Minister Ehud Olmert arrived in Beijing Jan. 9 for a three-day official visit aimed at bolstering already burgeoning 15-year-old ties and, more discreetly, at lobbying for a stronger Chinese stand against Iran's nuclear program.

Even though annual Israeli-Chinese trade has risen to $3 billion (US), Olmert anticipated a tough time persuading President Hu Jintao and Premier Wen Jiabao to abandon their circumspection vis-a-vis Tehran, given the Asian superpower's bottomless thirst for Iranian oil.

Nevertheless, Olmert said he and Wen had a "deep" discussion on Tehran during a Jan. 10 meeting, in which Wen said "surprising things, things both positive and unexpected," Reuters reported.

The Chinese premier reiterated his country's support for United Nations sanctions on Tehran for its refusal to suspend uranium enrichment, saying they "showed the international concern over the Iran nuclear issue," Chinese state television reported. He added that "China will continue to play a constructive role in promoting the settlement of the issue."

At the end of his visit, on Jan. 11, Olmert met with Chinese President Hu Jintao. Their talks centred on economic ties between Israel and China, as well as the Iranian nuclear threat.

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Asylum seekers 'deliberately mislead'

By ANDY LEVY-AJZENKOPF
Staff Reporter

In the wake of news reports that the Immigration and Refugee Board is investigating how immigrant children are treated in Israel, the Israeli Embassy expressed anger last week at Israeli refugee claimants for "deliberately misleading" the Canadian agency.

A Dec. 31 story in *Ha'aretz* said that in order to evaluate refugee claims from Israelis alleging persecution in the Jewish state, the IRB recently sent a letter to Israel's National Council for the Child (NCC) asking whether immigrant children from the former Soviet Union face societal abuse or explicit state harassment.

Embassy reacts to report that IRB is checking conditions in Israel

The *Ha'aretz* report said that 679 Israelis sought asylum outside the country in 2005, and many of those claims were made in Canada by ex-citizens of the former Soviet Union.

Statistics released to *The CJN* show that 369 Israeli refugee claimant cases were referred to the IRB from January to September 2006, and 91 of those were granted refugee status.

But officials at the Israeli Embassy in Ottawa say the claims are spurious.

"Israel is a democracy that regards successful immigrants' absorption as a prime value. It is unfortunate that some Israeli citizens who were seeking to immigrate to Canada have opted for submitting bogus claims for asylum here, thus deliberately misleading

Continued on page 5

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Downtown Jerusalem is getting a facelift — please see page 32

The News in Brief

CANADA

More Graffiti Found

MONTREAL — Vandals struck Congregation Chevra Kadisha-B'nai Jacob-Beit Hazikaron in Montreal's Snowdon area and a residence a few doors away in the early morning of Jan. 4. The phrase "Snowdon Al-Axsa" was spray-painted in red on the synagogue's front wall, an apparent reference to the Palestinian Fatah Party's terrorist faction, the Al-Aqsa Martyrs' Brigade. The incident came after other graffiti, including at the Jewish Community Campus and another Snowdon shul, appeared over the holiday period. Police were not initially calling the latest attack a hate crime.

Flu Cancels Surgeries

MONTREAL — Montreal's Jewish General Hospital (JGH) last week indefinitely cancelled elective surgeries that require hospitalization after an outbreak there of viral gastroenteritis, an infection that causes nausea, vomiting and diarrhea. "Viral gastroenteritis usually runs its course in approximately 24 to 72 hours and is the same type of 'stomach flu' that sometimes spreads quickly through schools, day-care centres, offices or cruise ships and then disappears," said Dr. Mark Miller, head of infection prevention and control at JGH. He said visitors and people needing non-critical medical attention should avoid JGH.

Boys Seek Record

TORONTO — Boys from B'nai Brith Youth Organization in Toronto will try to break the Guinness world record for longest indoor floor hockey marathon. The event will start Sat., April 24, at 8 p.m. and run until April 25 at 9 p.m. – or beyond. The record of 24 consecutive hours is held by a BBYO chapter in Edmonton. BBYO needs volunteers to donate four hours of time to witness the record attempt. For details, call 416-398-2004.

WORLD

Scholar Studied Cda.

WASHINGTON — Prominent U.S. political sociologist Seymour Martin Lipset – whose classic book, *Agrarian Socialism*, studied the rise of the Co-operative Commonwealth Federation in Saskatchewan – died Dec. 31 at 84 in Virginia after health troubles due to a stroke. In addition to studying U.S. democracy, Lipset was also interested in differences between Canada and the United States, and especially why the latter never developed a strong socialist movement. His 1989 book, *Continental Divide*, explored the subject in detail.

Yiddishist Dies at 102

NEW YORK — Itche Goldberg, a Polish-born left-wing activist who once lived in Toronto and was a longtime teacher of Yiddish, died Dec. 27 in New York of cancer at 102. In 1920, he came to Toronto, where he studied philosophy and political science at McMaster University and taught Yiddish at the Workmen's Circle/Arbeter Ring school. He later moved to the United States and taught in New York and Philadelphia at schools linked to the communist International Workers Order, which had splintered from the Workmen's Circle. He also edited Yiddish journals and published *Yiddishe Kultur*, a literary magazine, from 1964 until its demise in 2004.

Teens See Frank Home

AMSTERDAM — Ten Belgian youths of Turkish descent convicted of an anti-Semitic attack visited the Anne Frank House in Amsterdam. The youths threw stones and shouted anti-Semitic slogans at a group of chassidic teens visiting an eastern Belgian town in November. Sentenced to 30 hours of community service, they were also invited to Anne Frank House by Belgian cabinet minister Peter Vanvelthoven, who joined them on the visit. He said he hoped "to encourage these youths to respect the Jewish people."

EU Gets Extreme Right-Wing Caucus

BRUSSELS — Extreme-right parties in the European Parliament are forming a caucus.

The *Guardian* reported Jan. 8 that the accession of Romania and Bulgaria this month to the European Union enabled the group's formation. Under Parliament rules, a minimum of 19 parliamentarians from at least five countries are needed for the creation of a political group.

The group expects the Bulgarian member of the Attack Party and the Romanian members of the Greater Romania Party, both of which are known for their anti-Roma, or Gypsy, and racist stances, to join.

The faction will be led by French National Front member Bruno Gollnisch, who is awaiting a court verdict on charges of Holocaust denial. It also would include Alessandra Mussolini, granddaughter of Italian dictator Benito Mussolini, and Andreas Moelzer, former adviser to far-right Austrian politician Joerg Haider.

By forming a caucus, the group – to be called Identity, Sovereignty and Transparency – can get EU funding and easier access to leadership positions in the Parliament.

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Orthodox man begins new life as a woman

By MEIRA MAIEROVITZ DRAZIN
JTA

Mordechai's community and friends are still adjusting to his decision to become Nicole – some better than others.

Mordechai used to be known in his Toronto Orthodox community as Nord, short for Nord the Barbarian, which referred to his girth and hairiness. He now wishes to be called Nicole, and has chosen Neshama, or Soul, as a Hebrew name.

When abba becomes ima
please see page 41

Nicole would like to remain part of the community.

"My earliest memory is crying myself to sleep, wishing and hoping and praying to God that I would wake up a girl," she said. "But I thought all boys must feel like that."

As she was growing up and attending boys' yeshivas, however, that hope "couldn't exist, so it got buried" – until right after her honeymoon three years ago.

"On a scale of 1 to 10, it went from 3 or 5 to 1,000," Nicole said of her gender dysphoria. "I couldn't function or focus on anything else. It became a very real threat to my life. When I got enough of a handle on it to tell [my wife] a few months later, we cried for hours. We cried a lot for 2½ years."

They searched for alternatives, including reorientation therapy with a psychiatrist affiliated with a group called Jews Offering New Alternatives to Homosexuality.

Last fall, however, Nicole began a trial on hormone therapy. In June, when it became clear that transition was inevitable – and the results of the hormones were becoming apparent – Mordechai gave his wife a *get*, or Jewish divorce, and started to live life as Nicole.

What has rocked the Toronto community, and is being followed closely in the transsexual community, is that rather than simply disappearing, Nicole has been open about her condition and is the first person to transition "in place" within an Orthodox community.

"Gender dysphoria is not something I chose, and for me transition is about survival, not comfort or happiness," Nicole said. "I believe that survival is a moral and halachic imperative, and I hoped my family and friends would want the opportunity to be here for me. I know it will take time. And I know some people won't want to deal with it. But I wasn't willing to write everybody else off."

Nicole would like to remain part of Toronto community

"It takes guts to transition, but something else to do it 'in place,'" said one Orthodox transwoman from the Midwest who uses the Internet pseudonym Beth Orens. "When I think about it, it gives me the willies. She's got courage that's completely unbelievable."

But Orens thinks Nicole might have been overly optimistic.

"On the one hand, to hell with people who are obnoxious. Everyone has the right to live their life," Orens said. "But people were horrendous on her blog, absolutely vile. They made everything into 'if you're sick, get some help, but don't expect us to cheer you on.' Or, 'people who tell you this is OK are not really your friend.'"

Nicole soon disabled the comments section of her online journal. What upset her most were comments from an anonymous source that were particularly harsh – and, it turned out, came from her sister.

Nicole's sister won't speak with her anymore, and her brother is apprehensive about seeing her. In deference to her family, Nicole wouldn't allow her last name to be used in this article.

Nicole described her parents as torn between their love and support for her as a person and their desire to limit her transition's impact on the family.

Continued on page 12

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Greater Toronto Area

Proposed future agenda

From the editor's desk

Four years ago, the Jewish People Policy Planning Institute (JPPPI) was created in Jerusalem. The brainchild of the Jewish Agency for Israel, the JPPPI is a think-tank that brings together scholars, researchers, public figures, lay and professional leaders, futurists and analysts whose mission is to annually assess the condition of the Jewish people and strive to look down the road, past the present and toward the next horizon.

The chairman of the JPPPI board is former U.S. Mideast Ambassador Dennis Ross. Yehezkel Dror, one of Israel's most distinguished policy strategists and foreward thinkers, is the institute's founding president. Both have been instrumental in the work of the institute.

The annual assessment for 2006 is titled *Major Shifts – Threats and Opportunities*. It is a profoundly interesting document. Thus, as I did last year, I shall use this space to highlight the institute's main recommendations this year for the strategic agenda and policy directions.

A great deal of thought has obviously been applied to the document and its recommendations. However, this year's assessment suffers from the fact that it appears to have been written before the war last summer that Israel fought with Iran, Syria and Hezbollah. For no mention of the war appears in the executive report, from which the following material is excerpted. Despite this very large lacuna in the document's context, however, there is still within it sufficient material of far-reaching import to command our attention.

"This, the third assessment," writes Ross in the foreword, "uses the concept of a 'delta,' or changes in direction or innovations or developments that can profoundly affect the Jewish people in general or in particular communities."

In the introduction and overview to the executive report, Dror elaborates upon the fulcrum term "delta."

"The deltas discussed focus in part on events and processes concentrated around 2005-06 and in part on developments within the last five years or so but becoming pronounced in 2005-06… But all deltas share two main features: they constitute a relatively sharp change in direction and are likely to have significant impacts on the future."

The institute, thus, suggests 10 strategic agenda items with policy directions "that require urgent consideration by Jewish organizations and leaders." They do not replace the strategic agenda and recommendations of the preceding two years. Rather, they add to them.

1. Israel-Diaspora relations

The institute offers eight discrete suggestions to upgrade the integration between Israel and the Diaspora to try to assure the unity of world Jewry. The issue has risen to the top of the agenda because for the first time in 2000 years, the largest Jewish community in the world resides in the State of Israel.

2. Demography

There are quantitative and qualitative aspects to demography. Quantitatively, a stable Jewish majority must be assured in Israel as well as a turnaround in the declining population of the Diaspora. Qualitatively, the report calls for the Jewish people "to become more of a learning knowledge society, important in terms of both Jewish values and human capital."

3. Assisting Israel in transformative choices

The planners suggest three ways the Jewish people could help Israel to cope with "transformative choices" such as "the mega-delta" radical change in territorial policies (as exemplarized in the withdrawal from Gaza).

4. Making cyberspace into a main instrument of Jewish people cohesion and thriving

The planners believe only a small part of cyberspace's potential is being used to achieve a broad sense of global Jewish peoplehood and unity.

5. Facilitation of grass roots initiatives

JPPPI notes the proliferation of grass roots movements and projects in many Jewish communities and urges their encouragement and harnessing of their dynamic potential.

6. Remembrance

The institute calls for novel forms of preserving and presenting the memory of the Shoah.

7. Developing "external relations" strategies

JPPPI identifies six broadly defined geo-political entities external to the Jewish people with whom new strategies of contacts and relations must be fashioned.

8. Strengthening action capacities

The institute calls for improving communities' abilities to implement the new policies that are required.

9. Rapidly upgrading capacities to cope with crisis

Because of a "significant probability" of violence against Jews worldwide, we must develop better systems to respond and cope with whatever unfolds.

10. Accelerate institutional and leadership innovation

The cumulative impact of these and the preceding two years' recommendations makes imperative a new, innovative approach to training Jewish leaders.

By proposing a strategic agenda for the Jewish people, the JPPPI, as Dror writes, is trying to help Jewish decision makers properly, effectively and quickly plan for the future. As he also writes, the situation is urgent and demands action now. *–MBD*

SeeJN

STUDENTS ORGANIZE 'FAMINE'

A group of Grade 10 students at the Anne & Max Tanenbaum Community Hebrew Academy of Toronto raised more than $3,000 last weekend by fasting for 30 hours, from 12:30 p.m. on Saturday until 6:30 p.m. on Sunday. The money they raised from sponsors will be donated to World Vision Canada to feed starving children in Third World countries. Top row, from left, are Kevin Weinstein, Jordan Adler, Robert Chris, Jake Goodbaum, Zach Schneidman, Josh Gladstone and Daniel Draper. Bottom, from left, are Jeremy Chad, group leader Russell Citron and Jordan Abugov. Not shown, Adam Betel.

Greater Toronto Area

'Granting refugee status hurts Israel's image'

Continued from page 1

Canadian immigration authorities about their past in Israel and personal background," embassy spokesperson Ofir Gendelman wrote in a statement.

"The embassy has learned that in more than a few cases, refugee claimants who have stated that they were mistreated in Israel made this unsubstantiated claim only when they were in the process of being deported from Canada."

He went on to say that Israel "was established as a safe haven for persecuted Jews from all over the world. It is saddening to see that this fact is being blatantly ignored by people who would do anything to cynically promote their own selfish interests by smearing their homeland."

Israel made the IRB's Top 10 list of source countries for refugee protection claims for the first three quarters of 2006, along with China, Haiti, Sri Lanka and Nigeria, among others. It's the sixth time since 1989 that Israel has made the list.

Since 2000, the IRB has received almost 3,000 refugee status claims from Israelis.

While individual case details are protected by confidentiality laws, the fact that citizens of a democracy are being granted refugee status has exasperated Alan Baker, Israel's ambassador to Canada.

In October, Ynetnews.com quoted him as telling Canadian authorities that Israeli refugee claimants "are fooling you, and... granting refugee status hurts Israel's image and is an attempt at portraying it, wrongly, as a country in which people are persecuted."

On the IRB's website, sample rulings from Israeli cases reinforce the embassy's position.

In evaluating one Israeli claimant's testimony that the person feared inadequate state protection against terror bombings, a 2004 IRB tribunal determined that "it cannot be said that [Israel] is not using all the means at its disposal to protect them against what the claimant fears most... suicide attacks. According to documentary evidence, Israel is providing adequate protection for its citizens."

Another case study rejects an Israeli woman's claim that Israel provides no protection for abused women. The tribunal rejects this outright, citing numerous shelters and state resources clearly available to her there.

IRB spokesperson Melissa Anderson said that while her organization has given refugee status to some Israelis, it has also granted asylum to citizens of other democracies over the years, including some from the United States and Britain.

"But these [decisions] often turn on complex information," Anderson said. "It's difficult to draw any hard and fast conclusions about these [statistics]. Refugee determination is a very complex form of decision-making."

Anderson said that it's normal practice for the IRB to research conditions in a claimant's home country.

"Essentially, it is to support fair refugee protection determination," she said. "If we're doing research on a subject, it's because it's come up in a claim somewhere. There's probably been an allegation made in someone's personal information form."

In response to the IRB's inquiry, NCC executive director Yitzhak Kadman said that while children from the former Soviet Union may indeed encounter difficulties inherent in the process of immigrating to Israel, no state policies exist to persecute them.

"To make it easier for immigrant children and their families, a special ombudsman unit for immigrant children from the [former Soviet Union] was established many years ago," he wrote.

In his reply, Kadman admitted that immigrant children who don't have formal rights under Israel's Law of Return are "problematic," but he said Israel has offices to deal with them – namely, the ministries for immigrant absorption, education and social affairs.

He also made it clear to the IRB that it's "very rare" to find targeted prejudice by authorities against immigrant children or their families.

Museum conference set for Toronto

For the first time ever, the Council of American Jewish Museums is holding its annual conference in Canada.

The theme of the conference – which runs Jan. 21 to Jan. 24 in Toronto – is Place, Space, and Crossing Boundaries: Jewish Museums and their Cultural Landscapes.

Conference co-host is the Reuben and Helene Dennis Museum at Beth Tzedec Congregation, which will be the site of the first day's events, including a keynote address by Arnold Eisen, chancellor-elect of the Jewish Theological Seminary.

Day 2 of the conference, to be held downtown at the Courtyard by Marriott, begins with a plenary session on Recovering Memory in the Urban Landscape.

On Jan. 23, events will be held at UJA Federation of Greater Toronto and will start with a look at the story of Toronto's Jewish community. Closing events will be held at the Art Gallery of Ontario.

The council, now celebrating its 30th anniversary, is committed to strengthening the Jewish museum field in North America. Through training of museum staff and volunteers, information exchange, and advocacy on behalf of Jewish museums, CAJM aims to help its institutional and individual members educate and inspire diverse audiences on all aspects of Jewish culture and history.

For more information, visit www.jewishculture.org/cajm.

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"One Generation Tells Another Stories of Love and Hope" Saturday January 27, 7:00 – 9:00 pm	Congregation Darchei Noam Performance program includes Havdallah, stories and songs.
"Wit and Wisdom with a Detour Through Chelm" Sunday January 28, 11:00 am – 12:00 Noon	Congregation Darchei Noam An interactive storytelling program especially for children. After the program, information will be available regarding Darchei Noam and its Hebrew School.
Afternoon Workshop: "Kernels of a Pomegranate: Cultivating Your Storytelling Skills" Sunday January 28, 2:00 pm – 3:30 pm	Congregation Darchei Noam Participatory workshop on engaging storytelling. Participant fee of $18 at the door.

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Federation control of Nadal JCC on agenda

By FRANCES KRAFT
Staff Reporter

UJA Federation of Greater Toronto's role in the governance of the Miles Nadal Jewish Community Centre (MNJCC), whose building it owns, was the subject of a sometimes heated discussion at a town hall meeting for centre members last week.

The issue has yet to be resolved, and no voting took place at the meeting, which was held at the JCC building at Bloor and Spadina.

Ted Sokolsky

A notice posted on the centre's website and in the building said the meeting would "discuss the proposed amendment to our bylaw making UJA Federation the sole voting member, which will serve to bring the relationship between the MNJCC and Federation in alignment with the other organizations that are part of the UJA Federation family."

However, that proposal was scrapped some time in the 48 hours before the meeting, according to Jacqueline Friedland, president of the JCC's 12-member board. No alternative plan has been adopted and the meeting ended without one.

Federation president Ted Sokolsky said the federation wants a "safety valve" in case a "rogue group" tries to take over the institution, but speakers said that scenario is only hypothetical and that there isn't any imminent problem.

Currently the only remedies in the case of a board takeover would be "extremely severe," Sokolsky told the approximately 40 people in attendance. "It would mean forcing the JCC into bankruptcy, closing it down, things we don't want to do."

In an interview after the meeting, federation spokesperson Howard English said there wasn't any catalyst for the gathering "aside from the fact that we wanted to protect the assets."

David Engel, chair of UJA Federation's board, said the federation wants "the right to look at the slate [for the board of directors] and the right to comment on the slate. We didn't believe it was a huge issue, because in the partnerships we've had in the past, it wasn't an issue at other organizations."

Sokolsky reminded members about the federation's considerable investment in the centre, including saving it from "near bankruptcy" in the mid-1990s, spending $18 million to rebuild it as part of the Jewish Toronto Tomorrow campaign, and providing it with a $2.85 million operating loan.

Now, the federation wants to "ensure ownership of the building can never be lost," Sokolsky said.

"There are examples in the Jewish community of boards being taken over by people who don't believe in the original mandate of those institutions," he said, adding that the federation could have just "installed our own people."

"It's about trusting each other, not casting aspersions or making crazy accusations that people want to take over," he said.

David Engel

"People are concerned about membership rights," said board member Samuel Goldstein, a vociferous opponent of the original proposal who had threatened legal action after hearing about it and about the original early-morning, inconvenient time for the meeting.

The original timing of the meeting was arranged by the centre's board to try to accommodate people who were unavailable at other times, Friedland said. She insisted there was no malicious intent.

Goldstein, a criminal lawyer, maintained that the centre's current relationship with the federation doesn't need to be changed. "We are not an arm of the UJA. We look to their support, but we're a separate and distinct organization which has roots down here."

He said a complete board takeover is impossible because only five spots become available each year.

However, Jeffrey Hoffman, a lawyer whose spouse is on the JCC board and whose cousin is the federation's general counsel, said the federation's worst-case scenario is "something that can happen."

He cited a case from the late 1980s in the Serbian Orthodox community. "The church lost the community centre," he said. "I have no objection whatsoever to an owner saying, 'I want control of the board.'"

A nursery school parent at the meeting expressed anger over a lack of "transparency" in initial communications about proposed changes, and the federation's "rhetoric" regarding partnership.

"I have not heard a word that engenders any additional trust," he said, adding that sometimes it's good for a rogue group to take over, if it represents a "more progressive, inclusive, democratic or uplifting vision of what this institution should be."

"It sounds to me like the proposal creates the possibility of us losing some of our independence in exchange for protection," said one woman.

Continued on page 45

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He must beat, not join them

That U.S. Secretary of State Condoleezza Rice was on a tour of the Mideast this past weekend less than three months after she visited the region in the fall is an undoubted consequence of the re-invigorated Iraq strategy announced by her president, George W. Bush, last week in Washington. Effectively spurning the Baker-Hamilton recommendation to quickly devise a plausible exit strategy from Iraq, the American president announced, among other things, that he would soon send some 20,000 additional troops to Iraq to try to rout the insurgents and foreign fighters once and for all and to give one last chance to the quick-trigger, ethnically divided and constantly quarrelling Iraqis to try to govern themselves.

The United States is desperate to show the Arab world that it is making some progress in the Palestinians' conflict with the Israelis. Thus, Rice told the assembled media in Israel last weekend: "We are here in order to examine ways of continuing the existing momentum in Israeli-Palestinian relations."

Rice visited Palestinian Authority President Mahmoud Abbas in Ramallah on Sunday and met with Israeli Prime Minister Ehud Olmert in Jerusalem on Monday.

Talk of "continuing the existing momentum" however was more tragi-comic than it was narrative or explanatory. For the only momentum in the peace process is in the ongoing unilateral effort by the Israeli government to artificially augment Abbas in the eyes of his shoulder-shrugging, seemingly peace-indifferent people. But like an undersized child ill-suited to the roomy booster chair in which his parents persist in propping him, Abbas keeps sliding below the surface of his people's attention. His call to their pragmatic side, if not to their conscience and sense of morality, to turn away from violence does not seem to be resonating with a majority of his people.

According to the head of Israeli military intelligence, Maj.-Gen. Amos Yadlin, 77 Palestinian suicide bombers were arrested in 2006, 45 of whom were actually en route to carrying out their deadly missions. Yadlin told the Knesset foreign affairs and defence committee last week that militant Palestinian groups fired 1,200 Qassam rockets at Israel last year, 700 of which hit populated areas.

Despite the repeated rumours of the imminent formation of a unity government with Hamas, there cannot possibly be any "momentum" toward peace unless and until Hamas renounces its avowed purpose of resisting and undoing the "occupation."

For there to be an actual momentum toward peace, Abbas cannot join Hamas. He must beat them. Rice knows this very well. Hopefully that was the key message she imparted to her hosts last weekend in Ramallah.

25 years ago in *The CJN*

Israel's cabinet decided to pay the equivalent of $262 million (US) to 730 Jewish families, mostly in the town of Yamit, who were slated to leave their homes in the Sinai by April 1982 as part of Israel's peace deal with Egypt. The amount represented about $100,000 for vacating an apartment and $230,000 for leaving a farm or business.

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A word for the sheik

Filmmaker Barry Avrich was wined and dined on his trip to Dubai and states that he came away with a new appreciation for Arab culture ("A Jew on the jury of the Dubai film festival," perspectives, *CJN*, Jan. 4). He considered himself lucky to get an audience with Sheik Ahmed bin Saeed Al Maktoum. I wonder if he got to see the man-made lake in Dubai that has islands representing every country in the world except Israel. Perhaps next time Avrich sees the sheik, he can point out that the non-recognition of the existence of the State of Israel is indeed part of Arab culture.

Bert Raphael
Toronto

* * *

Abbas not a 'moderate alternative'

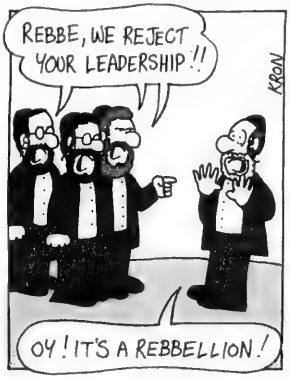
In "A nuclear Iran seen as 'dangerous' for the world" (*CJN*, Jan. 4), Sheldon Kirshner quotes former U.S. ambassador Dennis Ross, who says that the West should support Palestinian Authority President Mahmoud Abbas as a "moderate alternative" to Israel's Hamas government.

The Palestine Liberation Organization charter, under which Abbas and his Fatah party operate, continues to call for "the total liberation of Palestine" through "the armed Palestinian revolution." The media that Abbas controls continues its indoctrination of hatred of Jews and its denial of any historical connection between the Jewish people and the Land of Israel. Abbas himself, as well as his media, continues to glorify the murderers of Jews by *shaheeds* (Muslims who die during fulfilment of a religious commandment or during a war for the religion). Moreover, Abbas has never confronted the Arab world with the truth of the PLO's terror campaigns of the 1960s, '70s and '80s, with which he was intimately connected, nor has he denied the links between himself and the terrorist arm of his Fatah party, the Al-Asqa Martyrs Brigades.

Israeli leaders and friends of Israel should be demanding that Abbas stop the hatred, begin the process of truth-telling that alone could lead to reconciliation, stop his funding of terror groups and use the tens of thousands of his own well-armed forces to establish a lawful society rather than murdering and maiming Jews.

Peace cannot come by pretending that those who long for one's destruction are one's friends. Worse, by promoting Abbas and his party, Fatah, as "moderate," we destroy the possibility of Palestinian Arab society finally developing leaders who are truly uncompromised by terror.

Naresh Raghubeer
Executive Director
Canadian Coalition for Democracies



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Climate change

Global climate change is arguably the greatest current threat to humanity and one of today's greatest moral issues. Hence, it is essential that the Jewish community play an active role in responding, based on our obligations to protect human life and the environment.

Almost daily, there are new reports about record heat waves, widespread forest fires, an increase in the number and severity of storms, severe droughts, the melting of glaciers and polar ice caps and other indications of global climate change. Three reports in late December 2006 dramatized that global warming is occurring and that it is happening far faster than climate scientists once expected: (1) an inhabited Indian island was completely evacuated because it had been inundated by rising sea waters, leaving 10,000 people homeless; (2) a giant ice island (120 feet thick and 2,500 square miles in area) broke free from a Canadian Arctic ice shelf; (3) U.S. President George W. Bush's administration, which has been resistant to reacting to global warming, announced that polar bears are in jeopardy, mainly due to thinning ice, and moved to put them on the endangered list and to take steps to protect them.

Some renowned climate scientists, such as James Hansen of NASA, are warning that global climate change may reach a "tipping point" and spiral out of control within a decade, with disastrous consequences, if current conditions continue. No wonder that *Time* magazine announced its April 2006 special report on global warming with "Be Worried. Be Very Worried."

While generally overlooked, an important approach to reversing global warming is a shift toward plant-based diets. A Nov. 29, 2006, report from the UN Food and Agriculture Organization, *Livestock's Long Shadow,* points out that animal-based agriculture causes about 18 per cent of greenhouse emissions, an amount greater than that caused by all vehicles. In addition to helping to move our imperilled planet to a sustainable path, such a shift would reduce the epidemic of diseases afflicting the Jewish community, diminish the widespread mistreatment of billions of farmed animals and show the relevance of Judaism's eternal values to current threats.

Richard H. Schwartz
Staten Island, N.Y.

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French Jews make their choices in presidential elections

By BRETT KLINE
JTA

With the French presidential election three months away, conservative candidate Nicolas Sarkozy is gaining strength in the Jewish community.

But are voters being swayed by Sarkozy's strong support of Israel and tough stands on suburban violence and Islamic fundamentalism, or do they just not think much of his opponent, Ségolène Royal of the Socialist party?

Nicolas Sarkozy, second from left, visited the Western Wall in 2005.

"Usually I don't vote, but this time I am registering, and then I will vote for Sarkozy," said Michael Sebban, 38, a high school philosophy teacher and author of several novels. "But I am really voting against Ségolène Royal and the Socialist party because her grasp of international politics is bad for Israel."

Simy Bendahan, 45, a clothing manufacturer in Paris's heavily Jewish garment centre, says, "Everyone I know is voting for Nicolas Sarkozy, and I'm going to do the same.

"Usually I vote Socialist party," Bendahan said, "but Ségolène Royal knows nothing about foreign policy – about the Middle East, for example."

The April election takes place in two rounds. All candidates and political parties participate in the first round, with the two top vote-getters then facing off.

While the Gallic French are still talking about voting along party lines, observers say that more than in any other election, the country's 600,000 Jews are talking about voting against a candidate rather than supporting one – a *vote de sanction*, in French.

Sebban noted that Royal said she would talk with any official in another country who was elected democratically. In early December, she met with Hezbollah parliamentarians in Beirut during a Middle East tour that included talks with high-level Israeli officials and Palestinian leaders in the Gaza Strip.

"That looks great on paper, but first of all, in some countries, bad guys are being elected, such as the Hamas or [President Mahmoud] Ahmadinejad in Iran," Sebban said. "If she wants to talk to them, I will not vote for her."

On her Middle East tour, Royal was criticized for not immediately condemning a Hezbollah deputy in Beirut who equated Israel with the Nazis who occupied France. The next day, she called the remarks "unacceptable, abominable and odious," blaming her failure to speak out on a bad translation.

Ariane Warlin, business supplement editor at the left-leaning *Le Monde* newspaper, as well as an anchorwoman and talk-show host at TFJ, a French Jewish television station that recently went off the air, said she isn't so sure that there even is a Jewish vote, under normal conditions.

"But this time, large numbers of Jews say they are voting for Nicolas Sarkozy and the centre-right Union for a Popular Movement party," Warlin said. "He is clear about his support for Israel, and about cracking down on violence in the suburbs and on the rise of Islamic fundamentalism here."

As interior minister, Sarkozy took action against illegal residents in France, mostly from West Africa and Arab North Africa, Warlin said. A number were deported.

"Even people who were put off by his demagogic approach to the illegal residents situation have nobody else to turn to because Socialist party officials simply ignored the situation," Warlin said. "I am very tempted to vote for him also."

Sebban said Sarkozy is the only candidate, left or right, to recognize that French people are increasingly divided into different communities, including North African Arabs, Muslims, Jews, Africans and Asians.

As interior minister, Sarkozy has tried to address the needs of those communities, for example by forming a Muslim Council similar to the Jewish umbrella group, CRIF. However, that didn't sit well with many mainstream French.

"For many Gallic French, addressing different communities is the same as admitting the failure of what is called here the republican model, whereby all French citizens are considered to be the same and their origins are never mentioned, such as in polls or even crime reports," Sebban said.

"For many Jews it's the opposite," he continued. "They recognize themselves in this community identity, especially Jews from North Africa. They support Sarkozy because he openly talks about supporting Israel and about the insecurity Jews feel in certain suburbs when they have been victims of violence from young Arab neighbours.

Ségolène Royal with Israeli Prime Minister Ehud Olmert in Jerusalem last month. [Isranet photos]

"For many mainstream French, both the aggressors and the victims are French and nothing more, but Jews know better than that, and so does Sarkozy," he went on. "Personally, I think the French are fools to think like that, but the bottom line is that they really don't give a damn."

Not everyone agrees.

"The young North Africans in troubled suburbs will stop burning cars or turning to radical Islam when they are given a chance to work," said Michel Lachkar, a television journalist of Moroccan Jewish origin and a former activist in extreme-left circles.

"As interior minister, Sarkozy has failed to do anything, in spite of all the tough talk," he said. "I think the Socialist party is better equipped to change the situation, and I think that Ségolène Royal is more interesting than she appears. I reason as a French person more than as a Jew on this."

Lachkar did say that Sarkozy's support for Israel represents a break with traditional right-wing policy.

"Rightist Gaullist politicians have always been pro-Arab in their Middle East policies," Lachkar said.

"Sarkozy is openly supportive of Israel and critical of Hamas and Hezbollah. Obviously that attracts many Jewish voters."

In a strange twist, far-right leader Jean Marie Le Pen, by virtue of his statements against Arabs in France, has attracted a small number of Jewish voters who have been victims of violence in certain suburbs.

"For the Jews who say they're voting National Front," Sebban said, "that just proves that even among us Jews, there are a few idiots."

In support of Sarkozy

Sitting in a fashionable cafe on Boulevard Saint Germain, Nicole Guedj, perhaps the key point person between French government circles and the Jewish community in France, wonders aloud, "Is there a Jewish vote?"

Her answer: "I don't think so."

But Guedj, a high-placed member of the campaign team for Interior Minister Nicolas Sarkozy, was confident her candidate would fare well with French Jews even before Socialist party hopeful Ségolène Royal stumbled on her visit to the Middle East in early December.

Nicole Guedj

Royal stood by idly as a Hezbollah deputy in Beirut compared the Israelis to the Nazis who occupied France, waiting until the next day to condemn the remarks as "unacceptable, abominable and odious."

"Many people in the community were already convinced that Nicolas Sarkozy is the right person to be president of France," said Guedj, a former lawyer.

Guedj, 51, is a close associate not only of Sarkozy but also of President Jacques Chirac. The two men are political adversaries despite belonging to the same right-of-centre party, the Union for a Popular Movement, or UMP.

But Guedj's passions lie beyond French politics. Guedj, who has kosher meals delivered to staff in her office in the Elysée Palace (the presidential complex), is a steadfast defender of Israel. In 1996, she was one of the founders of Union of Jewish Patrons of France, a group of Jewish heads of French companies who meet to discuss French-Jewish and Israel-related matters, but do not lobby in the American sense of the word. There are no political lobbying groups in France.

Guedj has been criticized by politicians and the French public for her commitments to the Jewish community in France and Israel's security, and for her activity in French politics.

Since Israel's war with Hezbollah this summer, she has been worried about Israel and how it's viewed.

The July 2005 meeting in Paris between Chirac and then-Israeli prime minister Ariel Sharon "was a real breakthrough in terms of Israel's image in France and in Europe," she said, "but since the war with Hezbollah, that image is once again that of an aggressor. Israeli politicians have had great difficulty convincing the world that the war was an act of self-defence."

Among French politicians, Sarkozy has the clearest position on Israel, Guedj says. "He has always been clear about needing to find solutions to the rise of radical Islam throughout the world, the violence of angry youths in the suburbs in France, and about Israel's right to defend itself against Hamas, Islamic Jihad and Hezbollah in Lebanon," she said. "No Socialist party official can come close to Sarkozy in terms of his support for Israel."

Some French blamed Sarkozy for compounding, even provoking, violence in the French suburbs in November 2005, when thousands of young people, mostly of North African Arab and other African backgrounds, burned cars, businesses and schools, and fought with police, sometimes in neighbourhoods with substantial Jewish populations.

"Sarkozy promised a tough response," Guedj said sternly, "but I believe he was also fair."

Guedj explained that suburban youths face high unemployment, even when they have high-level diplomas, because their parents have no networks to help them and employers sometimes don't want to hire Arabs or blacks.

"You know very well that in France, it's against the law to count people or to group people according to their ethnic origins," she said. "But Sarkozy is the only candidate who has come out and said he is in favour of some kind of affirmative action program, what we call positive discrimination in French."

An Algerian native, Guedj came to France in 1961 with her parents during a mass exodus of Jews when the former French colony became independent.

–BK

Opinions

And then it hit me

Can it possibly be 2007?

I can't believe I just typed 2007. Is it possible? Perhaps we misplaced a few years? Is it really 2007?

How come I didn't know? I mean really, you'd think we would all be ready for the new calendar year when it gets here. After all, it takes a full year – 12 months – to arrive. So how come I feel so unprepared? I'm not even comfortable with 2006 yet!

Norma Baumel Joseph in Montreal

In fact, I think I totally missed the whole new millennium. Weren't we all supposed to have some gigantic traumatic event that would sear itself into our consciousness? Well, it's definitely not in mine. A new millennium dawned seven years ago and I'm still the same. How could that be?

Somehow, the years just passed me by.

No, I'm not claiming that I haven't aged. That I feel. Rather, it's the passage of time that should feel momentous and instead appears commonplace. We get so caught up in daily activities that we don't catch the whole passing. Time seems to creep up on us without due notice.

There ought to be a law.

Rabbi Abraham Joshua Heschel placed great emphasis on Judaism's sense of time. He noted that instead of great cathedrals, we have created a wondrous architecture of time. Shabbat is a monument of sacred duration rather than sacred space. I have often felt this great sense of the holiness and sanctity of time that is embedded in our celebrations.

Yet our holy days generate a cyclical sense of seasons and sanctity rather than a linear development. Thus, the sense of the passage of time and of our passing through this dimension of life is less regnant.

I am prepared to age and am thankful for the opportunity. I am well aware of the historical unfolding of our world and even the advancement of my own particular family. The generations are moving on, and I have seven grandchildren to prove it. My memory is not the problem here.

Perhaps it's our human propensity to see the trees and not the forest, to feel the incremental growth but not the cosmic pattern. We greet every day as new and full of potential, but when all the days orchestrate a new year, then the global pattern seems to leap out at us as though we are unprepared.

I suppose it's to avoid this very sense of anomie – of being set adrift, of being unprepared – that causes us to have new year celebrations. Rituals prepare us for the next stage – they mark time and help us to absorb new realities into our consciousness.

Maybe by writing this column I have absorbed, but I still need time to digest.

Welcome 2007!

The book and the sword

Forget Saks Fifth Avenue – used bookstores are where it's at. The most unexpected Judaic treasures can be found there. In Port Townsend, Wash., I found an entire Judaica library. In Flagstaff, Ariz., I found a quality used bookstore in a glitzy mall. What will they think of next, those crazy Yanks?

Jean M. Gerber in Vancouver

My latest treasure is *The Book and the Sword*, an autobiography by the eminent talmudist Rabbi David Weiss Halivni. I actually met him once, although he doesn't know it, at the Shabbat minyan in the home of Prof. Louis Finkelstein. Halivni's passionate and profound understanding of Talmud and his mentoring of female students at the Jewish Theological Seminary gave him a special place in my heart. Even when he broke with the seminary over the ordination of women, he never wavered in his drive to educate a generation of female Talmud scholars.

His autobiography is subtitled "A Life of Learning in the Shadow of Destruction." Rabbi Halivni grew up in Sighet, Hungary. His childhood was surrounded with poverty, sickness, death, and family strife, and what saved him from despair was the love of his chassidic grandfather and the joy he found in the study of Talmud. Young David was an *ilui*, a child prodigy. His entire family perished in the Holocaust and he endured at least three camps before liberation. Mentored in the United States by Rabbi Finkelstein and Rabbi Saul Lieberman, he rose in the academic world and at the time of the writing of this concise and restrained autobiography, he was professor of religion at Columbia University.

The sword was the dagger that the Nazis used to carve out the heart of European Jewry; the book, the sea of Talmud. The image of a sword can have a more benign meaning. On the one hand, it can deliver a swift, clear, clean cut as it strikes. The lines are clear, and one can imagine its stroke as the deciding cut of a talmudic argument: "the sages say" – and that ends it. Yet, as Rabbi Halivni explains, his deep understanding of the text and his approach to talmudic idiom allows us to see the written text in a more malleable light, until its essence is made clear by further textual exploration.

On the other hand, the parry and thrust of swordplay mimics the parry and thrust of Jewish learning, as students compete to understand the text. "Swimming in the sea of Talmud" brings another image. The sea is filled with currents, subject to tides, animated by innumerable life forms that interact, prey on each other, provide sustenance for man and creature, and follow their own hidden cycles.

It's up to the scientist to make sense of the sea and its creatures. So, too, with the arguments embedded in our sacred texts. The scholar reaches into the sea of Talmud and makes sense of its creatures.

And so with the professor. After the war, he insisted on combining Jewish with secular studies and developed his approach to the text, seeking to illuminate its ambiguities by searching for the original texts that led to the version that we hold in our hands today. It's not a historical approach, he writes, but one that looks to other texts until the true version is revealed.

But don't think that this is a cool, rational memoir. It is filled with emotion, whether in discussing the issues that divided him from his JTS colleagues or in remembering his lost family and community.

"The purpose of this memoir," he writes, "is to define myself spiritually in the light of the Holocaust (what an odd combination, 'light' and 'Holocaust'). My spiritual self is learning, learning Torah, the Bible and the Talmud, as a highly stimulating pursuit permeated with divinity… The only cruelty that asserts itself again and again in these recollections is the gassing… Just think of a child whom you love, your own, a relative's a friend's, and imagine pushing him or her into the gas chamber. What kind of a person could do that?"

We can only stand in awe of the way this exceptional man rebuilt his life, giving us a luminous way of studying our most cherished texts, now reclaimed from the sword that ruled in the Kingdom of the Night.

CJC helped shape the Charter

On April 17 of this year, Canada will mark the 25th anniversary of the coming into force of the Canadian Charter of Rights and Freedoms. In the quarter century since the Charter was incorporated as an integral part of the Canadian Constitution, it has transformed certain aspects of Canadian society.

Gerald L. Gall in Edmonton

While the Charter has not unduly affected the traditional nature of Canadian life in some areas, it has caused Canadians to accept some new realities. These include the entrenchment into our Constitution of the values of egalitarianism, multiculturalism, religious freedom and free expression.

Under the Charter, issues have arisen that bear directly on public policy. These issues have included abortion, election-financing limits, religious instruction, prayers and the wearing of the Sikh ceremonial sword or kirpan in public schools, prisoners' right to vote in federal elections, same-sex marriage and other controversial issues faced by public decision makers.

How did we get here? What was the role of the Jewish community in serving as a steward on the road to the present?

The Canadian Jewish Congress has traditionally played a vibrant and active role in promoting a social-action agenda that not only benefited the Jewish community but would also enhance the Canadian experience. From 1980 to 1982, when the Charter was introduced as part of a constitutional patriation package by then-prime minister Pierre Trudeau, Congress swiftly moved into high gear.

In that formative period, Congress established a special committee to study the proposed Charter. That committee was chaired by the late Judge Maxwell Cohen, a distinguished former dean of law at McGill University and an internationally recognized scholar in matters of international law and human rights. Drawn from the Jewish community across Canada, members of the committee included some of the more prominent figures of the day in Canadian constitutional law, human rights and public service.

From those early days of Charter development, the Cohen committee conducted a detailed study of the proposed Charter and made recommendations for change. On behalf of the committee, Judge Cohen made an important and influential presentation to the Special House/Senate joint committee on the Constitution.

The Charter was subsequently amended to include some of the changes suggested by a number of groups. But the most significant changes came as a result of the recommendations specifically made by the CJC.

One of these recommendations addressed the freedom of expression clause in the Charter. The Congress committee and its chair, Cohen, were concerned that this section of the Charter might have a negative impact on the existing Criminal Code provisions in relation to the propagation of hate. In a sense, Cohen was the father of those laws as he and others (including a then-young law professor, Pierre Trudeau) had been appointed to study the issue in the mid-1960s.

Several years later, when Canada had to deal with the issue of Quebec's future in Canada, including its constitutional recognition as a distinct entity within Canada, Congress established another committee on the constitution, somewhat modelled after the Cohen committee, chaired by prominent Montreal lawyer Max Bernard. That committee led, in part, to the establishment of a coalition of Quebec's Jewish, Hellenic and Italian communities.

For more than 25 years, Canada's organized Jewish community has played a major role in this country's constitutional development. First there was the Cohen committee, then the Bernard committee, and throughout the quarter century since the promulgation of the Charter, there were, on occasion, formal interventions in cases before the courts. This included a dramatic and successful intervention in the Vriend case on the issue of sexual orientation, in which the Supreme Court unanimously decided that the failure to include sexual orientation as an illegal ground of discrimination in the Alberta Individual Rights Protection Act constituted a violation of section 15(1) of the Charter.

What has the Charter contributed in moulding Canadian society and where will it take us in the next 25 years? These issues will be discussed in several anniversary conferences this spring, including a major conference sponsored by McGill University and another by the Association for Canadian Studies.

When marking the occasion of the Charter's 25th anniversary, one should not overlook the role of Canada's Jewish community in contributing to the process of constitutional evolution, including a significant role in shaping the Charter's still-youthful history.

The Kirshner File

Cold blast of reality buries latest truce with Palestinians

Sheldon Kirshner in Toronto

What passes for a ceasefire in Israel's seemingly perpetual conflict with the Palestinians is inevitably an extremely fragile construct. A truce was announced last November after five months of sporadic fighting, during which the Israeli army repeatedly struck Palestinian positions in the Gaza Strip following the capture of the soldier Gilad Shalit on June 25 in a cross-border raid. But late last month, after yet another violation of the truce by the Palestinians, Israeli Prime Minister Ehud Olmert ordered the army to respond to Palestinian Qassam rocket firings, and once again the viability of the ceasefire was thrown into doubt.

The truce, which was limited to Gaza despite efforts to extend it to the West Bank, was cobbled together after Israel and the Palestinians agreed to abide by two major conditions. Palestinian militants in Gaza – which Israel evacuated in a unilateral withdrawal in the summer of 2005 – would refrain from firing Qassam rockets into Israeli territory, while Israel would cease all retaliatory operations there.

The durability of the ceasefire, the third in three years, rested on two pillars.

Hamas, which surprisingly won last winter's election, would form a unity government with the rival Fatah faction so that peace talks with Israel could be renewed and international aid to the Palestinians could be resumed. In addition, Israel would release a portion of the 9,000 Palestinians in its captivity and ease conditions in the West Bank. Israel would also release millions of dollars worth of tax and customs revenues to the Palestinian Authority.

It seemed like a workable plan until the cold blast of reality set in.

The Hamas prime minister, Ismail Haniyeh, and the president of the Palestinian Authority, Mahmoud Abbas, failed to establish a government of national unity despite concerted talks. In utter frustration, Abbas threatened to call new parliamentary elections and to disband the main Hamas militia. Amid these sombre developments, the prospect of civil war loomed once more as internecine fighting broke out between their respective militias and claimed the lives of about 30 Palestinian fighters and civilians.

Worst of all, from Israel's point of view, Abbas did not rein in the rain of Qassams. By last week, more than 80 Qassams had landed in Israel since the ceasefire began Nov. 26, many crashing into the southern town of Sderot, injuring residents and damaging property. Islamic Jihad, an Iranian-backed group that refused to recognize the truce, took responsibility for the launchings. Citing continued Israeli raids in the West Bank, Islamic Jihad admitted that it deliberately broke the ceasefire to provoke Israel.

In spite of these provocations, Israel and Fatah tried to shore up the shaky truce. On Dec. 23, Olmert – who had promised to meet Abbas "anywhere, anytime without preconditions" – finally made good on his rhetoric and met the Palestinian leader in Jerusalem. The long-delayed meeting was sweeping in scope. The pair reiterated their commitment to a meaningful peace process that would lead to a two-state solution. Olmert, in a speech at the tomb of David Ben-Gurion the month before, had declared that he was prepared to grant the Palestinians statehood, release desperately needed funds and free Palestinian prisoners. For his part, Abbas had urged Israel to resume negotiations toward a final peace agreement that recognized Palestinian "national rights."

In a gesture aimed at strengthening Abbas in his current confrontation with Hamas, Israel agreed to soon release $100 million of the Palestinians' $500 million in tax and customs revenues, provided a way could be found to ensure that the funds did not reach Hamas.

As well, Israel consented to remove 25 checkpoints in the West Bank that have severely restricted the movement of Palestinians, and to take steps to improve the flow of exports and imports in and out of Gaza.

Sadly, good intentions have not borne much fruit.

Israel has removed a number of checkpoints, but the funds that Olmert pledged to channel to the Palestinians have yet to materialize.

Meanwhile, the Qassams keep on falling with impunity, the Palestinian Authority being unable or unwilling to staunch the barrage.

No Palestinian prisoners have been released either, probably due to the fact that Shalit remains imprisoned despite a recent statement by Hamas' armed wing that "a breakthrough" was imminent.

Egypt has worked hard to gain Shalit's freedom, but its diplomacy has been dashed by the imperatives of Israeli and Palestinian domestic politics.

Olmert, whose popularity ratings have plummeted since last summer's inconclusive war with Hezbollah in Lebanon, insists that Palestinian prisoners cannot be released unless Shalit is first freed.

Influential Hamas leaders in exile, notably Khaled Mashal, the target of an Israeli assassination attempt in 1997, will not sanction a prisoner exchange until Israel releases hundreds of Palestinians beforehand.

So the stalemate festers.

The problem is compounded by Israel's settlement policy.

Only three days after Olmert's tete-a-tete with Abbas, Israel disclosed plans to build a new settlement in the West Bank for the first time in a decade.

Known as Maskiot, the outpost will be in the Jordan Valley. Israel claimed that Maskiot is really an old settlement that will be rehabilitated.

But the United States deplored the announcement, saying that Maskiot would violate Israel's obligations under the 2003 "road map" peace plan and predetermine the outcome of final status talks.

The Palestinians vigorously condemned the announcement, saying that the construction of new settlements runs counter to Olmert's understandings with Abbas not to engage in unilateral moves.

As Israel was constantly bombarded by Qassams, Olmert said he wanted to exercise restraint so as to preserve the ceasefire. But Israel's defence minister, the normally dovish Amir Peretz, argued that restraint had not worked and that Israel had a duty to protect the security of its citizens.

The hawkish opposition leader, Benjamin Netanyahu, was even blunter, calling on Olmert to reoccupy key areas of the Philadelphi Route – the small land mass that separates Israel from Gaza – as well as to cancel all gestures to the Palestinians and topple the Hamas government.

Olmert stuck to his policy of restraint until late December, when two Israeli teenage boys from Sderot were badly injured by Qassam rockets. At this point, he ordered the armed forces to strike before, during and after the launching of a Qassam from Gaza. But in a concession to Abbas, he barred the army from firing artillery shells into Gaza as a deterrent to terrorists. The army, however, will be permitted to carry our preventive attacks in the West Bank without limitations, as indicated by an Israeli daylight raid into Ramallah on Jan. 4 to apprehend an Al Aqsa Martyrs Brigade ringleader.

Israeli Prime Minister Ehud Olmert shakes hands with Palestinian Authority President Mahmoud Abbas last month. [Photo by Avi Ochayon/GPO]

It seems clear that last November's truce is destined to share the same fate as the *tahdiye*, the ceasefire that lasted from January to September 2005, and the *hudna*, the short-lived ceasefire that imploded in the summer of 2003 after violations by both sides.

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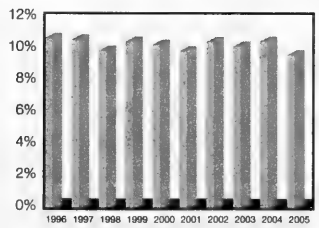

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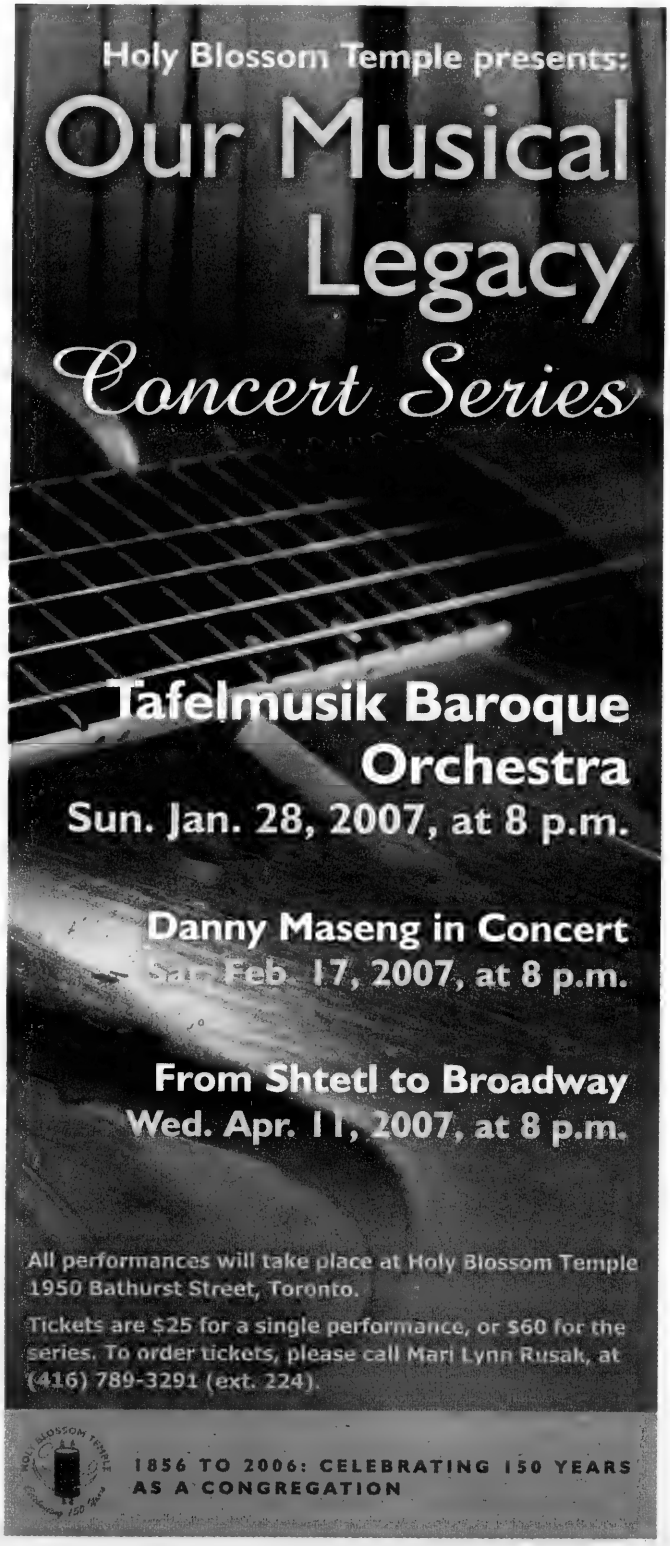
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Greater Toronto Area

'A baseline acceptance as a Jew would be nice'

Continued from page 3

"They've also had to deal with the reaction of a community which feels that I am something they should be ashamed of," she said.

Even if they'd like to be supportive, accepting Nicole is a difficult adjustment for everybody who was touched by Mordechai.

"A gender change is not minimal," said Gav Martell, a friend of Nicole's since high school.

"It's different in terms of relating. You go for coffee instead of going for beers after playing hockey – and I don't go out for coffee or beer with women by myself."

He also had to consider what to tell his three young children, who know Nicole.

"Do I need to expose my 5½-year-old daughter to this? Why do I have to give her the option that she might say she wants to be a boy now?" Martell asked. "It's not normal. In a normal, non-religious society, there would be issues, too."

Travis Kearns, a friend of Nicole's from law school who is not Jewish but plays on a mostly Orthodox hockey team, called Nicole's transition "well outside the ordinary."

"I'm far more liberal than anyone in the Orthodox community, but I understand why it was such a shock to them," Kearns said, adding that "these types of things resonate more powerfully" in the Orthodox community.

Kearns feels like he mourned his lost friendship with Mordechai.

"I loved him dearly and I miss him," he said. "But on a different level, Nord is still Nord. The core things are there, just in a different package."

"I'm not a progressive by any means," said Gershon Miskin, a childhood friend of Nicole's. "I'm a pretty religious guy. But he's not making excuses for himself. It was a question of life and death. From what I understand, he would have thrown himself in front of a train. I truly believe that."

In terms of Nicole's future in the Toronto community, Miskin said "it will be easier for people to acclimate if he has the opportunity to 'see and be seen,' if he would be invited out to gatherings. It would be strange and weird, but people would get used to it."

He also expressed regret that rabbis and community leaders have failed to act in what he called a "statesmanlike way," and that any overtures to them that Nicole has made have been met with silence.

"I know they're human and never had to deal with anything like this before," Miskin said. "But nobody wants to touch this one."

It remains to be seen how the community will adapt to Nicole's transition and to what extent she'll be able to reintegrate. Though she hasn't yet gone to synagogue in a place where people might know her, the issue ultimately may not be which side of the mechitzah Nicole sits on.

"I don't care as much about being 'accepted' as a woman, and I have limited influence over whether or not I am," Nicole said. "But a baseline acceptance as a human being and a Jew would be nice.

"I'm not trying to make a political statement and I don't want to be in anybody's face. But no person should be made to disappear."

Second bone marrow drive scheduled

By CAROLYN BLACKMAN
Staff Reporter

A second bone marrow donor drive is being held for Zvi Golish, a father of seven in his early 50s who has acute myeloid leukemia and needs a transplant to survive.

Held under the auspices of the Gift of Life, North America's only Jewish donor registry, based in Boca Raton, Fla., the drive is being held Jan. 21 from 10 a.m. to 4 p.m. at Bais Yaakov Elementary School, 15 Saranac Blvd.

Tammy Balitsky, a friend of Golish since high school, and organizer of the drive, said the test involves a simple mouth swab used to collect DNA from the potential donor.

Golish, who is receiving treatment at Johns Hopkins Hospital in Baltimore, Md., is in a dire situation, she said.

Since tissue type is inherited, the best chance of finding a genetically matched donor lies with people of eastern European Jewish ethnic ancestry, Balitsky said.

Representatives from Gift of Life will be present at the drive to register potential donors and answer questions.

Balitsky is in the process of raising money to fund the testing kits, which cost $100 (US) each.

"I'm not a fundraiser, but no one I have approached has refused. People have been unbelievably generous with their money and their time," she said.

"I have never seen such kindness from people in the entire community. At the first drive [held Nov. 26 at the Leah Posluns Theatre], there was an amazing outpouring of love. The family was [tremendously] moved."

Eligible donors must be between the ages of 18 and 60 and in overall good health. They will be entered in the Gift of Life bone marrow registry for the benefit of patients worldwide in need of life-saving matches.

For information, call Balitsky at 416-667-7599.

Student is first Canadian on U.S. program

By FRANCES KRAFT
Staff Reporter

Adira Winegust is the first Canadian to become a Senator Joseph Lieberman Scholar, but she has likely seen more of the United States than her American counterparts have.

Travelling on extended car trips with her parents, Fred and Rina, and her four siblings on summer vacations, the 17-year-old Grade 12 student has visited every state except Rhode Island, Massachusetts, Louisiana, Alaska and Hawaii.

Next month, and in March, Winegust, who attends the Anne & Max Tanenbaum Community Hebrew Academy of Toronto's Richmond Hill campus, will head to Washington, D.C., as part of a project of the Orthodox Union's Institute for Public Affairs and National Conference of Synagogue Youth (NCSY).

Winegust is one of only five students selected for the program, which is for final-year high school students "dedicated to transforming the world into a better place," according to a news release.

She has been involved with NCSY since Grade 8, and says she has been influenced by the amount of kiruv (outreach) the Orthodox organization does. That, and her parents' open-door policy, have played a role in her inviting more friends for Shabbat dinner.

"Definitely going to a pluralistic school has opened my worldview," she said, referring to the diverse Jewish backgrounds and observance levels of her fellow students. "I guess it really does foster respect for everyone."

Adina Winegust

The Washington component of the Lieberman program – named for the Connecticut senator who was the Democratic candidate for vice-president in the 2000 American election – will include the monitoring of issues in Congress and attendance at the Jewish Council for Public Affairs policy plenum.

At home, the Lieberman scholars – all of whom are Orthodox and most of whom attended the General Assembly for United Jewish Communities in Los Angeles in November, – will initiate political activities in their own communities.

Winegust, who was involved in a Save Darfur rally at her school last year and who lists the environment as one of her top concerns, is planning to sell purple ribbons for Eating Disorders Awareness Month in April.

A newspaper reader from the age of seven, Winegust regularly reads two dailies as well as *The CJN*, *Newsweek* magazine and CNN online, and she hopes to bring a Canadian perspective to the Lieberman program. "I want to raise awareness that there are other countries besides the States that [American] policies affect."

On her return, she wants to share a more informed opinion on the senatorial system after observing how it operates in the United States.

Among the politicians she admires are the late Golda Meir, a pioneer in her role as the first female prime minister of Israel, and the late Lester B. Pearson, Canada's 14th prime minister, because "he not only did stuff for Canada but for the world; he also started the United Nations peacekeeping forces."

A self-described "political animal," Winegust follows in the footsteps of her father, a former NCSYer and political activist as part of the now-defunct Jewish student organization Network.

But despite – or perhaps because of – her busy schedule, Winegust said she believes in "a healthy balance." She doesn't pull all-nighters to get her schoolwork done, she said, but she admitted to having "homework binge nights."

At school, she is head peer tutor, head of religious affairs and head of research for the Yom Hashoah assembly committee. She also wrote a play that will be staged at this year's Paprika Theatre Festival in March, and last year she appeared in a friend's play at the same event.

After high school, Winegust plans to study for a year at a women's seminary in Israel, a country she has already visited on a family trip and as a participant on March of the Living, before returning to Canada and preparing for a career in medicine.

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Toronto woman wins Israeli book fair fellowship

By SHELDON KIRSHNER
Staff Reporter

Torontonian Marilyn Biderman has won a prestigious Israeli fellowship.

A publishing house employee, she is the sole Canadian to receive a Jerusalem International Book Fair fellowship this year.

Biderman, the director of rights and contracts at McClelland & Stewart, will head to Israel on Feb. 12 and return about two weeks later.

The Jerusalem International Book Fair, first held in 1963, is a biennial event that draws on more than 1,200 publishers from some 40 countries and brings to attention approximately 100,000 new books.

In 1985, the fair established an editorial fellowship program for promising young editors, and recently, it launched a parallel program for literary agents.

Biderman, 51, qualified for the newest fellowship in her capacity as McClelland & Stewart's director of rights and contracts.

A trained lawyer and member of the First Narayever Congregation, she has visited Israel before, but this will be her first appearance at the fair.

"This trip will bring my Jewish and publishing worlds together," she said in an interview last week.

She is looking forward to it.

"The fellowship brings to Israel editors and agents working in book publishing from all over the world," she said. "With the setting of Israel's most important publishing trade fair, it provides an opportunity to experience Israel's rich contemporary publishing culture, and promotes an understanding of Israel to those who otherwise may have never been exposed to it."

McClelland & Stewart already has close relationships with Israeli publishers, and many of its books have been translated into Hebrew.

"But there is always something special that happens when you visit people where they work and live," Biderman said. "I know I'll gain a deeper understanding of the Israeli publishing industry, forge new business relationships and wave the flag for Canadian culture."

Biderman initially visited Israel with her parents when she was a teenager.

"My second trip was on a New Israel Fund mission eight years ago," she noted. "And it was extraordinary."

She joined McClelland & Stewart in 1997.

"I have a two-pronged position. I'm responsible for the contracts between the company and authors, and where we hold rights, I'm responsible for selling them."

Among the writers she has dealt with are Leonard Cohen, Anne Michaels and newcomer Bernice Eisenstein, whose book, *I Was a Child of Holocaust Survivors*, is soon scheduled to be translated into four editions.

Ski fundraiser to aid Shaare Zedek

The 10th annual On the Slopes ski day, in aid of Shaare Zedek Medical Center in Jerusalem, will be held Feb. 22 at the Alpine Ski Club in Collingwood.

Sponsored by BMO Bank of Montreal and Fabricland, On the Slopes has hosted more than 1,500 skiers since its inception.

This year, Shaare Zedek is focusing its fundraising efforts on its department of pediatric medicine, which blends state-of-the-art technology with compassionate patient care that uses treatments featuring art, animals and music to comfort young patients.

The Collingwood event will include skiing, meals and snacks, transportation on coach buses, beginner and intermediate ski and snowboard lessons, ski races, a gift bag, a silent auction, and raffle prizes.

To register, visit www.hospitalwithaheart.ca, or call 416-781-3584.

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ZIONIST SEMINARS: Preschool students at Bialik Hebrew Day School recently took part in workshops conducted by shlichim from the Jewish Agency's Zionist Seminars Unit in Israel. Through creative drama, senior kindergarten students learned about the building of the Temple in ancient times, and they saw many pictures of the Kotel, as well as other highlights of Jerusalem. Junior kindergartners learned about the desert geography of Israel and the importance of planting trees in the country. Pictured, from left, are shlichim Tzvi Rosenberg, Celli Lichman and Noya Ron with students Maya Britstone and Jack Schwartz.

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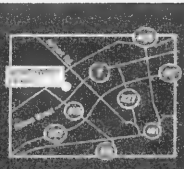

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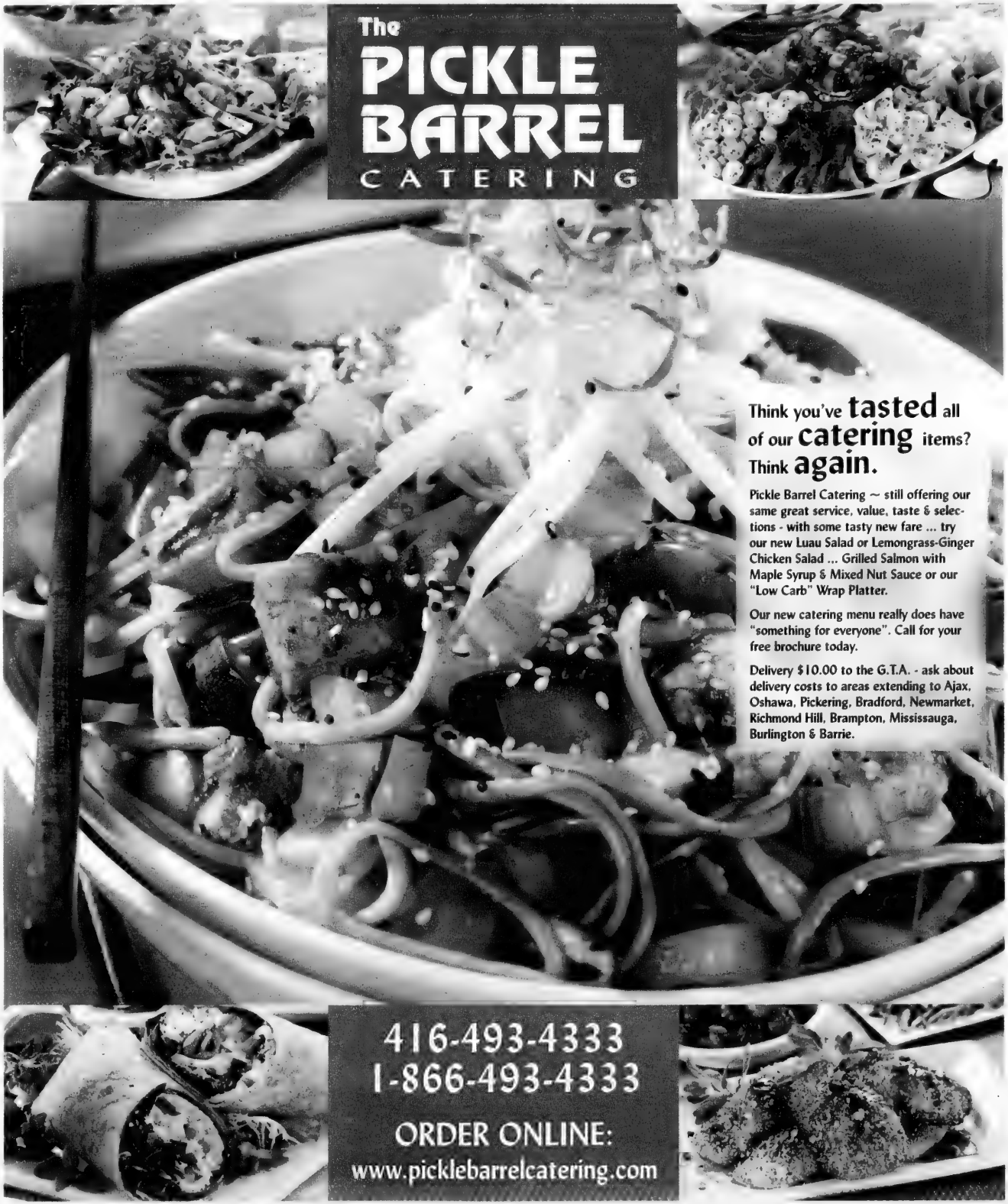
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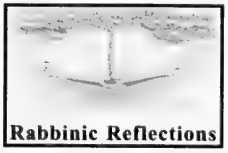
Jewish Life

We learn from our elders

By RABBI CHAIM YOSEF ACKERMAN

"Inquire of your elders, and they will inform you…" –Deuteronomy 32:7

We are all familiar with the greatness attributed to Moses and Aaron, and we read about their rise to prominence in the Torah portions we are currently reading. The 15th- to 16th-century exegete Rabbi Ovadiah Sforno lends insight into a significant contributing factor in their rise to eminence. He explains in his commentary to Shmot (Exodus), Chapter 6, Verse 14, that because Levi, their grandfather, outlived the rest of the tribes, he invested his efforts into raising his descendants in a way that produced Moses, Aaron and Miriam.



Upon further inspection, he says that Levi had indeed outlived his siblings, but only by 10 years, yet the privilege that he had in being able to study with his grandchildren proved invaluable in developing their path to greatness.

The Sforno explanation provides us with a precious insight into the value of tutelage from the older generation. At the root of this potent force is the concept that defines our Yiddishkeit, and that is our *mesorah* (history and transmission of our traditions), the component that gives our people the immortality of thought and belief in and anchor to HaShem, crucial to our success as the chosen nation.

The story is told of an illustrious Torah scholar who was travelling by train with a young assistant who tended devotedly to the scholar's every need. An atheist occupying the adjacent seat took up conversation with the rabbi and questioned the young man's tenacious attentiveness to his elder's requirements.

The response came back that since we trace our heritage back to the Revelation at Mt. Sinai, our people believe that the elders of every generation are our link back to that legacy, and therefore, they are treated with the utmost reverence. This, the rejoinder concluded, is in contrast with evolutionists who believe that our ancestry traces itself back to the apes, thereby attributing to the older generation a closer tie to those prehistoric animals than the more technologically advanced younger age group.

Another support for the concept in question is found in the Talmud (Sanhedrin, 11a), where Rabbi Chiya shames himself in order to spare another person from embarrassment. He does this because he is following the example set by his teacher Rabbi Meir, who had learned to do so from his teacher Shmuel HaKoton, etc., tracing the idea all the way back to Joshua who learned it from God Himself. This seems to indicate, as the Maharsha (Rabbi Shemuel Eliezer Eidel) elucidates, that Rabbi Chiya needed to have the transmission of this concept traced back through the *mesorah* in order to properly carry it out.

We live in a generation where the more experienced among us are often impatiently listened to and then generally not heeded. The true worth and resources of our elders remain largely untapped, as youths seek to cultivate their own advances and leave behind the "antiquated" ways of the past.

The message of Sforno, however, is central to our Jewish belief system, underscoring that success in the future can be achieved only with the proper regard for the lessons already learned by our predecessors. We must devote some of our time and attention to the seasoned members of the Jewish people, inside our families and out, to secure our triumph in the times that lie ahead.

Rabbi Chaim Yosef Ackerman is the assistant rabbi of the Beth Avraham Yoseph of Toronto Congregation in Thornhill, Ont.

Chained in fear

Ideas on Identity

By Rabbi Elyse Goldstein

My colleague Norma Joseph recently wrote a beautiful *CJN* column about the cancelled Jerusalem conference that would have finally dealt with the problem of agunot, "chained women" who are waiting for Jewish divorces from their husbands.

Apparently there is no problem, Chief Sephardi Rabbi Shlomo Amar said, and so no need for a conference.

But there is most definitely a problem: a rabbinic leadership that is unwilling to deal with the problem. To understand it, all Rabbi Amar has to do is walk the halls of the rabbinic courts, where women wait for compassion that doesn't come, so they can remarry and have children and go on with their lives.

Maybe he should see the incredible documentary *Mekudeshet* (titled *Sentenced to Marriage* in English), which records some of those moments on film. Perhaps he would be shocked into action when he sees the scene of a haredi woman, desperate after 12 years of being an agunah, screaming in the hall of the rabbinic court, "There is no God! There is no mercy!" When those heart-rending screams reverberate, you viscerally feel the toll that this "non-problem" has taken on religious women.

Norma asks simply: Why? What were these rabbis and leaders so afraid of? There seems to be no rational answer.

But there is an answer and I will speak it. The rabbis who cancelled the conference are afraid of the "f word" – feminism.

Feminism has enabled women to see themselves as persons in their own right. The feminist influence has been felt in every stream of Judaism. And though some of the women who wait for their *get* would not call themselves feminists, nor see themselves as feminists, if they analyze the issue, they will see something profound: that the promise of full personhood, and the end of marginality that feminism posits, has empowered them, too.

And that is precisely what is so threatening about feminism, and why the backlash against feminism in the traditional world is so strong. Ensuring that women's voices are heard, that women's full rights as persons are enacted, and that women are no longer a halachic "other" has a domino effect. It leads women to expect that they will be actors in their own lives, not just acted upon, and that they will not have their fate determined for them against their will by another person.

Let's face it: if the rabbis "give in" to feminism, they will be seen as cuckolded and weak. They will be seen as giving credence to a modern idea that is a moving current and getting stronger all the time. They will be seen as "giving in" on all women's issues if they "give in" on this one. And they seem willing to ruin the future of many young Jewish women for this "principle."

I imagine Rebbe Meir with his wife Bruriah finding a solution. I imagine the responsive rabbis of the Talmud finding a way. I imagine the great rabbis of the medieval codes gathering a conclave and ordering a *takanah* to unchain these women. Only in our generation are the needs of women so unheeded because of the "f word."

I cry for those women in chains whose leaders won't unchain them. But I cry more for leaders who have chained themselves to their fear.

Jewish Life

Parting pay

Money Matters

By Rabbi Jay Kelman CA

It used to be that when one was let go for unacceptable performance, the rewards were few and far between. However, it seems that nowadays, the way for a senior executive to really make some money is to get fired.

The latest example is the ouster of Home Depot's CEO, Robert Nardelli. Despite the fact that the company's stock has fallen more than eight per cent in the six years he served as CEO, he received a severance package worth approximately $210 million (yes – that is million). Unfortunately – or, should I say, fortunately – this is far from the norm, and many workers are happy to accept a few months' salary when being let go.

Interestingly, Jewish labour law does not, in theory at least, mandate the payment of severance. This is in keeping with the traditional Jewish notion – one that was prevalent until modern times – that workers were paid only for actual time worked. No sick pay, no vacation pay and no statutory holidays.

It was only in the case of a slave that the Torah required severance. Having worked for six years with no economic capital to show for it, the slave must be given some help toward his economic future. Unlike other employees, he could not quit his job, and thus his economic opportunities were essentially non-existent. While some have argued that if a slave, who was most commonly sold into slavery in order to pay for amounts he had stolen, is to be given severance, then all the more so should other employees. The majority view, however, is that a legal obligation for severance does not exist for other workers.

Nonetheless, Jewish authorities have strongly stated that giving severance is the ethical expectation. This is not meant as help for the ex-employee, but as a moral message to the employer. Having profited from the work of others, the employer should show gratitude to God by sharing some of his wealth with those who most directly helped to accumulate it. Just as we want God to bestow kindness on us, we must also do so to others. One of the greatest challenges facing us in the workplace is realizing that despite our hard work and business acumen, our wealth is due to the benevolence of God. Many people who work just as hard as us and are just as smart are often much less "successful." What we tend to call luck is in reality the hand of God. Thus, Judaism tries to inculcate the value of giving to others beyond our legal obligations – severance pay just being one of many examples.

However, a golden parachute worth hundreds (or even tens) of millions of dollars is nothing less than obscene, even if it's perfectly legal. Such packages highlight a common ethical challenge of the impersonal corporate world. Corporations, having their own legal identity and status, can foster attitudes that would never exist if one was dealing with somebody's personal money. Can one ever imagine a private corporation offering such a package? Somehow the money of shareholders is treated in a much more frivolous manner.

Furthermore, when senior management is hired by a board, there is a risk that executives will make decisions that benefit management and not the ultimate owners of the company, the shareholders themselves. It's in the board's interest to offer outlandish compensation packages, as such riches often trickle down to the compensation of board members, some of whom will no doubt attain senior executive positions themselves.

Unfortunately, the almighty dollar is the measure of corporate success. While Judaism embraces financial success, moral astuteness and ethical sensitivity are goals that, if attained, bring much greater riches.

Kugel – tradition, recipes and lore

By MARK MIETKIEWICZ

Last week we began to look at kugel, the pudding (often noodle or potato) that's enjoyed on Shabbat. There are practically endless variations and scores of sites that boast the best recipes anywhere. **[http://tinyurl.com/voa2l]**

Well, it's one thing to read a kugel recipe, it's another to be in your grandmother's kitchen and watch her go through the steps. But if your own grandmother isn't a kugel maven, you can borrow Avrom Honig's grandma. In Feed Me Bubbe, Honig has created a series of videos in which his charismatic bubbie demonstrates how to prepare traditional Jewish foods including chicken soup, mandle bread, baked fish, sponge cake, and of course, kugel. Absolutely delightful! **[http://tinyurl.com/yn3syc]**

If you find yourself travelling in South African circles, be careful whom you call a "kugel." According to Wikipedia, "the word 'kugel' was used by the older generation as a scornful term for a young Jewish woman who forsook traditional Jewish values in favour of those of secular high society, becoming overly materialistic and excessively groomed, the kugel being a plain pudding garnished as a delicacy. The women thus described made light of the term and it has since become an amusing rather than derogatory slang term in South African English, referring to a materialistic young woman." **[http://en.wikipedia.org/wiki/Kugel]**

Even the biggest kugel fan might think twice about sitting down to sample more than 60 different kinds of kugel. But that's just what Faye Levy did at a "Kugl Kukh-Off" in Los Angeles. "Some of the noodle kugels were the sweet, creamy type, some with apples, cherries or dried fruit. One was studded with chocolate chips." But the winner "was a model of purity and simplicity. This was the entry that we considered 'most like bubbie used to make' – if grandma was a superb cook." **[http://tinyurl.com/y8chg2]** Don't miss the link to Lisa Share-Sapolsky's prize-winning noodle kugel (sweetened with honey rather than sugar). And for good measure, Faye Levy also includes her own mother's Kugel with Mushrooms.

Can a kugel bring a marriage to the brink – and then restore marital bliss? The Chabad.org site tells the tale of an 18th-century Chassid with a unique complaint. He loved his wife's kugel and couldn't wait for Shabbat to arrive to taste it. But what does his wife do? "She torments me! After I recite the *Kiddush*, do I get the kugel? No-o-o-o. First she serves the gefilte fish. Then the soup. Then the chicken. And the potatoes. Then a couple of other dishes, and then I'm full. I can't possibly take one more bite. Then she brings in the kugel! Now shouldn't I divorce her?" Read what advice the wise Kosnitzer Maggid gave the couple in the Shalom Bayit Kugel. **[http://tinyurl.com/ymbpzn]**

Writing in the *New York Times*, Joan Nathan says that a kugel could even possess mystical qualities. She quotes Allan Nadler, a professor of religious studies at New Jersey's Drew University. Nadler has studied references to kugel in chassidic texts and has eaten it at rebbes' *tishes*, or tables, where followers of a chassidic rabbi gather to eat, sing and study the Torah." According to Nadler, "the spiritual high point of the meal is the offering of the kugel." Nathan continues, "At that moment, the rabbi has the power to bestow health and food, and even to help couples conceive." **[http://tinyurl.com/tqfpp]**

The milknhoney.co.il website has more kabbalistic ruminations from a rabbi who has clearly done a lot of thinking about kugels. The page's author was speaking to Rabbi Mordechai Shienberger of Jerusalem's Old City who told him two *drashot* (religious insights) about Jerusalem Kugel. "The Jerusalem Kugel is round (before it gets cut up). A circle has no end. The greatness of the holiness of Shabbat also contains an infinite, non-ending aspect. Additionally, the rabbi states that the gematriah [Jewish numerology] of the word kugel and Shabbat are equal." That second insight puzzled the author because "when one does a little bit of math, one finds that that Shabbat equals a much higher number than kugel. To this the rabbi responds that you must eat more kugel for them to become even." **[http://tinyurl.com/v2fwk]**

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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Bathurst Jewish Community Centre director takes skills to Kishinev

By RAQUEL KAPLAN GOLDBERG
UJA FEDERATION

On September 13, 2005, a new Jewish Community Centre, built with Toronto's help, opened its doors in Kishinev, the capital of Moldova, Europe's poorest country.

The community centre - made possible by a donation to UJA Federation of Greater Toronto - provides Kishinev's 18,000 Jews with a wide range of social, recreational and religious services. Built on the site of an old synagogue, the JCC immediately helped to reignite Jewish life in a country where communism once quashed all Jewish expression.

Still, despite the success of the year-old JCC, its inexperienced staff can use all the help they can get, and once again, Toronto has answered the call.

Sherry Kulman, executive director of the Bathurst Jewish Community Centre (BJCC), recently spent a week in Kishinev as part of a mentorship program bringing together JCC directors from North America and their counterparts in the Former Soviet Union.

Impressed by the extent of programming and services developed by the Kishinev JCC in its first year, Kulman was nonetheless struck by the absence of a strategic plan and made its development a top priority. She provided staff with the necessary tools to move forward, including recommendations for committees and community engagement.

"It's been a month and it's been reported that they've started the work and the committees, so that's quite rewarding," says Kulman who, with the help of a translator, continues to advise the Kishinev JCC.

Spending the majority of her time at the Kishinev JCC with its executive director, Ilya Shatz – but also meeting with the board, agency heads, and various staff members – Kulman shared her knowledge of "staffing, fundraising, marketing, strategic planning, developing lay leadership – all those things that I do in the course of my job as the executive director of the BJCC," she explains.

A collective deficiency in experience meant that she had to teach what she calls "the fundamentals of running an organization," from instructing board members on how board meetings should function to the suggestion that the JCC and its partner agencies share supplies and clerical staff. A particular challenge was brainstorming about effective but inexpensive programs and ways to build up the centre's donor base, in a culture in which there is almost no history of paying for Jewish communal services.

The one-year-old Kishinev JCC (above) made possible by a donation to UJA Federation of Greater Toronto. (INSET PHOTO) Sherry Kulman, executive director of Toronto's Bathurst Jewish Community Centre recently shared her expertise in Kishinev.

The Kishinev JCC also suffers from a knowledge gap regarding Jewish culture and ritual, a byproduct of life under the former communist regime. Kulman cites the confusion that arose about the order in which to light Chanukah and Shabbat candles while she was there. "It took a few minutes to figure out, because there was no one there who knew," says Kulman.

While there may be gaps in knowledge, the community's sincerity and warmth are unquestionable.

When Kulman requested a minyan so that she could recite *kaddish* for her recently deceased father, community members responded quickly. "We went to a nearby theatre one evening where they handed out a piece of paper with the *kaddish* phonetically translated into Russian and everyone recited it," says Kulman. "And what was so stark for me was the fact that they really don't have the knowledge, but it was also very heartwarming because they did everything they could to put it together for me."

A Chanukah present for Sderot's children

Hundreds of Sderot young people narrowly missed a barrage of Kassam rockets on their city, thanks to the Jewish Agency for Israel's Chanukah program that brought over 5,000 children out of the line of fire.

On December 20, 2006 a record number of rockets was launched against western Negev residents. The streets of Sderot, meant to be filled with joyous Chanukah celebrations, were deserted. But many parents were able to breathe a sigh of relief as their children were safely enjoying museums and theatre performances in Tel Aviv.

"The Jewish Agency's extensive activities during Chanukah allowed our children to feel like children again," says Aryeh Houdari, director of the Sha'ar Hanegev Regional Council's Education Department. "It was wonderful to see them laughing and relaxing as they enjoyed shows, visited museums and toured the country. It was a much needed reprieve."

Some 2,700 young people attended theater performances in Tel Aviv. For a number of them, this was their first theatre experience. An additional 2,300 children and teenagers went to amusement parks, museums and educational tourist attractions in central Israel.

With the generous support of its partners around the world, including UJA Federation of Greater Toronto, the Jewish Agency also staged a colourful festival in the Eshkol Region that was open to the general public free of charge every day. Thousands of children and their parents from Sderot and the Gaza perimeter communities enjoyed circus performances, appearances by performing artists and good festival fun.

The Jewish Agency – UJA Federation's overseas agency - and its other partners are committed to supporting vulnerable populations in Israel. As such, families living in Sderot and surrounding areas have been invited for "tranquil weekends" away from the constant fear and terror they live under.

The Jewish Agency also assisted northern communities during Chanukah. Activities took place in Safed, Upper Galilee, Nahariya, Migdal Ha'emek, Hatzor Haglilit, Tiberias, Kiryat Shmona, Upper Nazareth and Maalot.

More than 5,000 Sderot youngsters were treated to a happy Chanukah by the Jewish Agency for Israel, UJA Federation's overseas partner.

The Campus Report

Just what is the Wolfond Centre?

Here's the answer.

By DANIEL ABRAMSON

There's a sense of intimidation that often comes with asking a question, even a seemingly innocent one. I see this hesitation on the faces of people as they come into the Wolfond Centre for Jewish Campus Life, home of Hillel at the University of Toronto for the first time. Sometimes the asker of this question is a student, sometimes not. Sometimes Jewish, and sometimes Christian, or Muslim, or Buddhist. Some askers are Canadian, some Israeli, sometimes both and sometimes neither. Invariably, however, the questions are the same "What is this place? Who is it for? And, what exactly do you do here?" People in the community are genuinely curious about this place and our role in the greater community. You'd think by now after four years with Hillel, the answer would roll off my tongue without a moment's thought, but even now as I consider what it is that we actually do, I'm a bit awe-struck about the impact of our activities on the community.

Students enjoy a barbecue at The Wolfond Centre for Jewish Campus Life.

So what is the Wolfond Centre? Well, according to our mission statement we are "the address for Jewish student life in Toronto." We are a place where students come to find kosher food downtown. We are a comfortable place to study math, a comfortable place to study Hebrew. A place to watch TV, a place to come for Shabbat dinner and services, a place students find answers to geography questions, a place to crash after exams, a place to meet other Jews, and a place to find out about Jewish life on your own terms at your own pace. The Wolfond Centre is a hub for Jewish student life downtown.

Who is it for? It seems a simple enough question. Hillel is for Jewish students. And here again just when I think I have an adequate answer, I get this rush that reminds me just how many students we really touch and just how diverse they are. There are even non-Jewish students in Hillel who come to find out about who we are and what we believe. In truth, the fact that a person has come through our door and asks the question is a good indication that he or she is in the right place.

And lastly, what do we do? Again, looking to our mission statement one could answer that "through exciting and creative programming and events, Hillel promotes Jewish identity, student leadership, and religious and political diversity in a dynamic and inclusive environment for all Jewish students." So what does that mean? It means we connect the students I mentioned before with the things that they are passionate about, and give them a Jewish context in which they can explore their interests. It means that we send students to New Orleans to rebuild houses because they are passionate about *tikkun olam*, and that we have art exhibitions that showcase the work of students who are passionate about creatively expressing what it means to be a young Jewish person. It means that we bring students to Israel to ignite their passion for our people and our homeland. We meet students where they are as individuals. We celebrate the diversity of their character, and build a community where they feel safe to explore their Jewish identities.

Next time you happen to be in the neighbourhood, stop by and see for yourself what's happening at Hillel.

Daniel Abramson is program director for Hillel of Greater Toronto, at the University of Toronto. The Wolfond Centre is an initiative of UJA Federation's Tomorrow Campaign.

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Dershowitz conducts Advocacy 101 session with Toronto students

The House feels like home to renowned professor

By DANIEL HOROWITZ
UJA FEDERATION

It was an advocacy tutorial to remember for some 75 university students who listened intently to one of North America's masters of Jewish advocacy, Professor Alan Dershowitz.

Dershowitz recently delivered valuable impromptu advice for his college-age audience at The House in Toronto, which runs a variety of educational, leadership and social action programs for senior high school and university students.

The famed Harvard professor was speaking in advance of his keynote appearance at the December Rally for Truth, Light and Freedom, organized by UJA Federation of Greater Toronto, Canadian Jewish Congress Ontario Region and the Holocaust Centre of Toronto to expose Holocaust denial in Iran and elsewhere.

Among the suggestions and insights offered by Dershowitz were:

- No country in the history of warfare has ever killed fewer civilians than Israel.
- When the Palestinians kill civilians they cheer. When Israel kills civilians, it's a day of mourning.
- It's okay to criticize Israel. It gives your arguments in support of Israel more credibility.
- Members of Neturei Karta, the Jewish sect that recently attended Iran's Holocaust denial conference, should not be mistaken for Jews. "They are Jews for Hitler, Jews for Hamas and Jews for Hezbollah."
- Today's university generation has to translate books and articles supporting Israel into language that people their age will understand.

Harvard law professor Alan Dershowitz addresses Toronto's Jewish university students at The House.

"Make no mistake about it," warned Dershowitz, "there is a coordinated and well-financed effort to try and convert Jews and non-Jews of your generation into the type of Israel-haters that will become the future leaders," he told the students. "All I can do is give you the tools to defend Israel, but you're the ones who must implement it."

"It was a once-in-a-lifetime opportunity to meet with someone of Professor Dershowitz's caliber," said Leah Walters, a participant at the event. "I thought his attitude towards answering questions was very admirable and his answers were both thought-provoking and informative."

"At one point, Professor Dershowitz stopped the conversation to say how much he admired Toronto as the best Jewish community in North America – 'head and shoulders' above anywhere else in the States in which he has ever been to speak," said another participant, Shauna Waltman. "He spoke of our community with such reverence and respect. When the session was over, I left feeling empowered and inspired."

"The intimate event with Dershowitz was very helpful in allowing me to expand my thinking and knowledge about the Israeli conflicts which have – and continue – to occur on an ongoing basis," enthused Shauna Pernica. "I had never been to The House before and was very happy that I attended. It was educational, informative and eye-opening to hear such a powerful man talk about the ongoing battles we face as Jews and the ways in which we can counter anti-Semitism."

Despite his hectic travel schedule, Dershowitz himself seemed energized by the packed question and answer session that was arranged in just one hour by The House founder, Rabbi Rafi Lipner.

"What a wonderful experience it was to meet in a 'haimisha' and informal setting with such bright and engaged students. I wish we had a 'house' like that at Harvard," he said.

Assistance stimulates post-war business revival in northern Israel

Nahariya resident Michal Hirsch will be expanding her birthday cake business despite last summer's war in northern Israel.

Business is booming for Michal Hirsch, 30. Hirsch, who specializes in custom-designed birthday cakes, will be expanding her business and opening her own studio/kitchen. But in July and August last year, Michal could not have dreamed of this expansion. During the war in northern Israel, few people were celebrating, as Hezbollah missiles rained down on Nahariya, where Michal lives.

"I had no income in the summer," she recalls, "and even after the ceasefire it took a few months for customers to recover. The turning point for me was in the fall when I applied, and immediately received, a grant from the Jewish Agency for Israel to compensate me for some of the economic damage to my business."

"We had been digging deep into our savings," Michal adds, "and there was a feeling nobody cared about our plight. The grant from the Jewish Agency – UJA Federation's overseas agency - really restored my strength and motivation. I felt I had to carry on for the sake of the people so far away who had given me this gift."

Immediate emergency grants to very small, independent businesses was one of the first steps the Jewish Agency took after the war – with the generous support of UJA Federation of Greater Toronto and other North American Jewish Federations.

UJA Federation's Israel Emergency Campaign 2007 – chaired by Ariella Rohringer and Fred Waks – raised $81 million, with $20 million earmarked for Israel's needs.

For the duration of the war, work was at a standstill in the North; small business owners and self-employed trade people were in financial ruin. They were unable to pay their bills or support their families.

Immediate emergency assistance from the Jewish Agency gave hard-working individuals the ability to pay some of their basic bills, including water, electricity and rent, and, thus, jump-start the process of rehabilitating their businesses.

"I grew up in my Moroccan grandmother's kitchen," explains Michal. "And ever since I can remember I loved cooking – especially baking. I always had a talent for designing cakes and there is no greater pleasure than seeing the look of wonder on a small child's face when they first see their birthday cake."

But there were no looks of wonder during this summer's war in Lebanon. Sounds of song and gleeful birthday parties were replaced by horror, tears and fear as missiles slammed into buildings. During the barrage, Michal moved to her brother's home in the center of the country with her two children, three-year-old Ariel and then 11-month-old Daniel, while her husband, Nir, continued working as a TV repairman.

Michal has just been accepted into the small business incubator at the MATI Business Development Center in Akko. Established with support from the Jewish Agency, the Center seeks to strengthen the region's economy through assistance in opening new businesses and expanding existing ones. She will receive subsidized studio/kitchen and business coaching.

"I'm relishing the challenge," insists Michal. "I really feel that my business has major growth potential."

UJA Federation makes it a family affair in Israel

Fifty-nine Torontonians took part in UJA Federation's Family Mission to Israel from December 24 to January 2. Highlights of the mission included meetings with young people who benefited from UJA Federation projects in Kfar Gvirol, Kiryat Moshe and UJA Federation's partnership region of Eilat/Eilot; taking part in an archaeological dig, a visit to the Uvda Air Force Base, and a bnei mitzvah ceremony at the Southern Wall. (Pictured left to right) are mission participants celebrating their bar and bat mitzvahs in Israel: Peri Fenwick, Lauren White, Robert Yellin, Joey Lieberman, Shira Springer and Yoram Kerbel.

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

McGill program expands activities in Middle East

By EZRA GLINTER
Special to The CJN

The McGill Middle East Program in Civil Society and Peace Building is expanding its activities by assisting in the creation of several new social advocacy centres in the West Bank and Jordan.

Award-winning social-work professor Jim Torczyner, who directs the program, will travel to the region this month to discuss the details of the new centres with local experts.

The McGill program provides graduate fellowships to Israeli, Palestinian and Jordanian social workers who then return to work in storefront centres in their home countries. There are currently six such centres in east and west Jerusalem, Be'er Sheva, Lod, Nablus and Amman, and a "rights mobile" that travels to Bedouin villages. The centres help poor and marginalized people access government benefits, and facilitate their involvement in the design and advocacy of social policy.

"We try to enable people, particularly the marginalized, to have their voice heard in the public debate," says Barbara Epstein, director of Community Advocacy, the organization that runs the centres in Israel.

In the past, Epstein's group has successfully lobbied for legislation to provide elderly welfare recipients with discounted medication and social housing policies, including a guaranteed minimum standard of repairs and maintenance from public housing corporations.

Community Advocacy's current projects include the addition of dental care to the national health-care package, bringing running water to Bedouin villages, re-opening informal education centres in Lod and helping with legal opposition to the Wisconsin Plan, a controversial welfare-to-work program run by the private sector.

The centres also do outreach to the elderly and immigrant communities who are unaware of their entitlements as a result of language barriers.

In Jerusalem, Epstein says, many elderly people remain without heating, since subsidies are publicized only in the Hebrew press.

The Community Advocacy centres were modelled on Montreal's Project Genesis, a rights-based social advocacy organization founded by Torczyner in 1975. Torczyner brought Project Genesis to Israel in 1993 as part of Project Renewal, a program that paired the Jewish community of Montreal with the city of Be'er Sheva.

Following the 1994 peace treaty between Israel and Jordan, Torczyner helped the University of Jordan create a school of social work and an associated social advocacy centre by bringing Jordanian and Israeli scholars to McGill on fellowships, forming the basis for the Middle East Program in Civil Society and Peace Building.

Since 1998, the program has also included Palestinians in conjunction with Al-Quds and An-Najah universities. Approximately 40 fellows have graduated from the program thus far, and have gone back to practise in the Middle East.

During his upcoming visit to the region, Torczyner will also be recruiting 12 new fellowship candidates for the program.

Funding for the program is provided largely by the Canadian International Development Agency (CIDA), which has recently recommitted an annual $3-million dollar grant. According to Torczyner, CIDA has come to rely on the McGill Middle East program to provide humanitarian aid in the region, leading to the creation of more centres. At present, the centres help some 75,000 people each year by providing social rights education and social-policy advocacy.

Epstein stresses the benefits of the McGill fellowships, despite their high cost.

"It gives people perspective," she says, "to see that the kinds of issues that we work on cut across the region and that poor people and marginalized people have the same problems.

"In Israel we're a very small pond," she adds, "and so meeting other people, getting other perspectives, and learning about different ways of doing things is very important for the creative process here."

Torczyner also defends the program against criticism that immediate humanitarian aid is more important than academic fellowships.

"To sustain a response to humanitarian need you need to create organizations," he argues, "and to do that you need people who are really trained, like we can do at McGill."

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Coast to Coast

Winnipeg CJA campaign sets new record

By MYRON LOVE
Prairies Correspondent

WINNIPEG — This city's annual Combined Jewish Appeal campaign has set a new record for the 11th year in a row.

As of the end of December, this year's tally stood at $5,025,335 – once again surpassing the campaign goal, which this year was $5 million. The drive also raised an additional $2,322,863 for the Israel Crisis Fund, which will help repair the damage to northern Israel sustained in last summer's war with Hezbollah.

CJA leadership has upped the ante by at least $250,000 every year over the last 11 years, and they've met or exceeded the goal every time.

"This is an amazing community," said Elaine Goldstine, CJA's executive director. "It is wonderful to be able to raise the money we need to support those in need in our community and in Israel."

Ian Goldstine, CJA chair for 2006 (and Elaine Goldstine's husband), complimented volunteer canvassers and donors for their commitment.

"This community always comes to the fore," he said. "We did it again even more so this year with the Israel Crisis Fund added."

The community has also shown its generosity in other ways recently.

Last month, the Jewish Foundation of Manitoba announced two new gifts of $500,000 each from David and Ruth Asper and the late Sylvia Markel.

Markel was a longtime Winnipegger who died in October 2005.

She left a $500,000 bequest to the Jewish Foundation of Manitoba to establish two scholarships in the fields of medical science and medical education.

The Joseph Sier Award will be distributed annually to the University of Manitoba's faculty of medicine for the education of one or more trainees studying hematology and medical oncology.

The Merk and Sylvia Markel Award will be distributed annually to U of M's faculty of medicine to help educate one or more trainees in cardiology.

The scholarships were inspired by the untimely deaths of both of Markel's husbands, Joseph Sier and Merk Markel, and reflects her lifelong interest in medicine and education. She had three brothers – Max, Sydney and Lyonel Israels – who were doctors, and a fourth brother, Monte Israels, who was a lawyer.

The David and Ruth Asper Fund primarily supports the Jewish Child and Family Service's Helping Hand Initiative, which was created by the late Israel Asper (David's father) four years ago. The senior Asper's vision was a free program, modelled on those that operated in the earlier years of the Jewish community, that would provide small loans to people needing short-term financial help.

"We are looking forward to growing our fund and expanding our reach to help other organizations as well," David Asper said.

Meanwhile, in an update on the late Israel Asper's last major initiative – a proposed Canadian Museum for Human Rights to be built in Winnipeg – Asper Foundation spokesperson Kim Jasper said the campaign to build the museum is going well, noting that it has received sizeable contributions in each of the last three months: $5 million came in October, $2.7 million more in November and a further $3 million – contributed by the Richardson family, Winnipeg's wealthiest family, and the Richardson Family Foundation – in December.

"We have $70 million in private sector pledges so far, with $90 million more in private funding still to be raised," Jasper said.

The project is expected to cost $311 million, with the three levels of government contributing $151 million.

One of the concerns that has been raised about the project's viability was whether the federal government would commit to providing annual operating funds, as it does for some national museums based in Ottawa.

"We are in continuous discussion with the government," Jasper said.

"We are encouraged by recent public comments from Bev Oda, the minister of culture, about the government looking for opportunities to fund federal institutions outside of Ottawa in partnership with other community institutions."

Last month, the *Winnipeg Free Press* cited "senior government sources" as saying the Harper government is prepared to designate the museum a national institution run by Ottawa in order to make it eligible for annual funding.

If all goes well, Jasper said, the museum's supporters hope to break ground some time this year and have the museum open in 2010.

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Newcomers get a warm welcome to Winnipeg

By REBECA KUROPATWA
Special to The CJN

WINNIPEG — "An overwhelming majority of new immigrants who come to Winnipeg end up staying here, as long as they find jobs, schools for their kids, and feel happy," says Boris Nakhamchin, the community immigration officer of the Jewish Federation of Winnipeg.

"When one person comes, they tell a friend, and that person tells someone else. In this way, more and more people come through word of mouth – quiet channels of communication."

Alejandra Mozes, her husband Ilan, her daughter Maia, and their son Eial, came to Canada by way of Argentina and Israel.

Daniel Markus, who is from Brazil, immigrated in September 2006. Finding a job and making friends here has given him reasons to put down some roots.

"The Winnipeg Jewish community is so welcoming. I really like it. At first, I was just curious about gaining some professional experience abroad, but finding secure employment and a solid social life has given me reason to want to stay," he says.

Markus, who has a bachelor in social communications, looked into the Winnipeg job market on his first visit here. "Right from the beginning, I got a lot of help from the Jewish community – from orientation, to the exploratory visit, to making the final decision and arrangements," he says.

The "exploratory visit" is a service provided by the Jewish Federation's immigration department. People considering moving here can come for a seven- to 10-day visit, during which they are put in contact with people of their age and profession.

During his visit, Markus attended a GrowWinnipeg job fair, at which three companies offered him jobs. GrowWinnipeg is an employment networking program operated by federation.

Markus is now working for Huston Recruiting Services, he is taking the federation's young adult division's leadership development course, and he is involved with Etz Chayim Synagogue, thinking up new ways to attract more people to its daily minyan.

"People from the community have been just fantastic to me. I received many invitations to go to people's homes for the Jewish holidays," says Markus. "I feel like I now have many new mothers, fathers, sisters, brothers and friends. I feel very comfortable in calling Winnipeg my home."

Elena Grinshteyn came to Winnipeg five months ago with her husband and daughter. Originally from Ukraine, she lived in Israel for 15 years. "I loved this city [Winnipeg] as soon as I arrived," she says. "It is such a warm, friendly, and caring community. And the people here really make you feel at home."

Grinshteyn has just found employment, working as a campaign co-ordinator for Ralph Corner House, a university women's book club.

Vladimir Shterenberg arrived here in September 2005 with his wife, Tatiana, and their two children. Shterenberg moved to Israel from Ukraine in 1994. "Overall, my experience settling in Winnipeg was quite good. Within a couple of months, I found work as a computer programmer," he says. "One of my friends from back home will be moving here in April, and a couple more are planning on coming soon after that. There are a lot of people with similar background to me who I have met, and am now friends with here."

Alejandra Mozes moved to Winnipeg in November 2002, along with her husband, Ilan, and their children, Maia and Eial. Mozes, who was born in Argentina, was living on Kibbutz Beit Keshet in Israel with her family. "We decided to leave the kibbutz because it was moving toward privatization. So we felt it was better to move to Canada and live in a real city if the kibbutz was going to become like a city anyway," she says.

"We chose Winnipeg because I have a sister who moved here and always said good things about it. The Jewish community here did a great job in helping us to get settled – much more than we ever expected. The week of Dec. 11, 2006, my family and me became Canadian citizens. It was a beautiful ceremony, and an incredible feeling."

Cliff Huot, a placement consultant with the GrowWinnipeg Initiative, assists newcomers in finding employment. He says that the majority of immigrants he helps are couples with young children from the former Soviet Union who immigrated to Israel in the 1990s and left there for Canada.

Manitoba's goal was to welcome 10,000 new immigrants in 2006, a target it nearly met, and it will increase that target by 1,000 a year for 10 years. Faye Rosenberg-Cohen, the federation's planning director/ GrowWinnipeg co-ordinator, says that "in 1999, only 95 new Jewish immigrants came to Winnipeg. In 2002, 215 people came to this city. And now, in 2006, an estimated 328 Jews have made Winnipeg their home."

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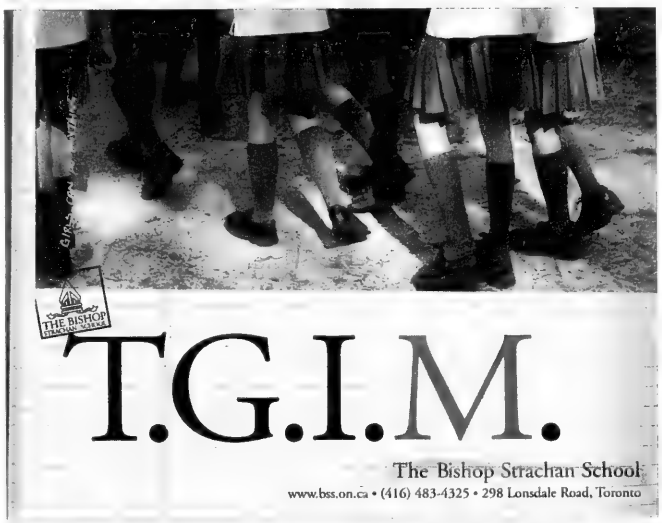


Coast to Coast

Report on Iran strike gets mixed reaction

According to Reports

By PAUL MICHAELS

A sensational 2,250-word report in the Jan. 7 *Sunday Times* in Britain, "Focus: Mission Iran," by Uzi Mahnaimi and Sarah Baxter, claimed that Israel was planning tactical nuclear strikes against Iranian nuclear weapons sites. Officially denied by Israel, the piece sparked a mixed reaction in the Canadian media. Some outlets buried the story while others featured it prominently.

Successive Israeli governments have viewed Iran's nuclear ambitions as an imminent existential threat and have vowed that Iran must be stopped one way or another. The preferred option is concerted diplomatic action by the international community, such as the recently passed UN Security Council resolution imposing limited sanctions against Iran's nuclear program. But if that fails, and if other countries that are also threatened, including the United States and some in Europe, don't take stronger measures, Israel may have to act alone.

But would Israel, which has always declared that it would never be the first to "introduce" nuclear weapons into the region, actually use tactical nuclear devices against Iran's nuclear sites, as the *Times* article suggested?

CBC's Jan. 7 *Sunday Night* broadcast downplayed the story, giving it a brief mention. In contrast, CTV's *National News* (Jan. 7) ran a report by Middle East correspondent Janis Mackey Frayer exploring the *Times*' speculation.

Mackey Frayer included a clip from Israeli radio personality Menashe Amir, whose show on the Iranian regime broadcasts from Jerusalem into Iran, entirely in Farsi. Amir said: "There is no doubt that the Israeli Air Force all the time prepares the proper programs, plans for doing the job."

Mackey Frayer also interviewed Israeli cabinet minister Ze'ev Boim, who remarked: "We will support the international community and we support [its efforts] to stop the uranium nuclear plan."

Less diplomatically guarded was former Israeli prime minister Benjamin Netanyahu. After airing a clip of Netanyahu saying that "the world cannot tolerate" a nuclear Iran, Mackey Frayer asked: "Does that leave a military option?" Netanyahu's reply: "It leaves whatever options are necessary to make sure that this doesn't happen."

Mackey Frayer concluded: "No matter how grave the threat, an Israeli strike on Iran is seen as an absolute last resort. And if such an Israeli plan does exist as more than just a threat, chances are they wouldn't tell a reporter."

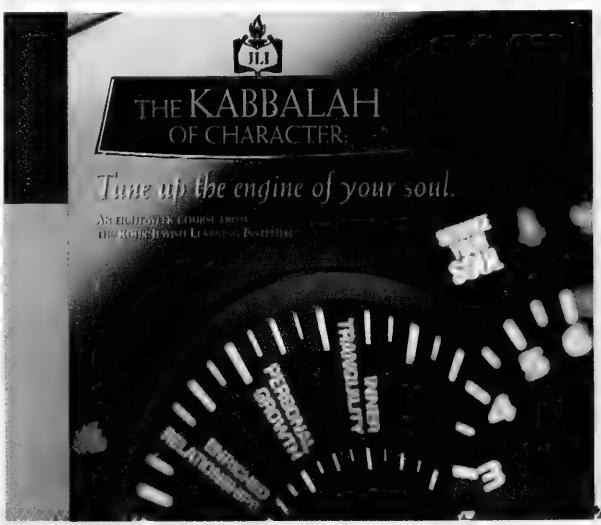
Similarly, while the Jan. 8 *Globe and Mail* ran an Associated Press news brief on the *Times* report, the same day's *National Post* included the front-page story "Israel denies plans to bomb Iranian sites" by David Rosenberg of Bloomberg News.

Rosenberg quoted an unnamed "senior Israeli official" who dismissed the *Times* report: "This is absurd information coming from a newspaper that has already in the past distinguished itself with sensationalist headlines that in the end amounted to nothing. To think that we will launch an atomic attack against Iran and on top of that that we would reveal it in advance to a foreign newspaper is doubly ridiculous."

Some Mideast analysts believe that Israel may have leaked such a report, then officially denied it, to get the international community focused on the threat an Iranian nuclear attack poses – and not only to Israel.

Others caution that even if no Israeli official had a hand in this story, the fact remains that Israel, repeatedly threatened by Iran, cannot stand idly by forever as Iran marches ahead with plans to obtain the bomb.

Paul Michaels is communications director for the Canada-Israel Committee.



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Chabad of Midtown 1344 Bathurst St., Toronto
Tuesdays, January 23 to March 13
7:30pm - 9:00pm

Chabad Lubavitch Community Centre 770 Chabad Gate, Thornhill
Wednesdays, January 24 to March 14
7:30pm - 9:00pm

Fee: $80 (textbook included)

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For registration or information please call 905-731-7000 or visit MyJLI.com.

JLI

FAMILY MOMENTS

Only paid Family Moments announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first come - first served basis as space allows.

Mazel Tov

The Canadian Jewish news

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Please keep all announcements to 25 words, maximum. Send your photos to:

The CJN, Family Moments, 1500 Don Mills Rd., #205 North York, ON. M3B 3K4

or email them to: cblackman@cjnews.com

Happy first birthdays to Ethan Rothman (left) and Avery Rotstein. With love and nachas from the Rothman and Machlis families, and Rotstein & Magerman families.

Mazel Tov
on your
50th Anniversary
Dalia & Benny Ranot

With Love, Osnat & Avi, Steve & Rhonda, Liran, Guy, Maya, Cailey and Jake

Sandra Srebrolow & Jason Abram were recently married at Beth Emeth Bais Yehuda Synagogue. Proud parents are Michelle & Norman Srebrolow and Marilyn & Alvin Abram.

Erica & Lucas Jacobs welcome Alexis. Granddaughter to Tom & Debby Jacobs, Naomi & Sol Baum; great-granddaughter to Masha Weintraub, Anne Padber, Kalman Baum.

Congratulations David & Christy Craig of Stewart, B.C., on the birth of Tyler, Oct. 17. Grandparents, Evvie & John Craig and Dolores & Ken Crawford.

Skyler, born Nov. 7 to Lori, Phil and sister Ally Brown, in New Jersey. Grandparents are Marilyn & Alvin Abram, Shirley & Jerry Brown (New Jersey).

Congratulations to Marni & Russ on your recent engagement!! Love always, the Brinder, Frydrych, Applebaum and Ullman families. XOXOXO

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What's New

By REBECCA NADLER

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JEWISH MATCH INTERACTIVE DATING

What's New deadlines: Monday, Jan. 22, is the deadline for the Feb. 1 issue; Monday, Jan. 29, is the deadline for the Feb. 8 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Jan. 18

KEEPING KIDS SAFE

Associated Hebrew Schools presents **Samantha Wilson** speaking on "Keeping Your Children Safe, From the Streets to Cyberspace," 7-9 p.m. at the Danilack Middle School. $10. Reserve at 905-889-5998, ext. 606.

Friday, Jan. 19

INVITE YOUR NEIGHBOUR

Solel Congregation of Mississauga is hosting its annual "Invite Your Neighbour" service at 8 p.m. Refreshments to follow. Call 905-820-5915 for directions.

Saturday, Jan. 20

NOSH AND DROSH

Join Beth David for "Nosh and Drosh," a congregational study Shabbat. Following Shabbat services, the congregation will form small groups, led by lay study leaders, to discuss the weekly portion. 11:30 a.m. Free, pre-registration required. Call 416-633-5500.

B'NAI SHALOM SERVICES

Join B'Nai Shalom, an egalitarian Conservative synagogue in the Mississauga/ Oakville/ Burlington area, for our monthly Shabbat service followed by kiddush and conversation. 10 a.m. For location, e-mail info@bnaishalom.ca or call **Judi** at 905-469-4344.

TORAH IN TORONTO

United Synagogue of Conservative Judaism and the Rabbinical Assembly host Torah in Toronto, an evening with Jewish Theological Seminary chancellor elect **Arnold Eisen** on "The Jewish Theological Seminary and the Conservative Movement: Its Vision and Place in North America," followed by sessions with local rabbis. 7:15 p.m. at Beth Tikvah Synagogue. $18. Register, 416-667-1717 or e-mail canadian@uscj.org.

FAMILY MOVIE NIGHT

Join Beth Jacob Synagogue and watch the film *Paper Clips*. $2 includes refreshments. 8 p.m. 147 Overbrooke Pl. 416-638-5955

Sunday, Jan. 21

YU: KOLLEL YOM RESHON

Yeshiva University hosts the first of four mornings of learning for men and women. Today, **Rabbi Menachem Genack** on "The Ideal Shul and Mikdash Ma'at: Are We Living Up To It?" Shacharit 8 a.m. Breakfast and preparation for shiur 8:30 a.m. Shiur 9:30 a.m. 416-783-6960

BREAKFAST MEETING

The Wingate Branch Royal Canadian Legion holds an all-members breakfast meeting. 9:15 a.m. at 788 Marlee Ave. 416-782-5024

WOMEN'S ROSH CHODESH

Jewish women have traditionally held the new moon, the beginning of the Jewish month, as their own. Join women of all ages and relationships to Judaism for an introductory meeting of the Rosh Chodesh group, and explore women's relationship to Judaism at the Beach Synagogue. 4 p.m. www.beachsynagogue.com or 416-694-7942

ABUSE OF WOMEN

Temple Sinai presents a discussion of "Women Abuse in the Jewish Community," led by **Debby Feldman**, supervisor of the Women Abuse Program at Jewish Family and Child Service. Myths regarding this problem and how people can help will be covered. 7:30 p.m. 416-487-4161

JEWISH SINGLES 40+

Enjoy a concert featuring the Gypsy Flames Klezmer Band, 7:30 p.m. Shaar Shalom Synagogue. $15 at the door. Call **David**, 416-224-9494, or **Carol**, 416-221-3433, ext. 303 to reserve.

Continued on page 27

FIRST TIME EVER... FROM NEW YORK TO TORONTO...
YESHIVA UNIVERSITY KOLLEL YOM RISHON

FOUR FABULOUS SUNDAYS!!!
Inviting men and women, of all ages, for four mornings of serious learning from the premier Torah authorities in the field.

Sunday Morning Schedule
8:00 Davening
8:30 Breakfast and Preparation for Shiur
9:30 Shiur
10:30 Ask-the-Rabbi

Refreshments and source materials will be provided free of charge.

SEE YOU THERE!

JAN. 21 @ BAYT 9:30 AM
RABBI MENACHEM GENACK
THE IDEAL SHUL AND MIKDASH MA'AT: ARE WE LIVING UP TO IT?
RABBI GENACK IS A ROSH YESHIVA AT RIETS OF YESHIVA UNIVERSITY, CEO OF THE ORTHODOX UNIONS' KASHRUT DIVISION, AND LISTED AMONG THE "50 MOST INFLUENTIAL MEMBERS OF THE AMERICAN JEWISH COMMUNITY."

JAN. 28 @ BNAI TORAH 9:30 AM
RABBI DR. JACOB J. SCHACTER
FILLING "AMALEK" IN JEWISH LAW AND TRADITION: A CONTEMPORARY UNDERSTANDING OF A BIBLICAL OBLIGATION
RABBI SCHACTER IS THE SENIOR SCHOLAR AT YESHIVA UNIVERSITY'S CENTER FOR THE JEWISH FUTURE, RENOWNED AUTHOR, EDUCATOR, AND FORMER DEAN AND FOUNDER OF THE RABBI JOSEPH B. SOLOVEITCHIK INSTITUTE IN BOSTON.

FEB. 18 @ CLANTON PARK 9:30 AM
RABBI MORDECHAI WILLIG
HAMAN'S LOT: A HALACHIK REVIEW OF GAMBLING AND ADDICTION
RABBI WILLIG IS A ROSH YESHIVA AND ROSH KOLLEL AT RIETS OF YESHIVA UNIVERSITY, AUTHOR, AND THE SPRITUAL LEADER OF THE YOUNG ISRAEL OF RIVERDALE.

FEB. 25 @ SHAAREI SHOMAYIM 9:30 AM
RABBI OZER "TONY" GLICKMAN
DAVAR SHE-YESH LO MATIRIN: ABSOLUTE VS. CONTINGENT PROHIBITIONS IN HALACHA
RABBI GLICKMAN IS A ROSH YESHIVA AT RIETS OF YESHIVA UNIVERSITY, EXPERT IN HALACHAH AND AMERICAN LEGAL THEORY, ADJUNCT PROFESSOR AT THE BENJAMIN N. CARDOZO SCHOOL OF LAW, AND FORMER SENIOR VICE PRESIDENT AND HEAD OF CORPORATE TREASURY OF CIBC.

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What's New

Continued from page 26

Monday Jan. 22

STRANGERS & SOJOURNERS

Join **Ilana Sober** for "Strangers and Sojourners: Non-Jews in the Bible." She explores the themes insider/outsider, the righteous gentile vs. the convert and the non-Jew among Jews. Mondays, beginning tonight through Feb, 12, 8-9:30 p.m. 148 Theodore Pl. $55. For info and registration, 416-877-2050, or www.mekorot.ca.

NORTH AFRICAN JEWRY

Beth Emeth Sisterhood presents a lecture on north African Jewry with **Sarah Carlen**, professor of Jewish studies, York University. 8 p.m. Non-members $3. 416-633-3838

MARRIAGE COURSE

Chabad Lubavitch of Markham offers a preparatory marriage course for brides and grooms with **Rabbi Avraham** and **Goldie Plotkin**. Tonight through Feb. 26. 9 p.m. 905-886-040

Tuesday, Jan. 23

A TASTE OF SCOTCH

Beth Emeth Brotherhood presents "A Taste of Scotch" and dairy hors d'oeuvres with connoisseur **Michael Zeldin**, providing instruction on single malt scotch. 7 p.m. Members $10, non-members $15. Reserve by Friday, Jan. 19, or until sold out at 416-633-3838.

THE JEWISH HOLIDAYS

Rabbi Eva Goldfinger continues to study the Jewish holidays with "The Fall Festivals: Rosh Hashanah, Yom Kippur, Sukkot, Simchat Torah." 7 p.m. at 18 Wynford Dr. Non-members $20. RSVP, 416-385-3910 or roby@oraynu.org

BEFORE AND AFTER

Holy Blossom Temple Brotherhood screens the documentary *Before and After*, an examination of the effect of the 1994 terrorist bombing of the Jewish community centre in Buenos Aires that killed 85 and injured more than 200, followed by a discussion with the filmmaker **Marcela Mayo**. 7:30 p.m. 416-789-9697

BOOK REVIEW SERIES

Adath Israel Sisterhood Book and Film Review series with **Heather Cassel** discusses *The Harmony Silk Factory* by **Tash Aw**. 8 p.m. 416-635-5340

Wednesday, Jan. 24

OREN BOOK LAUNCH

Beth Tzedec Congregation presents **Michael Oren** launching his new book, *Power, Faith and Fantasy: America in the Middle East: 1776 to the Present*. 7:30 p.m. 416-781-3514

KIDS WITH SPECIAL NEEDS

Parent to Parent hosts "Strategies and Technological Tools to Support Your Child's Participation in the Classroom and Community," raising a child with special needs in the Jewish community with **Susie Blackstein-Adler**. 7:30 p.m. at the Bathurst Jewish Community Centre, room 211. Free. For info, call **Debbie Gladstone**, Tikun Chaim, 416-631-5835

TEA AND TEACHING

Learn about Reconstructionist Judaism and Congregation Darchei Noam at an informal evening of tea and teaching with **Rabbi Grimberg**. Call 416-638-4783 for location.

HEALTHY COOKING

The Jewish Family Institute presents "Is Our Cooking Making Us Sick?" Develop a healthy nutrition plan for your family with nutritionists **Sheri Rapp** and **Aviva Allen**. 8 p.m. $10. Call 416-785-1107, ext.. 204 to register.

Other News

LAW CONFERENCE

The Canadian Jewish Law Students Association hosts its 20th annual conference, "If Not Now When? International Crises, Legal Responses and The Road Ahead," January 19-21, at the Park Hyatt in Toronto. Speakers include **Justice John C. Major**, **John Baird**, minister of the environment and others. Register at www.cjlsa.ca.

LAST NIGHT OF BALLYHOO

Teatron Theatre launches its fourth season with *The Last Night of Ballyhoo* by **Alfred Uhry**, Jan. 24-28 at the Leah Posluns Theatre. Tickets $15-30, students prices available, visit www.teatronthe atre.com or call 416-781-5527.

COPING WITH STRESS

Stress can cause health problems or make health problems worse. Learn ways to deal with it at the free talk "Stress and Coping with Stress," with **Dmytro Rewilak**, psychologist and **Debbie van der Laan**, dance/movement therapist. Thursday, Jan. 25, 2-3:30 p.m. in the Wellness Library at Baycrest Hospital. Call 416-785-2500, ext.. 3374, to register.

YIDDISH FOR TODDLERS

Committee for Yiddish and the Jewish Public Library offer "Kind Un Keyt: Fun With Yiddish For Toddlers," for children aged 2-5 years, accompanied by a parent, grandparent or caregiver, for singing, dancing and play in Yiddish, Fridays, 10-10:45 a.m. at the Jewish Public Library, Jan. 26-March 2. $50/family for 6 sessions, members $45; $10/family/session, members, $8. Call **Lil Nobel**, 416-635-2883 ext. 111.

GETAWAY IN THE CITY

Torah in Motion holds a "Shabbat Getaway in the City," Jan. 26-27, with Carlebach davening, classes and interactive discussions at the Sheraton Hotel, Pearson Airport. $249. Register at www.torahinmotion.org or 416-633-5770.

SACRED STORIES

Congregation Darchei Noam and Beth Emeth Synagogue host the weekend "Sacred Stories for Shabbat," with **Peninnah Schram**, Jewish storyteller, author, recording artist and teacher, Jan. 26-28, with dinner Friday night. For info and reservations, call 416-633-3838.

WEIL BRUNCH AND LEARN

Mekorot Institute of Torah Study for Women hosts the Hilda Weil Memorial Lecture Series: Brunch and Learn, Jan. 28, 10:15 a.m. with **Ilana Sober**; Brunch and Learn Feb. 11, 10:15 a.m. with **Judy Snowbell Diamond**. $25/series. $15/each. For info and registration, 416-877-2050 or www.mekorot.ca.

HOUSE HUSBAND

Aid to Disabled Veterans of Israel, Beit Halochem Canada presents the comedy *House Husband* by **Anat Gove**, performed by the Sabra Theatre of Montreal, Sunday, Jan. 28, 2 and 7:30 p.m. at the City Playhouse. $36, student discount available. 905-695-0611

ESPN'S DAN SHULMAN

Join ESPN's **Dan Shulman** for dinner, celebrity stories and question and answer. Thursday, Feb. 1, 7 p.m. at Beth Radom Congregation. $75, $36 receipted. Reservations required, 416-636-3451, ext.. 24.

INTERFAITH LECTURE

Temple Kol Ami hosts an interfaith lecture during Shabbat services Friday, Feb. 2, with **Gill Harmeet Singh**, leader of a Sikh Congregation, on "Sikhism: The World's Fifth Largest Religion." 7.30 p.m. at Leo Baeck, 36 Atkinson Ave. 905-709-2620.

WOMEN'S SUPPORT GROUP

National Council of Jewish Women hosts a women's support group every second Tuesday to network, share, address concerns and have fun. 10-11:30 a.m. at 4700 Bathurst St. Wheelchair accessible. For information, call **Rachel**, 416-633-5100. Free, open to all women.

FOR SENIORS

Chai Shalom presents guitarist and vocalist **Adam Tamoon**, Sunday Jan. 21, 1 p.m. at the Beth Emeth Synagogue. $7, non-members $9. RSVP to **Sandy Bokser**, 416-633-3838.

Beth Sholom Synagogue Seniors present the Variety Players in *Song and Dance*, Wednesday, Jan. 24, noon. Lunch and program $18. Reservations required. Call 416-783-6103, ext. 228.

Earl Bales Seniors In The Club House In The Park. Sunday dance, Jan. 21.Call Monday-Thursday, 9 a.m.-1 p.m. 416-395-7881

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112

Winter carnival, Wednesday, Jan. 24, 10 a.m.-3 p.m. Free.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500

Friday movies, Jan. 19, 1-3 p.m. Call ext. 2297 for info.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Simon Frank: "Sketch for New Forest" at the Koffler Gallery.

Auditions for Nirkoda Israeli Dancers will be held on Wednesday, Jan. 24, 7:30-9 p.m. for interested adults with previous dance experience. For information, visit, ronit.eizenman@gmail.com.

Parents; grandparents and caregivers are invited to an interactive event to learn basic Hebrew through music, art and play. Designed for children 3-5. Call ext. 390.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

The series From Tin Pan Alley to Broadway: Great Jewish Composers, Sunday, Jan. 21, "Irving Berlin and Jerome Kern," 11 a.m.-12:30 p.m. $8 includes bagels and coffee.

"Jews in Opera," a lecture with **Samantha Clarke**, Sunday, Jan. 28, 11 a.m. $8 coffee and bagels included.

Toronto Jewish Film Society screens *Like a Fish Out of Water* and *A Green Chariot*, Sunday, Jan. 21, 7:30 p.m. $12, non-members $15.

SINGLES EVENTS CAN BE FOUND ON PAGE 29

To place any other family related notice, please call at least 10 DAYS prior to the issue date

OBITUARIES and Related Notices

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

Steeles Memorial Chapel

Blazer, Samuel	Jan. 3/07	6 Baintree St. E.
Ross, Myrna	Jan. 3/07	Private
Morris, Freda	Jan. 4/07	866 Sheppard Ave. W
Fuksman, Naum	Jan. 3/07	Private
Shimrat, Kolya	Jan. 4/07	
Wainberg, Gertrude(Gert)	Jan. 5/07	Private
Alspector, Abraham	Jan. 6/07	258 Westmount Blvd
Martenfeld, Isaac	Jan. 6/07	Private
Charendoff, Nathan	Jan. 6/07	56 Sultana Ave
Joseph, Rahma	Jan. 7/07	Private
Kahania, Daniella	Jan. 6/07	
Lister, Marvin	Jan. 7/07	2 Neptune Dr
Pecker, Raymond	Jan. 8/07	65 Skymark Dr
Kitaychik, Mordukh	Jan. 9/07	Private
Zalan, Suzanne Rose	Jan. 8/07	Private
Rotman, Wolf	Jan. 9/07	175 Hilda Ave
Emanuel (Azizov), Ilya	Jan. 9/07	10 Fraserwood Ave
Katz, Joanne	Jan. 9/07	1 Kingsboro Rd
Placey, Bella	Jan. 11/07	Private
Gottesman, Isaac	Jan. 11/07	866 Sheppard Ave W
Bieda, Henrich	Jan. 11/07	Private

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TRADITIONAL JEWISH SERVICE

David Kraus	Dec 29/06	4979 Bathurst Street
Franklin Kirk	Dec 30/06	11 Beck Avenue
Israel Kravitch	Jan 1/07	2075 Bayview Avenue

BENJAMIN'S PARK MEMORIAL CHAPEL

Lily Miller	Dec 24/06	25 Coulson Ave
Solly Switzman	Dec 24/06	5935 Bathurst St
Herb Handler	Dec 24/06	2075 Bayview Ave
Erwin Weksberg	Dec 24/06	4125 Jean Brillant Ave
Abbo Kent	Dec 25/06	2100 Bloor St W
Sidney Plant	Dec 26/06	80 Elgin Mills Rd E
Ruth Joseph	Dec 26/06	535 Sheppard Av W
Sylvia Kleiman	Dec 26/06	54 Foxbar Rd
Stanley Fruchtman	Dec 28/06	4383 Bathurst St
Diana Fogel	Dec 29/06	62 Truman Road
Alfred Brant	Dec 30/06	1131 Steeles Ave W
Mark Woszczyna	Dec 30/06	61 Glenmanor Way
Kenneth Emsig	Dec 31/06	305 West 45th Street
Yona Israeli	Dec 31/06	31 Henry Welsh Dr
Liea Gaisiner	Dec 31/06	541 Finch Avenue, West
Freda Freedman	Jan 1/07	3560 Bathurst Street
Dorothy Mann	Jan 1/07	205 Cummer Avenue
Fanya Isakov	Jan 2/07	5935 Bathurst Street
Israel Sheinman	Jan 2/07	400 Walmer Rd.
Irving Kotler	Jan 4/07	15 Barberry Place
Jack Bedder	Jan 4/07	33 Empress Ave.
Anne Drukarsh	Jan 1/07	4979 Bathurst Street
Lee Okovita	Jan 4/07	56 Dunsmoor Rd.
Hyman Gorelick	Jan 4/07	333 Clark Ave. West
Dr. David Green	Jan 4/07	784 Centre St.
Michael Goldstein	Jan 6/07	35 Canyon Avenue
Minnie Isenberg	Jan 6/07	65 Skymark Drive

Camp Solelim, committee, staff and campers,

mourns the loss of,

Mark Woszczyna ז"ל

and extend heartfelt sympathies to his parents, Jennifer and Paul.

Canadian Young Judaea

and the Board of Directors, extend their heartfelt sympathy to Jennifer and Paul Woszczyna on the great loss of their son,

Mark ז"ל

A good name endures forever

In dear memory of our son & brother

Niv Erez z'l

Monday January 29, 2007 8:30am

Memorial at Pardes Shalom Cemetery

Community Section

The family of the late

FRANK LEAN ז"ל

wish to express our sincere appreciation to family & friends for their love & support, following the recent passing of our beloved husband, father, grandfather & great-grandfather.

Yetta Lean, Barbara & Mel Rosenberg
David, Jennifer & Rachel Rosenberg
Ellen & David Boldovitch

Bogomolny, Naomi – 1905-2007. Passed away peacefully in her 102nd year, at Baycrest Center. Naomi was predeceased by her loving husband Aaron in 1977. She is survived and missed by her devoted children, Nancy Levine (Syd), Edith Monson (Daniel), and Hersh Bromley (Judy); and precious grandchildren, Ricky and Howard Levine, Marc, Michael and Joel Monson, Deborah Vale, and Rebecca Simpson; and 20 great-grandchildren. Born in Russia, Naomi came to Canada as a young woman to marry Aaron Bogomolny. She lived in Kapuskasing from 1929-1941 where their three children were born. In 1941, Naomi moved to St. Catharines and lived there for 44 years. At the age of 80, after Aaron had passed away, Naomi moved to Toronto to be near her family. She led a very active life for all but the last few years of her life. Naomi will be remembered for her devotion to her family, her love of wisdom, her positive attitude towards life and her charitable and kind ways. Donations can be made to: Congregation B'nai Israel, 190 Church Street, St. Catharines, Ontario, L2R 4C4, Phone:1-905-685-6767

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YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

פֿון סאַסנאָווצער געטאָ ביז דעם טויטן־מאַרש פֿון בוכענוואַלד

פֿון שמחה סימכאָוויטש (מאָראָנסאָ)

העגרי (הערשל) נויגעבאָויער איז איינער פֿון די עט־ליכע צענדליק טויזנט פֿון דער שארית־הפליטה, וואָס האָבן נאָך דער צווייטער וועלט־מלחמה געפֿונען אַ מקום־מיקלט אין קאַנאַדע. איצט, אין עלטער פֿון 80 יאָר האָט ער באַשלאָסן צו פֿאַראייביקן זיינע איבער־לעבונגען בעת דער היטלעריסטישער אָקופּאַציע פֿון פֿוילן אין סאָסנאָוויצער געטאָ ביז דעם טויטן־מאַרש פֿון בוכענוואַלד, האַרט פֿאַר דער באַפֿרייונג. אָט די מגילה פֿון אומקום און פֿיין האָט ער פֿאַרשריבן, מיט דער מיטהילף פֿון אַ פֿוילישער זשורנאַליסטין, אין אַ בוך אין פֿויליש מיטן נאָמען „נעגנדזענער פֿויגל", דערשינען אין 2006 אין טאָראָנטאָ.

נויגעבאָויער דערציילט בפֿרטימדיק וועגן די פֿיין און ליידן, וואָס די סאָסנאָוויצער יידן האָבן געהאַט אויפֿצושטיין תּיכף נאָך דעם אָנקום פֿון דער דייטשי־שער אַרמיי. דער 13־יעריקער הערשל, ווי פֿיל אַנדערע יידישע קינדער, מוז ווערן דער פֿאַרזאָרגער פֿון דער משפּחה. ער האָנדלט מיט וואָס עס לאָזט זיך און אַרבעט אויף פֿאַרשיידענע ערטער, כדי אַהיים צו ברענגען אַ ביסל שפּייז.

דעם ערשטן אויגוסט, 1943, קומט פֿאָר די ענט־גילטיקע ליקווידאַציע פֿון די געטאָס אין סאָסנאָוויצע און אומגעגנט. יעדן טאָג ווערן טראַנספֿאַרטירט טויזנטער יידן און די מערסטע פֿון זיי ווערן גלייך דערשטיקט אין די גאַז־קאַמערן פֿון אוישוויץ. הערשל מיט נאָך עטלע־כע יידן באַהאַלטן זיך אין אַ קעלער הינטער אַ פֿאָר־מאַסקירטער שאָפע, וווּ זיי ליגן אָפֿ אין פּינצטערניש און טויטלעקייט גאַנצע זעקס וואָכן. צום סוף ווערט ער צו־זאַמען מיט די לעצטע פֿאַרבליבענע אָפּגעשיקט אין לאָגער בירקענאַו. נויגעבאָויער לעבט אויף אין זיין בוך דאָס שוידערלעכע בילד פֿון אוישוויץ־בירקענאַו.

נויגעבאָויער ווערט איבערגעשיקט קיין מאָנאָוויץ, אַ צוגאַב־לאָגער פֿון אוישוויץ, וווּ טויזנטער יידישע און אַנדערע אסירים אַרבעטן אויס אַמוניציע פֿאַר דער דייטשישער אַרמיי. דעם 17טן יאַנואַר 1945 ווערן 67 טויזנט אסירים אַרויסגעפּירט פֿון אוישוויץ־בירקע־נאַר־בונא לאָגער. זיי מאַרשירן צו פֿוס ביז גליוויץ און ווערן דאָרטן געלאָדן אין פֿיך־וואָגאָנען, וואָס ברענגען זיי קיין בוכענוואַלד.

וועגן נויגעבאָויער, צוזאַמען מיט 1600 אסירים, ווערן געטריבן צו פֿוס אויף אַ טויטן־מאַרש טיפֿער אין דייטשלאַנד, זעט ער אײַן, אַז ער וועט מער נישט קאָנען דאָס מיטמאַכן און ער באַשליסט צו אַנטלויפֿן. די אַמע־ריקאַנער טאַנקן זיינען שוין אויפֿן שאָסיי נעבן דאָרף און ער ווערט דורך זיי באַפֿרייט.

די יאָרן פֿון שרעק און פֿיין פֿאָר הענרי נויגעבאָויער און די אַנדערע על־פּי־נס נעראָטעוועטע פֿון נאָכיש גיהנום זיינען פֿאַרענדיקט. ער איז 19 יאָר אַלט און ער האָט, אַ דאַנק זיין ווילנסקראָפט און מזלדיקייט, באַווײַן אַרויסצוקומען פֿיזיש אומבאַשעדיקט אָבער פֿול מיט עמאָציאָנעלע זכרונות פֿון דעם חורבן, וואָס האָט אומגעבראָנגט אַ דריטל פֿון יידישן פֿאָלק און מיליאָנען פֿון אַנדערע פֿעלקער.

נאָכן אַרויסגעבן דאָס בוך איז הענרי נויגעבאָויער געפֿאָרן קיין פֿוילן. אין סאָסנאָוויץ, זיין היימשטאָט, איז פֿאַרגעקומען אַן אויפֿנאַמע לכבוד אים און זיין בוך, מיטן אַנטייל פֿון פֿאַרשטייער פֿון דער דאָרטיקער מאַכט. ער באַמיט זיך, אַז זיין בוך זאָל אינערגעזעצט ווערן אין ענגליש און אין דייטש, כדי זיינע איבערלעבונגען זאָלן באַקאַנט ווערן אין דער בריישער עפֿנטלעכקייט אין די לענדער.

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is an advertising feature of *The Canadian Jewish News*

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Mama's cooking has changed over the years

By BARBARA SILVERSTEIN
Special to The CJN

Susan Mendelson always has lots of food at her book launches.

The Vancouver-based author and caterer who spent her formative years in Toronto usually prepares a huge spread from the recipes in the book she's launching. There's rarely a shortage of people or food, she says.

Such was the case at the recent Toronto launch of Mendelson's latest book *Mama Now Cooks like This* (Whitecap, 2006).

She laughs, as she zip-locks the last remnants of a finger-food feast from the launch. "I invited 40 people and they ate for 150 people."

Who could blame them? Mendelson's delectable offerings included caviar pie, risotto balls, mushroom nut paté paired with savoury shortbread and figs, brie en croute served with maple syrup and cocktail knishes and latkes.

But the pièce de résistance that evening was the sweet table laden with chocolate truffle cookies, brownies, macaroons, and her trademark dessert – Nanaimo bars.

Indeed, Mendelson is credited with putting the Nanaimo bar on the culinary food map. She says she didn't invent this three-layer bar cookie – she got the recipe from a schoolmate who came from Nanaimo. But she was the first person to sell the famed treat commercially and publish the recipe.

It's been some 30 years since Mendelson began selling the Nanaimo bar. At the time, she was managing the Vancouver East Cultural Centre and selling the bars along with carrot cake and cheesecake at intermission. They were so popular that people would call up to buy tickets to events and try to reserve a piece of cheesecake as well, Mendelson recalls. "Of course we couldn't do that. At intermission there would be a stampede to the snack bar."

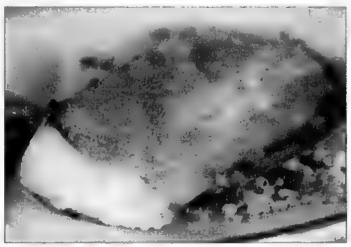
Word of Mendelson's baking prowess spread, and she was soon invited to share her recipes on CBC's afternoon radio show. After a few guest appearances, she was given a regular spot, called *ACE in the Kitchen*, a gig that continued until 1983.

Her first book, *Mama Never Cooked Like This*, published in 1980, was a compilation of the CBC recipes, Mendelson says. It sold more than 100,000 copies.

And yes, she says, she made money – enough to purchase her first house.

catapulted her to nationwide cookbook author stardom. She's published a total of 10 books over the last 26 years.

Despite a busy business schedule, Mendelson still manages to squeeze in time to write cookbooks. Last year, she and her sister, Rena Mendelson, a professor of nutrition at Ryerson University, updated and re-released their children's nutrition book, *Food to Grow On* (HarperCollins 2005). It was originally published in 1994.



Mama Never Cooked Like This

Mama Now Cooks Like This, Mendelson's 10th cookbook, pays homage to her first book, she says. "When I wrote *Mama Never Cooked Like This*, I was teasing my mother. But now I'm the mother of the house. I have a daughter and a stepson and a daughter-in-law. This is the way I cook."

LAZY GOURMET MOCHA NANAIMO BARS

Layer One
½ cup butter
½ cup sugar
1 egg
1 tsp. vanilla
2 tbsp. cocoa powder
2 cups graham wafer crumbs
1 cup long thread coconut
½ cup chopped walnut or pecans.

Grease an 9-in. square baking pan. Mix together butter, sugar, egg, vanilla and cocoa powder and set over boiling water. Stir until slightly thickened. Add graham wafer crumbs, coconut and nuts. Press mixture in prepared pan, pressing down to spread evenly. Let stand 15 minutes.

Layer Two
¼ cup butter, softened
2 tbsp. milk
2 cups icing sugar
2 tsp. instant coffee dissolved in 2 tbsp. of hot coffee
2 tbsp. custard powder
1 tsp. coffee liqueur (optional)

Mix the butter, milk, icing sugar, coffee, custard powder and liqueur well together and spread over Layer One.

Layer Three
6 oz. semi-sweet chocolate
1 tbsp. butter

Melt chocolate over hot (not boiling) water. Very slowly add the butter. Spread this chocolate layer over Layer Two. Refrigerate and then cut into squares. Makes 20 bars.

SUSAN AND PETER'S HAZELNUT LEMON HALIBUT

1 cup fine dry bread crumbs
½ cup coarsely chopped hazelnuts
salt and pepper to taste
grated rind of lemon
2-3 tbsp. parsley
juice of 1 lemon
2 lbs. halibut fillets
½ cup flour
salt and pepper
1 egg
2 tbsp. half and half cream
4 to 6 tbsp. butter or oil or a combination of both
lemon slices
fresh parsley sprigs

Preheat oven to 350. Mix together bread crumbs, hazelnuts, salt and pepper, lemon rind and parsley and set aside.

Squeeze lemon juice over the halibut. Season flour with salt and pepper and dredge fish in seasoned flour. Beat together egg and cream.

Dip fish in egg mixture and then the hazelnut mixture. Fry halibut in butter or oil 3 to 4 minutes on each side depending on the thickness of the fish. Fish should be light brown and crisp. Transfer fish to baking dish. Bake in preheated oven 8 to 10 minutes. Garnish with lemon slices and parsley sprigs. Serve immediately. Makes 6 servings.

MIRA'S FAVOURITE COLESLAW

This will last several days in the refrigerator.

¼ cup low fat or fat free mayonnaise
¼ cup white vinegar
¼ cup white sugar
2 tsp. salt
¼ tsp. black pepper
1 medium carrot
1 medium green cabbage
½ medium purple cabbage
1 small sweet onion
1 red pepper, seeded
½ cup toasted sunflower seeds

Mix together well the mayonnaise, vinegar, sugar, salt and pepper. Blend well. Finely shred all the vegetables in a food processor or chop finely by hand.

Add the dressing and mix well. Let stand in the refrigerator 2 to 4 hours before serving. Add sunflower seeds for extra crunch. Makes 8 to 10 servings.

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Olmert, Rice agree to hold three-way summit with Abbas

By ALUF BENN and YOAV STERN
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JERUSALEM — Prime Minister Ehud Olmert and U.S. Secretary of State Condoleezza Rice, met for three hours Monday and agreed to hold a three-way summit with Palestinian Authority (PA) President Mahmoud Abbas in the near future, U.S. officials said.

A senior U.S. official in Rice's delegation said the goal of the trilateral meeting will be to have "a conversation about the political horizon leading to the establishment of a Palestinian state."

He spoke on condition of anonymity because he was not authorized to speak to reporters on the record.

Olmert's spokesperson, Miri Eisin, confirmed that Olmert had agreed "in principle" to attend the summit. But she said no date or place had been set.

The U.S. official said the meeting would likely take place in the next three or four weeks somewhere in the Middle East.

Palestinian officials were not immediately available for comment.

Speaking to his Kadima party members after meeting with Rice, Olmert said that the internationally brokered "road map" plan continues to be the basis for the peace process, and that there is "no substitute for bilateral negotiations" with the Palestinians.

He said that if a Palestinian unity government made up of Hamas and Fatah agreed to accept the three key international demands for recognition of Israel, the renunciation of violence and acceptance of previous accords, then negotiations could be possible.

No details of the talks between Olmert and Rice were formally released, but the prime minister had been expected to tell the secretary of state that Israel would take "unprecedented steps" vis-a-vis the Palestinians, if the Hamas-led PA government met the criteria spelled out in the road map by the Quartet – the United States, the European Union, Russia and the United Nations.

The meeting between Olmert and Rice was also called to discuss ways to boost Abbas' standing, in order to further the diplomatic process between Israel and the Palestinians.

The prime minister was to stress that his is a "peace government," but if the Palestinians do not meet the international preconditions, it is impossible to proceed. Olmert was also expected to warn that the establishment of a Palestinian government of national unity that does not adopt the preconditions set by the Quartet will bring an end to Israel's efforts to support Abbas.

On Sunday, Shin Bet security service chief Yuval Diskin told the cabinet that the violence between the Palestinian Fatah and Hamas factions, which led to the death of 20 people last week, was considered by the Palestinians as crossing a "red line." He added that this could result in greater flexibility on the part of the Palestinian leaders in agreeing on a government of national unity.

Secretary Rice met with Minister of Defense Amir Peretz at the beginning of her visit to Israel last week. [Photo by Matty Stern/U.S. Embassy, Israel]

Political sources in Jerusalem said on Sunday that "the Palestinians are now talking about the division of ministerial portfolios in the new government, without committing themselves to accept the Quartet preconditions."

Meanwhile, in an interview on Channel 10 on Sunday, Rice said the road map must be implemented and there is no reason to skip over any of its stages. Her comment was in part referring to an earlier rejection by Abbas of the idea that the second stage of the road map – calling for a Palestinian state based on temporary borders – was a realistic possibility at this stage.

She also said that in her talks with Abbas on Sunday, he had reiterated his wish and willingness to carry out Palestinian obligations laid out in the road map.

Following their meeting in Ramallah on Sunday, Abbas announced that he would not agree to a Palestinian state within temporary borders, as is proposed in the second stage of the road map. "We do not consider this possibility a realistic one that we can build on," he said.

Other Palestinian officials also voiced their opposition to such an arrangement, saying that it would prevent progress toward a final settlement.

Rice said the United States intends to deepen its involvement in the peace process, aiming to restart it on the basis of the road map.

There have been reports in recent days that a summit of Fatah and Hamas leaders is being organized in Damascus, with the specific aim of finalizing an agreement for a national unity government. Abbas denied that such a meeting is scheduled to take place.

According to the reports, the leader of the Muslim Brotherhood in Egypt, Sheikh Mohammed Akef, was instrumental in convincing Khaled Meshal, the head of the Hamas political bureau, and Abbas to meet in order to iron out their differences.

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Downtown Jerusalem getting a $100-million facelift

By GAIL LICHTMAN
(IPS)

JERUSALEM — Throughout history, no other city has been as beloved and fought over as Jerusalem, having been besieged dozens of times and destroyed, at least partially, on 32 different occasions.

The countless terror attacks of the past two decades have also left their mark on the city, with a siphoning off of shopping and entertainment to suburban malls and a switch from residential to business use. Compounding the problem has been Jerusalem's high poverty rate – 33 per cent as compared to 19.5 per cent nationwide – and the urban flight of some 150,000 residents, mostly young families and singles.

It is hoped, however, that all that is about to change as downtown Jerusalem, from Jaffa Gate to the Machane Yehuda market, looks forward to getting a $100- million facelift.

Zion Square, the epicentre of downtown Jerusalem and a hangout for disenfranchised youth, will receive a major facelift and include installation of contemporary artwork by Ron Arad.

The revitalization is being spearheaded by the Eden Company – a subsidiary of the municipally owned Jerusalem Development Authority set up specifically to rehabilitate the downtown area – in partnership with the Jerusalem Foundation.

This facelift is in addition to $450 million being invested by the Jerusalem municipality in a new light rail system that will ease access to the city centre and turn Jaffa Road into a pedestrian mall.

"Jerusalem is aiming for a total revitalization of the city centre – to make it more accessible transportation-wise, to renovate and upgrade infrastructure and to bring residents, culture, employment and business back into the area," says Asaf Vitman, CEO of the Eden Company. "Already more than one million square metres of new building have been approved for the area."

Working in tandem with Eden, the Jerusalem Foundation, now celebrating its 40th year, has committed itself to financing much of the project. "Since 1967, the Jerusalem Foundation has taken an active role in the development of all areas of Jerusalem, particularly the city centre," notes foundation president Ruth Cheshin. "So it was natural that we would be involved in the city centre rejuvenation, too."

To bring residents, and especially young people, back to downtown Jerusalem, two new initiatives are in the pipeline – the relocation of the Bezalel Art Academy to the Russian Compound and the building of subsidized student housing in the Hillel Street area.

The Bezalel Art Academy, Israel's foremost academy of fine arts, design and architecture, was founded in 1903. For years, the academy functioned out of its original historic building in the heart of downtown. In the early 1990s, Bezalel relocated to modern, more spacious premises on Mount Scopus, next to the Hebrew University. Its departure, however, created a cultural hole in the city's urban fabric. The return of Bezalel to the city, to a new campus in the Russian Compound, the centre of Jerusalem's nightlife, aims to repair this hole.

The new campus will house classrooms, workshops, studios, a library, television and recording studios and a multi-purpose auditorium, as well as host public exhibits. The $12-million project will also include a commercial area.

A six-storey, 120-unit student dormitory, to be built on Ben Sira Street, just off Hillel Street, will provide subsidized housing and serve as a centre for youth programming. Construction is set to begin in 2007.

In the meantime, the Eden Company is offering grants of $100 a month to encourage students to rent apartments in the centre. In 2004, only 150 students were living downtown. With the initiation of the grants in 2005, that number jumped to 600 and in 2006 to 1,000. "This is one of the biggest revolutions in the city centre in recent years," says Vitman.

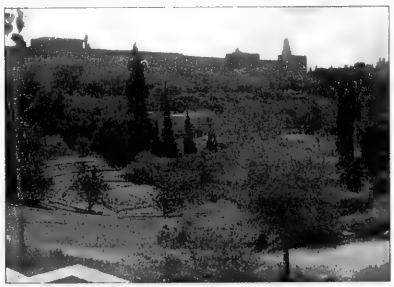
As an additional boost to culture in the city centre, a new museum of contemporary art is being developed, also to be located in the Russian Compound.

In addition, the three main squares along Jaffa Road – Zahal, Zion and the Davidka – will also undergo major renovations and redesign. "We chose to adopt the redevelopment of the city's central squares as our major contribution to downtown revitalization," says Cheshin. "Each of these squares has its own unique character, which we feel is important to develop."

Zahal Square, located at the junction where city hall meets the Old City walls, is being redesigned by world-renowned architect Moshe Safdie. The Jerusalem Foundation of Canada, whose president, David J. Azrieli, is himself a noted Jerusalem architect, has committed itself to raising $2 million for the project, which will include green passages, stone-paved walkways and an amphitheatre. In addition, the Canadians will be donating $200,000 toward social services for youth at risk. The redesign is expected to be completed sometime between October 2007 and February 2008.

Zion Square, where Ben Yehuda Street and Jaffa Road meet, was once "the" meeting place for Jerusalemites, but is now more commonly known as a hangout for disenfranchised youth. Israeli-born architect-sculptor Ron Arad, a professor at London's Royal College of Art, has developed a plan to return the square to its former glory, which centres around one of his contemporary sculptures. Combining playful forms and advanced technologies, Arad wants to send a message through his art to the youth who gather in the square, to challenge them to explore new horizons, as he does in his work.

Davidka Square commemorates the homemade mortar weapon that saved Jerusalem during the War of Independence. The new design of the square, by award-winning Mexican architect Ricardo Legorreta, will combine stone columns and water elements to create a pleasant oasis in the centre of the city. The mixture of red stone, blue water and green trees will create a feeling of space, air and colour. To help maintain the square, a special endowment fund is being created.



The Mamilla Valley will form a green space connecting the Old City with a new tree-lined promenade and an amphitheatre garden, incorporating water elements plus sound and light components.
[IPS photos courtesy of the Jerusalem Foundation]

Over the years, with the decline of the downtown area, many upscale businesses left for the suburban malls. The revitalization of the centre, plus the long-awaited opening of the Mamilla Mall across from the Jaffa Gate (now set for April 2007), have upped the attractiveness of this area for retail businesses. Vitman says that a number of well-known companies are now looking to open stores in downtown Jerusalem.

The Jerusalem Foundation is also undertaking another project – development of the Mamilla Valley, between King David Street and the Jaffa Gate. The foundation's Jan Mitchell Gardens will be incorporated into the Mamilla project design, and will form a green space connecting the Old City with a new tree-lined promenade. An amphitheatre garden, incorporating water elements plus sound and light components, will provide a new meeting place facing the ancient walls. The garden will serve as a natural connection to the artists' workshops, a once-popular tourist attraction now also undergoing renewal.

When all the work is completed, Jerusalem will have a more vibrant, pulsating downtown area that will truly reflect the city's status as Israel's capital and the eternal capital of the Jewish people.

Authors & Poets

The CJN is pleased to announce its

Annual Passover Literary Supplement

We invite our readers to submit unpublished, original works of fiction or poetry that explore Jewish themes. Stories should not exceed 2,000 words.

We must receive your submissions no later than Friday, March 2. E-mail submissions are preferred, but works can also be sent by mail or brought to our office. E-mail: **info@cjnews.com.** Mail: 1500 Don Mills Rd., Suite 205, Toronto, Ont., M3B 3K4. Submissions will *not* be returned. Only writers whose work is chosen for publication will be contacted.

CJN Purim Art Contest

It's time again for our annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN*'s 2007 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However, they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, Toronto, Ont., M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, Feb. 16, 2007. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of colour, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 23, 2007.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 1, 2007. Have fun and good luck.

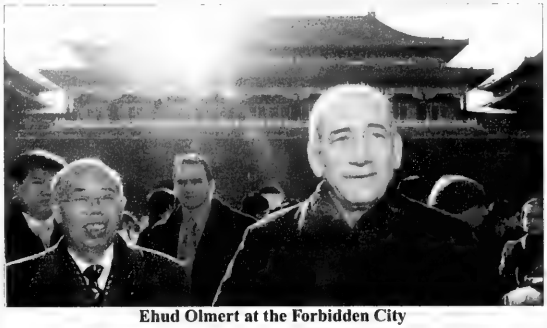
Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

'We maintain a profound love for the Chinese people'

Continued from page 1

Senior officials present at the meetings said the Chinese position is that Tehran should not be allowed to develop military nuclear capabilities. Olmert was told by his Chinese hosts that the permanent member of the UN Security Council would do everything possible to find a solution conforming to the spirit of Resolution 1737, which was passed last month and demands that Iran cease working to enrich uranium.

Olmert told Hu that Israel prefers a diplomatic solution and hopes Iran will be blocked via diplomatic pressure. He also commended China for its Security Council vote on Resolution 1737, which imposed "soft" sanctions on Iran for violating an international call to cease uranium enrichment.



Ehud Olmert at the Forbidden City
[Israel Sun photos by Avi Ohayon / GPO]

For his part, Hu also condemned Iranian President Mahmoud Ahmadinejad's denial of the Holocaust, and recalled the 1930s and 1940s, when China and the Jews both opposed Germany and Japan.

Like Russia, China has been a bit of a wild card at the UN Security Council, which has been debating sanctions designed to curb Iran's atomic ambitions.

The council unanimously passed a resolution last month limiting Iran's trade in sensitive nuclear materials that could be used for bomb-making, but China appears more willing than western powers to believe Tehran's claims that its plans are peaceful, and it's always ready to return to negotiations with the Islamic republic.

Israel sees Iran as an existential threat, given the country's presumed drive for nuclear weapons and its repeated calls for Israel's destruction.

Wen also raised the topic of Israeli-Palestinian peace prospects, advising mutual restraint.

"History and reality show that violence cannot solve the Middle East problem, but rather they only increase hatred and alienation," Wen said, according to Chinese media.

The Chinese leader offered to facilitate talks between the two sides.

Since they first hosted Jewish traders in the ninth century, the Chinese have displayed an intense interest, bordering on philo-Semitism, in a people they consider their "western counterparts" in terms of enterprise and cultural depth.

The Israeli prime minister knows this first hand: his parents, Mordechai and Bella, were among thousands of Jews who fled persecution in Russia in the early 20th century, settling in the northern Chinese city of Harbin before moving on to the nascent Zionist state.

The Harbin Jews, as well as Jews who fled Nazi Europe and settled in other Chinese areas such as Shanghai and Kaifeng, experienced almost unprecedented levels of prosperity and security. Olmert's parents received professional training in China, even speaking some Mandarin at home.

"Chinese culture became a part of our family's tradition. It is my first memory from my childhood in Israel," Olmert told China's Xinhua news agency.

"We maintain a profound love for the Chinese people and are grateful for the warmth and friendship offered to the Jewish people in the early years of the 20th century and World War II from the people of Shanghai and Harbin."

Despite its ties to the Jewish Diaspora, China was late in recognizing the State of Israel. It normalized relations only in 1992, after interim peace talks were well under way between Israel and the Palestine Liberation Organization, which Beijing long had courted.

While it has consistently argued for peaceful conflict resolution in the Middle East, China has been out of step with the United States and European Union.

"Chinese people believe that peace, development and co-operation is the irreversible trend of our times," Chen Yonglong, China's ambassador to Israel, said last year, seemingly ignoring some of the more radical strains of Islamism.

One major blunder by Beijing, as far as Israel and other western powers are concerned, was to host Palestinian Authority Foreign Minister Mahmoud Zahar after his radical Hamas faction took power last March.

Critics say invitations to Hamas such as the one from China give the terrorist group much-needed legitimacy.

China used the visit to urge Hamas to soften its stand against the Jewish state but, as expected, it was rebuffed.

Israel and China enjoy robust co-operation in commerce and scientific areas such as agriculture and high-tech.

Their relationship also had a major defence component until the United States stepped in, fearing for the safety of its ally, Taiwan, and for the survival of its arms firms in the face of stiff Israeli competition.

Under U.S. pressure, Israel in 2000 cancelled a $1-billion sale of advanced radar systems to China. It has since faced further Pentagon ire after providing maintenance service for a fleet of Israeli-made drones that it sold to China in the 1990s.

According to Israeli defence sources, the scale of military-related trade with China since 2000 has been minimal – $16 million in all.

Yet other trade is flourishing, and high-level Chinese delegations have visited Israel in the past 18 months, driven largely by interest in civilian technologies, *Ha'aretz* reported. Chinese officials say they want to double the quantity in coming years.

At last week's meeting, Wen and Olmert signed several documents for co-operation, including a cultural agreement, an export agreement allowing Israel to export citrus to China and a memorandum of understanding on water power between the city of Beijing and Israel's industry, trade and labour ministry.

Olmert paid a visit to a model farm set up by Israelis near Beijing, and he visited the Great Wall and the Forbidden City in Beijing. He was expected to announce that Israel will open a consulate in the province of Guangzhou, which is home to high-tech parks, *Ha'aretz* reported.

With files from Ha'aretz

The Jerusalem Foundation of Canada
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Jews resign over Carter book

By BEN HARRIS
JTA

NEW YORK — Fourteen Jewish members of the board of councillors at the Carter Center in Atlanta resigned last week to protest former U.S. president Jimmy Carter's new book blaming Israel for the failure of Mideast peace efforts.

In a letter to Carter, the group said he has abandoned his role as a peace broker in favour of malicious partisan advocacy, portraying the complex Israeli-Palestinian conflict as a "purely one-sided affair" that Israel bears full responsibility for resolving.

They also cite a "disturbing" passage from Carter's book, *Palestine: Peace Not Apartheid*, that appears to call on Palestinians to end terrorism only if Israel abides by international law and the "road map," a peace plan guided by the United States, European Union, United Nations and Russia. The passage appears to condone violence against Israelis, the signatories said.

"We can no longer support your strident and uncompromising position," the letter said. "This is not the Carter Center or the Jimmy Carter we came to respect and support."

Among those resigning were prominent members of Atlanta's Jewish community.

Founded in 1982 by Carter and his wife, Rosalynn, the Carter Center promotes conflict resolution, freedom, democracy and global health. Its $36-million (US) operating budget comes from corporate and private philanthropic sources, and prominent Arab donors – including Saudi Prince Alwaleed Bin Talal Abdulaziz and the governments of Oman, Saudi Arabia and the United Arab Emirates – have also contributed more than $1 million.

The resignations add to the criticism that has engulfed the centre since the publication of Carter's book, which critics say is biased, inaccurate, misleading and missing key historical facts.

The board members followed the lead of Ken Stein, a professor who resigned as a Carter Center fellow last month. Stein, a former executive director of the centre who had been associated with Carter for 23 years, wrote in his resignation letter that Carter's book is "replete with factual errors, copied materials not cited, superficialities, glaring omissions, and simply invented segments."

Israel Briefs

First Arab minister

Israel's first Arab minister was appointed. Labor Party leader Amir Peretz named Ghaleb Majadle to replace Science, Culture and Sport Minister Ophir Pines-Paz, who resigned two months ago to protest Yisrael Beiteinu's entry into Prime Minister Ehud Olmert's coalition. Majadle, 53, who hailed the news as a step toward equality for Israeli Arabs, was elected to the Knesset in 2004 and has led its environment committee.

Regional conflicts predicted

This year will produce strategic regional threats, the Israeli army said in an annual assessment released last week. The army predicted overall regional stability will deteriorate in 2007, Iran will achieve nuclear capability and Israel could enter a conflict with Syria and Hezbollah. The Israel Defence Forces also identified elements of global jihad in the region, with up to 100 Al Qaeda operatives in Lebanon.

Qassams get longer reach?

Palestinian terrorists in Gaza may soon be able to launch rockets farther north into Israel, the Israeli army warned. The rockets could soon reach even beyond the port city of Ashkelon about 10 miles north of Gaza, new army estimates say. Most now fall around the town of Sderot, about two miles beyond the border with Gaza. Israeli security branches say Islamic Jihad, which has had the most success in developing long-range rockets, may be planning to stockpile them in the event of future escalation of fighting with Israel.

Identifying suicide bombers

Thirty-eight out of 272 suicide bombings in Israel were carried out by Palestinians who had obtained Israeli citizenship through family unification, the Shin Bet security service said. An intelligence official reported the numbers to the Knesset internal affairs and environment committee, which was discussing whether to extend a temporary law banning automatic family reunification when Palestinians marry Israelis.

Olmert to be investigated?

Ehud Olmert reportedly will be probed for alleged improprieties during the government sale of a controlling interest in Bank Leumi. The *Jerusalem Post* reported that Attorney General Menachem Mazuz has recused himself from the criminal investigation, as his sister may also be suspected of impropriety. State Attorney Eran Shendar was to announce the investigation when Olmert returned from China.

Wolf Prizes announced

Israeli Education Minister and Wolf Foundation Council chairwoman Yuli Tamir announced that the 2007 chemistry prize would go to Ada Yonath of the Weizmann Institute of Science and George Feher of the University of California at San Diego for structural discoveries of the "ribosomal machinery of peptide-bond formation and the light-driven primary processes in photosynthesis." The art prize will be given to Italian artist Michelangelo Pistoletto "for his ever-inventive career as an artist, educator and activist, whose restless intelligence has created prescient forms of art that contribute to fresh understanding of the world." The $100,000 prizes will be presented at a Knesset ceremony May 13.

Barak declares candidacy

Ehud Barak last week announced his candidacy to lead Israel's Labor Party. The former prime minister left politics after losing the premiership to Ariel Sharon in 2000. Several high-ranking Labor officials have supported Barak's candidacy. He plans to present himself as the best candidate for defence minister, feeding off nationwide discontent with Amir Peretz, who currently has the post as head of the party.

Antibiotic breakthrough?

Scientists at the Weizmann Institute of Science have developed antibiotics they say may prove more effective than current drugs. They say they have created a substance that quickly melts a germ's surface and in turn, prevents it from producing the next generation of bugs that might adapt to the drug. The discovery could prove to be a breakthrough, as scientists have warned of bacteria's increasing resistance to most antibiotics.

— with files from JTA

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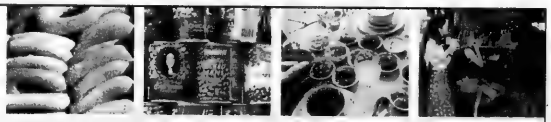

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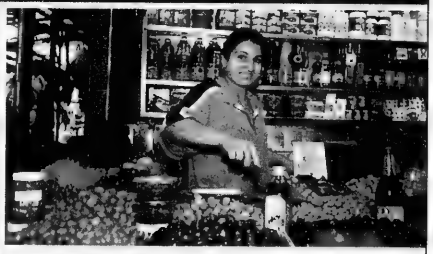

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Israeli firm touts Dead Sea rescue plan

By SHELDON KIRSHNER
Staff Reporter

The Dead Sea, the biblical site of Sodom and Gomorrah, is dying, evaporating at the rate of one billion cubic metres of water a year.

If current trends continue apace, the forecast is grim: the Dead Sea region, shared by Israel and Jordan, may wither into a dusty wasteland.

Plans to save the Dead Sea – the saltiest, lowest-lying body of water on the planet – have been discussed for decades, but have been stymied by a dearth of funds and political disputes.

If Shmuel Neumann, a Jerusalem businessman, has his way, the Dead Sea, known in Hebrew as *Yam Hamelach*, or the Salt Sea, will be revived, with all the attendant economic ramifications for tourism and agriculture.

Neumann is director of Global Village, an Israeli-U.S. company that hopes to reinvigorate it with the construction of a maze of tunnels from the Mediterranean Sea to the Dead Sea, starting in Ashkelon.

The project, which would cost anywhere from $5 billion to $20 billion (US), would use new tunnelling technology developed in Norway.

Until now, plans for restoring the Dead Sea, which is about 398 metres below sea level, turned on building a canal or series of canals from the Red Sea to the Dead Sea.

Desalination plants would purify the waters of the briny Red Sea before they flowed into the Dead Sea, while hydro-electric generators along the route would provide cheaper electricity, an idea envisaged by the founder of modern Zionism, Theodor Herzl, and elaborated on more lately by Shimon Peres, Israel's deputy prime minister.

The desalinated water would sustain new farming communities and tourist resorts, as well as replenish the Dead Sea, whose main tributary, the Jordan River, has been largely diverted to supply drinking water and feed the needs of agriculture and industry.

Global Village is proposing that the Red Sea model should be replaced by an alternative, consisting of tunnel waterways from the Mediterranean Sea to the Dead Sea, and its proposal is supported by the World Bank.

"Our system would be more expensive to build," Neumann said in an interview from Jerusalem. "But it would be more economical in the long run."

Neumann submitted his plan to the Israeli government for consideration two years ago and has discussed it with the ministry of infrastructure's chief scientist, but has yet to receive a definitive reply.

He believes his plan is better than the Red Sea model because it would be of greater benefit to Israel.

"The Red Sea-Dead Sea proposal would go through Jordan, and the benefits in terms of desalinated water would primarily benefit Jordan, although Israel and the Palestinian Authority are also supposed to share the water."

Under Global Village's proposal, Israel would receive a larger portion of desalinated water, making agriculture more feasible in the eastern and southern parts of the Negev Desert.

And significantly, the Global Village plan would raise the Dead Sea to its original levels, he said.

At the beginning of the 20th century, the Dead Sea's surface area was 950 square kilometres. By 1997, the surface area had shrunk to 640 square kilometres. In addition, the shoreline of the Dead Sea has receded by more than 30 metres in the past 50 years.

Neumann said that while the region has been extremely abused over the centuries, it can be reclaimed.

During the biblical era, the northern Negev was cultivated with orchards and the area between Arad and Sdeh Boker was famous for its array of wines. But under Ottoman rule, Palestine was environmentally devastated.

With sufficient water, the land can be resurrected, Neumann said. Without canals or tunnels to send fresh water into the region, the Dead Sea will shrivel, and the Negev will be irrigated only by desalinated water pumped from a great distance, he added.

During the 1980s, prior to signing a peace treaty with Jordan in 1994, Israel announced a scheme to rescue the Dead Sea with a plan to build a 200-kilometre-long canal from the Red Sea.

Jordan objected and filed a complaint against Israel at the United Nations. But Israel had also concluded that the project would be too costly.

Jordan no longer objects, but now the question is whether any of the schemes on the table will actually be cost effective and economically beneficial.

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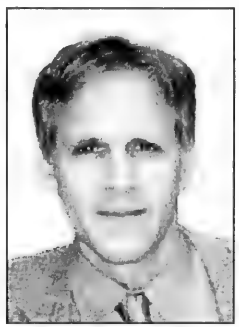

for the launching of his book

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Professor Oren is the Senior Fellow at the Shalem Centre in Jerusalem. He is a former adviser to the Government of Yitzhak Rabin and to the Israel delegation to the United Nations. He lectures at Harvard and Yale Universities in Middle East history and writes for the "New York Times" and "Wall Street Journal."

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בית צדק

Son hopes to revive interest in father's art

By ANDY LEVY-AJZENKOPF
Staff Reporter

Oscar Cahén died just over 50 years ago. Never heard of him? You're not alone. But the Canadian artistic community still reveres him as one of the country's most brilliant abstract painters.

He was admired for his freelance illustrations, which he drew for *Maclean's* magazine, the *Montreal Standard* and the National Film Board, among others.

But his personal paintings are what drew the attention of art lovers everywhere.

Cahén was considered a visionary in abstract art circles, celebrated for his unique use of "far out" colours and forms.

And he was discovered by accident.

Born Feb. 8, 1916, in Copenhagen, Denmark, to a vehemently anti-Nazi activist family, Cahén studied throughout Europe, attending art and design schools in Germany, France, Italy, Sweden and Czechoslovakia, and earning a master's degree in fine arts.

In 1938, he took up a professorship at the Rotter School of Art in Prague, where he taught design, illustration and painting.

Shortly before the outbreak of World War II, his father, Fritz-Max, escaped to America. His mother, Mali, a broadcaster, was invited to England to work and Cahén went with her to avoid reprisals by the Nazis.

But because he held a German passport, the English, fearing he might become an insurgent should the Nazis defeat the allies, imprisoned Cahén as an enemy alien and in 1943 shipped him to a detention camp in Sherbrooke, Que.

While there, Cahén, who continued to draw and paint, was featured in a story by the *Standard* on the displaced persons in the Sherbrooke camp.

Continued on page 39

Oscar Cahén was a visionary. [© The Cahén Archives]

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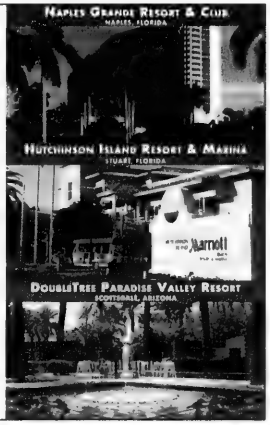

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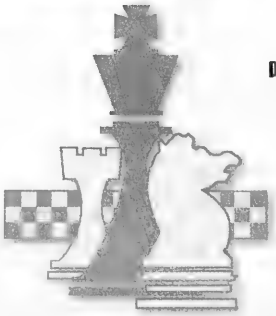

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Eye on Arts

By Bill Gladstone

TEATRON PRESENTS *LAST NIGHT OF BALLYHOO* BY ALFRED UHRY

The Last Night of Ballyhoo, **Alfred Uhry**'s award-winning play, which the Teatron Theatre Company is staging in Toronto, is a comedy that, like most comedies, contains hints of much darker material.

"The play's beauty is that while being a well-written comedy, it looks into some very challenging dilemmas in our lives and in the lives of Jewish people in a general society," said Teatron artistic director **Ari Weisberg**. "So the challenge is to keep the comedy a comedy while being true to the few moments which are a little bit more serious."

Ballyhoo is set in Atlanta in 1939, as the city celebrates the gala opening of the film *Gone with the Wind*. A darkness creeps into the story because of simultaneous events in Europe, where Hitler's Nazi storm troopers have just invaded Poland.

Two things of special note in this production.

First, the cast reunites **Reva Lawry** and **Irving Dobbs**, who play a brother and sister-in-law. They previously played a sister-in-law and brother 25 years ago in the Fairview Players production of *The Prisoner of Second Avenue*.

Second, Teatron has been invited to perform *Ballyhoo* as a fund-raiser for the Kingston Jewish community. It's the first time the seven-year-old Toronto-based company will send a production on the road.

Teatron's seven-person cast performs the play at the Leah Posluns Theatre, Jan. 24 to 28. For tickets, please call 416-781-5527.

* * *

Adlai Waxman in Concert: Singer-songwriter **Adlai Waxman**'s piano-based music resonates with the influence of many genres – pop, jazz, rock, world, folk and roots.

He has been compared to **Randy Newman, Joe Jackson** and **Steely Dan**. At a recent concert, author **Margaret Atwood** asked him to turn up his microphone so she could hear his words.

According to publicist **Brian Epstein**, three of Waxman's songs have reached No. 1 on the CBC New Music Canada website. He performs at the Lula Lounge, 1585 Dundas St. W., on Wednesday, Jan. 17. Doors open 7 p.m., show starts 8:30.

* * *

Two Israeli Films: The Toronto Jewish Film Society opens its new season with two Israeli films – the family comedy *Like a Fish Out of Water* and *A Green Chariot*, a thoughtful and provocative tale about a Russian immigrant who leaves his secular life behind and chooses the Orthodox path in Israel. Miles Nadal JCC, Sunday, Jan. 21, 4 and 7:30 p.m. $15; MNjcc members $12.

* * *

TJFF Chai Tea: The Toronto Jewish Film Festival presents *The First Time I Was Twenty* as the next instalment in its Chai Tea series. The French film (subtitled) focuses on Hannah, a fat teenage girl who is not interested in dating and desperately wants to join a school jazz band that is traditionally all male.

"By remaining true to herself, Hannah finds the courage to score points for girls who do not spend their lives chasing boys, the cultural outsiders and for fat girls everywhere." $15. Sheppard Grande Cinema, Yonge and Sheppard. Sunday, Jan. 28. Chai tea 4 p.m., film screening 5 p.m. 416-324-9121. www.tjff.com

* * *

Arts in Brief

• An Evening of Jewish Music, the second show in Andrew Burashko's **Art of Time** ensemble season, features pianist **Andrew Burashko** and **Marilyn Lerner**, clarinetists **Lori Freedman** and **Martin van de Ven**, violinists **Ben Bowman** and **Erika Raum**, violist **Steven Dann**, cellist **Thomas Wiebe**, trumpeter **David Buchbinder** and singers **Dave Wall** and **Monica Whicher**. $36-$25. Harbourfront Centre Theatre, 231 Queen's Quay W. Jan. 18 and 19. 416-973-4000

• Usually a summer thing, the Toronto City Roots Festival initiates a series of winter musical events with an eclectic lineup of talent. $10; free for City Roots members (membership costs $15). Now Lounge, 189 Church St. Thursday Jan. 18, 8 p.m. www.torontocityroots.com

• **Jordan Klapman** hosts From Tin Pan Alley to Broadway: Great Jewish Composers Make Their Mark, a series of entertaining lectures on great Jewish writers, lyricists and composers of the 20th century. **Irving Berlin** and **Jerome Kern** are featured on Sunday, Jan. 21, 11 a.m. to 12:30 p.m. Miles Nadal JCC, 750 Spadina Ave. $8, includes bagels and coffee. www.mnjcc.org

• Stage Centre Productions presents the play *One Flew Over the Cuckoo's Nest*, adapted by **Dale Wasserman** from the novel by **Ken Kesey**. $25-$15. Fairview Library Theatre, 35 Fairview Mall Dr. Now until Jan. 27. 416-299-5557, www.stagecentre productions.com

•Toronto linguist **David Harduf** has published the 15th volume, representing part of the letter *S*, in his *Transliterated English-Hebrew Dictionary and Biblical Lexicon*. The latest volume of this admirable scholarly work covers all entries between the words "squeak" and "stream." Like the tortoise in the fabled race betwixt tortoise and hare, Harduf continues to make slow but steady progress on the monumental set, which will likely need another five volumes to be completed. 416-663-5467

* * *

At the Galleries

• Hamilton artist **Simon Frank** engages the world of nature as an esthetic frame of reference. His "Sketch for New Forest" is a performance-installation in which he sweeps sawdust, equivalent in volume to an oak tree, into a full-scale bas relief of a felled tree on the gallery floor. Koffler Gallery, Bathurst JCC, 4588 Bathurst St. Until Feb. 25.

In late spring, he plans to return to produce "Imprint," an outdoor work in which the silhouette of a tree becomes recognizable on a grass lawn.

• Israeli artists **Tatiana Sasha Yuditskaya** and **Eugene M. Zhilinsky** explore issues of aliyah through cartoon and sketch in "Carnets de Voyage: Travel Diaries of Jerusalem, Tel Aviv and the Golan Heights." Free. Miles Nadal JCC, Jacobs Lounge. Jan. 15 to Feb. 15. 416-924-6211, ext. 133

• The Toronto Outdoor Art Exhibition, held each summer in Nathan Phillips Square, showcases works by the 42 artists who were its award winners in 2006. First Canadian Place Gallery, 1 First Canadian Place. Jan. 15 to Feb. 23.

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Concert unites classical, jazz and klezmer performers

By BRYAN BORZYKOWSKI
Special to The CJN

For years now, classical music experts have been trying to figure out how to make the genre more appealing to pop-loving twentysomethings. One classical pianist may have found the answer.

"If classical music is presented in a familiar environment, it'll really resonate," says Andrew Burashko, a renowned Toronto-based pianist and founder of the Art of Time Ensemble, a collective whose purpose is to stimulate interest in classical music.

"The whole reason for Art of Time," says Burashko, "is to create a more modern context for classical music and to draw connections to the modern world."

Burashko pulls that off by creating programs that bring together artists from disparate genres who play songs based on a common theme. Art of Time's next show, on Jan. 18 and 19, will unite classical, jazz and klezmer performers in a celebration of Jewish music.

"Jewish music is incredibly infectious," says Burashko, who's Jewish himself. "Music is a huge part of Jewish life and religion. If you look at the classical virtuosi from the first half of the 20th century, all great performers of classical music were Jews from eastern Europe."

The show includes performances by jazz trumpeter David Buchbinder and vocalist and former Bourbon Tabernacle Choir member David Wall, among other Jewish performers. "The program is about putting a bunch of pieces I really love and I think are great into the same program," says Burashko. "The Jewish flavour is so strong and recognizable that no matter what style it's written in, it comes through."

Andrew Burashko

One of the artists performing at the show is pianist Marilyn Lerner. The Toronto-based musician has been playing Jewish-themed music for years, but working with Burashko and the other performers, she says, will be a real treat. "This is a very exciting project for me, working with Jewish music in a modern context," she says on the phone. "There's a wealth of beautiful music out there."

Lerner adds that getting music out to a younger generation is paramount if klezmer or classical is to survive. However, with the record industry losing money these days, getting new music to the masses is proving increasingly difficult. "The music industry in general is in trouble right now," she says. "Record companies are very loath to put music out. I think it's part of a general symptom of the whole culture."

Playing for young crowds at festivals and workshops is encouraging though, she says. "I am seeing young people. Definitely in academic circles there, young people are interested."

Outside of his Art of Time gigs, Burashko has trouble reaching youth, too. "The average age of an audience is probably at least sixty. They're dying and nobody's listening to classical music. And I don't blame them." He says that because performance practices date back at least 100 years, newer crowds can't relate to a classical music show. "The idea of going to a concert where everybody comes on stage wearing tuxedos and they're a mile away from you, there's something very foreign in that context."

With Art of Time, Burashko breaks down these barriers, creating a more intimate show that non-classical fans can enjoy. "Classical music isn't supposed to be more intellectual than other kinds of music," he says. "It's meant to connect with people on a visceral level. Anybody can be inspired by a piece of classical music. It doesn't have to be so foreign and dry."

To prove this further, in March, Burashko teams up with mainstream pop artists Hawksley Workman, Sara Slean, Andy Maize and Martin Tielli to present music related to Franz Schubert. "The backbone is still classical music," he says. "Diversifying like this makes our audience unique. We've got teens and seniors, but the average is people in their late 30s and early 40s."

As much as Burashko hopes to entice new audiences to listen to classical music, there's another reason he created Art of Time. "I would be lying if I said this was all for some kind of idealistic purpose. It's also about taking pleasure in artists whom I love, who I enjoy as a fan."

Catch An Evening of Jewish Music: A Lid un a Tfile – A Song and a Prayer is at Harbourfront Centre Theatre on Jan. 18 and 19. For tickets ($36, $25 seniors/students), call 416-973-4000.

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Artist left behind a legacy of work

Continued from page 36

The editor took note of Cahén's talent and commissioned his work for the paper. Soon afterward, influential individuals in the publication industry, amazed by his talent and work ethic, convinced the detention camp commander to let Cahén out on the promise he would earn a living and be no threat to the nation.

He married Martha Levins, the daughter of a cantor, in Montreal, and they had one son, Michael.

Cahén soon moved to Toronto, where he received his Canadian citizenship in 1946.

His work was displayed in showings by the Ontario Society of Arts, and he helped found the exhibition group, Painters Eleven, a group of artists who introduced abstract art to the Toronto scene.

Cahén's reputation was growing in leaps and bounds, earning him comparisons with practitioners of the "New York style," which included noted American abstract painter Jackson Pollock, when tragedy struck.

Toys for Adults by Oscar Cahén. [© The Cahén Archives]

On Nov. 26, 1956, Cahén was killed in a car accident while driving in Oakville. He was just 40 years old.

He left behind a legacy of work that should be seen by anyone who loves art.

Though some of Cahén's work is on display at the National Gallery of Canada, the Art Gallery of Ontario and the Vancouver Art Gallery, late last year Michael decided to make part of his private collection available for public viewing.

> ***'The feedback I am getting is that [Cahén's] work is as fresh as if it was done today'***

Those works are now on display in concurrent exhibits: one in Montreal at the Galerie Samuel Lallouz, 1434 Sherbrooke St. W., and the other at Gallery Moos in Toronto, 622 Richmond St. W., until Jan. 27.

Michael, the keeper of his father's work these many years, had thought of re-establishing his father's patrimony for awhile before finally choosing the end of 2006 to begin the process.

"It's the right time," he said. "Great art is perpetually fresh. As a historian, there are periods you want to look back and examine… 25, 50, 100 years… you're far enough away that you can capture a fresh view. And the feedback I am getting is that [Cahén's] work is as fresh as if it was done today."

Michael hopes these limited exhibits will rekindle interest in his father's work and looks forward to hosting a major retrospective of Cahén's works sometime soon.

For more information, visit www.oscarcahen.com.

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June 25	July 6	12*	Family - Bar/Bat Mitzvah
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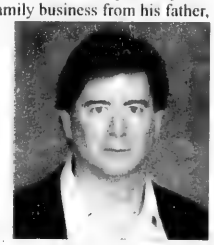
Bashar Assad's biographer partial to Syria

***The New Lion of Damascus* by David W. Lesch, Yale University Press.**

By SHELDON KIRSHNER
Staff Reporter

Bashar Assad, the president of Syria for the past 6½ years, basically inherited the family business from his father, Hafiz, who ruled the country with an iron hand from 1970 onward.



David W. Lesch

Trained as an ophthalmologist, Assad wants to reform Syria's moribund economy and liberalize its repressive political system, but a succession of foreign crises have diverted him from seriously addressing these concerns.

Within months of him succeeding his father, the second Palestinian uprising broke out and then, less than a year later, Assad had to deal with the fallout from the Sept. 11 terrorist attacks in the United States. After the 2003 allied invasion of Iraq, the Bush administration accused his regime of aiding and abetting anti-American insurgents.

When the Lebanese prime minister, Rafiq Hariri, was assassinated in 2005, Syria was forced to pull its troops out of Lebanon. As last summer's Israel/ Hezbollah war raged, Washington claimed that Syria had supplied that Lebanese militia with some of the rockets that rained down on Israeli towns and cities.

Syria, therefore, has been in the news since that day on July 17, 2000 when Assad was sworn in as president.

But what lies behind the blare of the headlines? David W. Lesch, a professor of Middle East history at Trinity University in Texas, examines these issues in *The New Lion of Damascus*, the first biography of Assad in English.

Lesch, a former professional baseball player who was the Los Angeles Dodgers' number 1 draft pick in 1980, spent three weeks in Syria in 2004 gathering material for this book, during which time he interviewed Assad.

He claims that he is not an "apologist" for Syria, and that is mainly true. On the whole, this is an informative book, though Lesch is partial toward Syria. "I would like him [Assad] to succeed," he writes. In another passage, he refers to Israel's "infamous pre-emptive strike" that launched the Six Day War.

Be that as it may, *The New Lion of Damascus* is a well-researched and mostly balanced work that will be of value to students of Syrian affairs.

Lesch describes Assad ("lion" in Arabic) as a principled, unassuming, honest, sincere and polite man who has not displayed the "thuggish behaviour that is so commonplace in the region and was associated with his father." Indeed, he claims that Assad – a member of the Shiite Alawite minority – has always been and continues to be "uncomfortable with his inherited family legacy and his position."

Assad's assertion should be taken with a grain of salt. Lesch acknowledges that he was carefully groomed for leadership after his older, flamboyant brother, Basil, was killed in an automobile accident in 1994.

Bashar Assad

Although he pursued his studies in ophthalmology in Britain after Basil's sudden demise, he was constantly being readied for the presidency. Assad claims that he never expected to be handed that job, but Lesch is skeptical.

Assad, however, hoped to play an important role in Syria once his father was gone. Syria's power brokers catapulted him to the top not only out of loyalty to his late father, but because they would have abhorred a dramatic change in the status quo and wished to preserve Alawite control, not to mention their perks and privileges. Portrayed as a devoted family man who changed diapers as a doting new father, Assad officially took office after the rubber-stamp parliament agreed to his nomination and a Soviet-style nation-wide referendum gave him a 97 per cent approval rating.

Lesch says that Assad's broad aim is to modernize Syria, which is rife with corruption, nepotism and incompetence. And while he swung a big broom shortly after becoming president, forcing the retirement and removal of a number of senior Baath party officials, Assad has limited powers. As Lesch puts it, "He has yet to establish the legitimacy that his father painstakingly built up." Nor does Assad possess his father's political base.

Due, perhaps, to these factors, Assad is wary of bringing democracy to Syria. Early in his reign, he released political prisoners, shook up the state media and tolerated a modicum of dissent. But Assad has made it crystal-clear that Jeffersonian-style democracy has no place in Syria today. "We cannot apply democracy of others unto ourselves," he said in a speech. In the meantime, Syria's human rights record remains abysmal, as Lesch reminds us.

As might be expected, Israel figures quite prominently in *The New Lion of Damascus*. According to Lesch, Assad concurs with his father's position that peace is a Syrian interest. Lesch agrees: "Syria will probably never reach its economic potential until peace with Israel is consummated."

Though Assad wants to return to the negotiating table with Israel without conditions, he insists on the full recovery of the Golan Heights, or an Israeli withdrawal to the June 4, 1967, lines. Lesch says that the Golan is "a personal matter" for Assad, given the fact that his father was defence minister when Syria lost that 1,250-kilometre chunk of land during the Six Day War.

Lesch doubts whether Assad personally ordered the assassination of Hariri. "He probably did not know anything about it," he writes, saying that Syria's multi-layered intelligence agencies are beyond Assad's reach.

In this connection, he believes that Syria will continue to destabilize Lebanon to prove the point that the Lebanese cannot achieve stability without a Syrian military presence.

As for Syria's support of Hezbollah, Hamas and Islamic Jihad, Lesch trots out the old argument that Damascus regards them as legitimate "resistance" organizations and correspondingly views Israeli actions in the West Bank and the Gaza Strip as state terrorism.

Lesch says that Assad has cultivated Syria's relations with Tehran on the grounds that Iran provides Syria with "strategic depth." There is some truth to this. Iran's president, a certified Holocaust denier who consorts with neo-Nazis, recently declared that Iran would come to Syria's aid in the event of an Israeli attack.

Lesch devotes a portion of his book to Syria's tense relationship with the United States. Assad has more than once assured Washington that Syria is not aiding insurgents in Iraq, but the Bush administration doubts his sincerity. Under U.S. pressure, Assad claims to have shut down the offices of Hamas and Islamic Jihad in Damascus, but these groups are still free to operate in Syria.

Lesch says that Assad is frustrated by U.S. hostility to Syria, given Syria's participation in the 1991 Gulf War and its co-operation in fighting Al Qaeda after the events of Sept. 11.

In closing, Lesch observes that Assad will fall short of reforming Syria unless he finally "escapes from the shadow of his father" and gets rid of entrenched elements in the government "who only see their future in the legacy of the past."

It is a fair assessment. It remains to be seen whether Assad has the ability, never mind the will or the means, to cross the Rubicon and make sweeping changes to "a worn-down dictatorship."

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Transsexuals face barriers in the Orthodox world

By MEIRA MAIEROVITZ DRAZIN
JTA

Mordechai, a 31-year-old Orthodox lawyer from Toronto, gave his wife a Jewish divorce this past summer.

Then he began his life as Nicole, a woman.

Nicole isn't the first transgender person to live an Orthodox life, but as far as anyone knows, she is the first Orthodox person to transition publicly and "in place."

Transsexuals may always face obstacles and taboos in mainstream western societies, but Orthodox Jews who make the transition face even greater complications.

"I'm not challenging halachic Judaism and I don't want it to be perceived that way," Nicole said, referring to Jewish law. "It would be easier for me in some ways to reject Judaism and the Orthodox community, but it's what I believe and value, and [transitioning] isn't a rejection of any of those things but an affirmation of them."

"Ninety-nine percent of Orthodox Jews who transition do not stay frum," or religiously observant, said Beth Orens, the pseudonym of one Orthodox transwoman from the Midwest who is the most visible and prolific Internet presence on issues of Judaism and transsexuality. "It takes a certain amount of stubbornness to do so.

"I've corresponded with a couple of yeshiva guys who were thinking about it," she continued. "About two years, ago a guy on the Dina list" – an e-mail list Orens established to create a meeting place for Orthodox transsexuals – "killed himself. He couldn't deal with the repercussions of transitioning."

Orens and Nicole also recently started dinablog.wordpress.com, a Web log for "Orthodox-by-background transpeople and their families."

The Dina list, which includes Jews from the United States, Israel, Canada and the United Kingdom, has fewer than a dozen members. It's difficult to determine what percentage of the population, Jewish or otherwise, transsexuals represent: statistics Canada and the U.S. Census Bureau don't count transsexuals, and many people who make the transition don't want to be counted.

The data most often cited by the American Psychiatric Association, based on a decade-old European study, suggest that roughly one in 30,000 adult males and one in 100,000 adult females seek sex-reassignment surgery.

But most gender advocates say the numbers are much higher, with one study claiming that based on calculations of the surgery performed in the United States, at least one in 2,500 adult males in the United States has become a woman.

Orens, who is 43, was 32 when she transitioned and 33 when she had the surgery.

She was married for eight years before her transition, and her ex-wife has barred Orens from seeing their two children. Though she moved to New York from Israel to transition, she moved back to Israel after her surgery.

Five years ago, however, after being "outed" on a bus by a former close friend, she returned to the United States with her new partner and their six-year-old daughter.

Orens and her partner live in a suburb 10 minutes from where she grew up. At the modern Orthodox synagogue they attend, she sees the parents of an elementary school friend, someone she knew from high school and even her college roommate.

"It's like I'm a ghost," she said. "Nobody knows who I am."

Dr. Dana Beyer, a retired surgeon in Chevy Chase, Md., said "Nicole is the first Orthodox woman that I know of to transition in place publicly."

Beyer, 54, a transwoman who, like Nicole, attended an Orthodox yeshiva for boys as a child, is now Conservative and recently ran for public office. She is an activist and advocate on civil rights and medical issues.

"From when I was seven years old, I knew I was a girl," Beyer said. "Standing there with the boys, saying '*she'lo asani isha*' every morning," the prayer where men thank God for not making them female, "it was like swallowing crushed glass."

It took Beyer another four decades to become a woman. Along the way she had two children with her first wife. When she began to transition in 2000, she and her second wife divorced.

In 2003, Beyer had surgery on her face and genitals. Now she describes herself as a single Jewish woman and attends a progressive, egalitarian Conservative synagogue.

"Only Reform and Reconstructionism say that [transsexuals] are specifically welcome, and I'm not Reform," Beyer said. "But I went to my Conservative rabbi and made a case, and he said OK."

In 2003, the Reform movement's Hebrew Union College admitted Reuben Zellman, who became the first openly transgender person accepted into a Jewish rabbinical school.

In December 2003, the Conservative movement officially recognized that those who have undergone full sex-reassignment surgery "are to be considered as having changed their sex status, and so recognized by Jewish law."

Their decision relies on the responsum of the Orthodox halachic authority Rabbi Eliezer Waldenberg, known as the "Tzitz Eliezer," in which he states that sex status is determined by the external genitalia, even if surgically constructed.

The Orthodox community does not accept this as the majority opinion, however, and it is unlikely that Nicole will have as easy a time in an Orthodox synagogue.

A rebbe with whom she is still close told Nicole that although transitioning is not permitted halachically, there probably is still more room for it in Jewish law than in Jewish society.

Rabbi J. David Bleich, an authority on Jewish law, ethics and bioethics who has written about transsexuals from an Orthodox perspective, agreed.

Transitioning "is an impossible situation," Rabbi Bleich said. "Shul is the least of such a person's problems. If such a person is looking for acceptance, it's not in the cards. He should be happy if people don't criticize him to his face."

"Maybe transitioning was wrong, was 'asur,'" or forbidden by Jewish law, said Orens, who like many Orthodox women does not shake hands with men and wears sleeves cut below her elbows. "We believe that this life is not all there is, there is 'olam haba,'" or afterlife. "Maybe I shouldn't have transitioned, lived as a boy as I could, and died miserable.

"But it's natural for people to want to save themselves," she said. "If I made a mistake, I'll find out when I stand before the '*kiseh hakavod*,'" or God's throne, to be judged, she said.

"Or maybe [God] will say, 'I'm so proud.' I did what I had to do and so did Nicole," she continued. "It's not a question of whether it's acceptable, but that we had to do it."

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280 ANNOUNCEMENTS

Congratulations! Winners of Na'amat Canada's Daily Calendar Lottery Draw for Dec. 2006: Penny Hart, Diane MacDonald, Ann Frydberg, Lillian Butovsky, Joli Chester, Ryna Levy-Milne, Lillian Kates, Shirley Lipton, Steven Green, Esther Miller, Melanie Glass, Chayah Erez, Selma Leibovitz, Bea Gould, Libby Grant, Lori Brotman, Tammy Duviner, Jeff Fleischmann, Freya Morrison, Ronald Balinsky, Sherri McClinton, Lil Archinoff, Honey Grant, Lyle Cappe, Renee Harendorf, Howard Law, Lottie Levine, Roberta Fowler, Bekerman/Rudolph, Anne Felsenstein, Lori Singer.

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Greater Toronto Area

Meeting debates Federation control of Nadal JCC

Continued from page 6

But not all attendees at the meeting were anti-federation. "We have a partnership, thank God, with the federation, because the place wouldn't be here without them," said one.

Instead of creating an "adversarial relationship," he recommended working together "as best as you can."

A December "memorandum of understanding" between the federation and the 3,300-member centre, which was distributed at the meeting, outlined responsibilities of both the federation and the JCC, which operates the centre.

Harold Wolkin, incoming JCC president, said the document was intended to "align the interests of the larger Jewish community with the community here at the Miles Nadal."

> ***'We're charged with ongoing responsibilty of keeping this a vibrant organization'***

The centre, which serves a mixed constituency of Jews and non-Jews, is responsible for decisions on issues such as hours of operation, services offered, and types of membership, Wolkin said. "I would say we're really charged with the ongoing responsibility of keeping this a vibrant organization."

Federation responsibilities include employing the JCC's executive director, consulting with the centre on its budget, and consulting and assisting with fundraising and legal issues.

Referring in part to the centre's hours on Shabbat and holidays, as well as to its lack of a kosher restaurant, Friedland noted that Jewish observance policies that are appropriate for the Bathurst Jewish Community Centre in North York don't "work" downtown because of the mixed community.

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By PAUL LUNGEN
Staff Reporter

If you're 21 or 22 years old and you get the offer to play pro baseball, you gotta take it.

It doesn't matter if it's not for the New York Yankees or the Boston Red Sox, let alone the Lansing Lugnuts, Memphis Redbirds or the Tennessee Smokies.

If your dream is to play pro ball and the offer comes from the yet-to-play-a-game Israel Baseball League (IBL), you go. At least that's the philosophy of two young Jewish ballplayers from Toronto, who recently inked contracts to play baseball in the Holy Land.

Ian Okorofsky and Daniel Drori will head for Israel sometime in May to gear up for the IBL's inaugural season, which commences on June 24. The IBL's compact season, which will see each team play 45 games, ends on Aug. 19 with the championship game.

Okorofsky, 21, and Drori, soon to be 22, have been buddies since kindergarten, and they've played occasionally on the same baseball team. Okorofsky, a left-handed pitcher, and Drori, an outfielder and power hitter, were asked to play in Israel after attending an evaluation camp in Miami recently. They were among 65 hopefuls invited to the one-day camp who impressed the league's director of player development, Dan Duquette. That's the same Dan Duquette who was once general manager of the Boston Red Sox and Montreal Expos.

Proving he can rise to the occasion, Okorofsky threw harder than he has before. His fast ball was clocked at 84 to 85 m/ph in Miami. Usually he throws in the 70s.

Drori got noticed when at his one at-bat in a mini-scrimmage, facing a professional pitcher from the Dominican Republic recruited out of the Milwaukee Brewers' organization, he promptly singled right down the middle. Then, as the pitcher sized up the next batter, Drori stole second base and, for an encore, took third as well.

Okorofsky, who played for Oshawa Dodgers (Intercounty Baseball League) last year after recording a 10-2 record and a 2.77 ERA with the Ontario Maple Leafs, describes himself as a "crafty left-hander… I'm not really a fast-ball guy. I'm more of a location guy." His best pitches are the change-up and curve ball.

Drori, who has played for the York University Lions for the past three years, considers himself "definitely a power hitter. My whole life I wanted to play professional baseball. That's every kid's dream."

Drori has played for the Ontario Blue Jays, a college prospect team, and the Canadian Thunderbirds. In 2002, both he and Okorofsky were selected to the Canadian Maccabiah baseball team. That was one year into the intifadah and with bombs going off across Israel, the Games were nearly cancelled. When the decision to play was taken, baseball was one of the sports that was was dropped.

As a consolation, both were recruited to the Toronto team that competed in the JCC Maccabi Youth Games in Philadelphia that summer. They finished fourth.

Drori was disappointed when the baseball team was dropped from the Maccabiah Games. When the athletes' attitudes were canvassed, "I was one of the guys who wanted to go," he said. "The rest of the team didn't."

For Drori, that trip would have meant something of a homecoming. Born in Jerusalem, he has lived in Canada since age four, but he still has dozens of relatives in the Holy Land. He gained some media attention about a year ago when his attempt to get Canadian authorities to record his place of birth in his passport as "Jerusalem, Israel" was turned down. His new passport gives his place of birth as simply "Israel."

Drori expects to have lots of family members attend his games this summer, but he doesn't know where he'll be playing. Players recruited to the league will be assigned to one of the circuit's six teams – Bet Shemesh Blue Sox, Modi'in Miracle, Haifa/Nahariya Stingrays, Netanya Tigers, Tel Aviv Lightning and Petach Tikvah Pioneers. If the league lasts, perhaps one day they'll be known as the Original Six.

Although Drori is ready to play anywhere, he'd prefer suiting up for Tel Aviv. Wherever he's assigned, he's hoping he shows enough to make the team Israel is proposing to send to the 2009 World Baseball Classic.

Slugger Dan Drori, left, and pitcher Ian Okorofsky will play in the Israel Baseball League this summer.

As a Hebrew-speaking player in the league – which is recruiting lots of non-Jewish players as well – he's in an ideal position to act as a goodwill ambassador for the sport, something which is expected of all the players.

Growing the sport in Israel excites Okorofsky as well. Another consideration in prompting him to play in Israel is the prospect of being noticed by Duquette. With Duquette's Major League contacts, you never know where you might end up, he said.

Plus, there's the excitement of being a professional athlete – though not a particularly well paid one.

The ballplayers will receive free transportation to and from Israel, accommodations and meals, plus a small amount of cash.

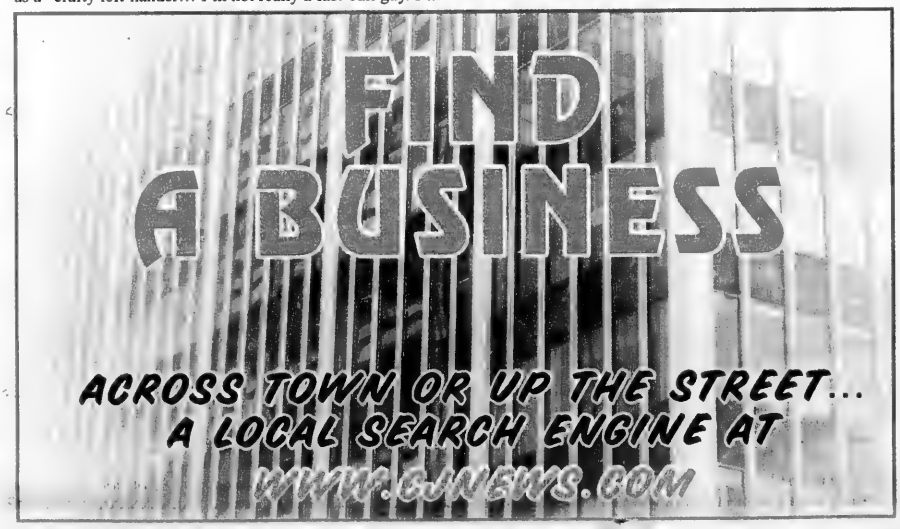
Okorofsky thinks the baseball should be pretty entertaining. He was impressed with the calibre of players invited to Miami, many of whom were NCAA Division II calibre, with some Division I and community college players as well.

Seventy of the Israeli league's 120 players have been selected, with tryout camps scheduled for California and Arizona to round out the rosters.

The league is the brainchild of Boston businessman Larry Baras, who enlisted Duquette to run the baseball operation, and Dan Kurtzer, former U.S. ambassador to Israel and Egypt, to serve as commissioner of the league. Marshall Glickman, former president of the NBA Portland Trailblazers, is also associated with the league as is Marvin Goldklang, minority owner of the Yankees.

The IBL's mission statement (www.israelbaseballleague.com) is "to provide Israeli communities the opportunity to experience the wonder and excitement of the world's greatest game."

In addition to promoting the sport in Israel, the league plans to support efforts of the Israel Association of Baseball and the Israel Softball Association to develop players, build new baseball diamonds, provide baseball equipment to Israeli players and raise funds to support the sport's development in the Holy Land.



When the parent rejects help

By MICHAEL GORDON

The Senior Side of Life

Within one day, I had the same conversation with three daughters – one from one family and two from another: part of my message was, "Sometimes you can't plan because the person you are planning for doesn't want any part of it."

The first time was in a phone call from the wife of a colleague. She was told by a health-care professional attending to her mother – who was slightly cognitively impaired but still managing in the community with help – that there is really no planning the daughter can undertake because her mother is adamant about not leaving her home.

The daughter said, "There must be something I can do right now, even if my mother absolutely refuses anything I offer her. She understands up to a point but is so stubborn that I just can't move forward. I am very frustrated – I feel I should do something, to plan but do not know exactly for what."

In the second situation, two daughters visited my office with their father, who had many medical complaints, all of which could be helped with some beneficial intervention. However, as the possibilities were being discussed, including the issue of some depressive symptoms, one of the daughters said, "It's because of the situation at home. My mother is so stubborn and makes things very hard for my father. She refuses any help in the house and still expects him, at 92 and not as strong as he used to be, to take care of everything."

The daughters acknowledged that because their mother refused outside help, they were doing many regular tasks with their parents, including bill paying and household upkeep, in rotation with another sister and brother who shared in chores.

"It works, but it is exhausting and we see the frustration on my father's face every time we try to provide some sort of help and she rejects it. Her memory is poor, so sometimes the same issues come up repeatedly. She refuses to see doctors, so we cannot even find out if some medication might help, and she not only fails to take her pills but keeps telling my father he should stop taking his as well."

Such stories are not unusual, and for caring children, it can be an awful dilemma – trying to figure out what to do while respecting their parent's wishes, even if they seem irrational. The problem is that even if one could legally remove the decision-making capacity from the parent as a result of mental incapacity, very few children are willing to "force" the parent into doing something he or she vehemently opposes.

Yet, even though many elderly individuals refuse to move to a long-term care facility, many do get moved against what appears to be their wishes and accommodate rather well and quickly, despite their initial opposition.

However, sometimes the children must accept that they cannot force the situation but should keep trying whatever they can think of to cajole, induce or convince their parent to try something different. At times, the children just have to wait things out until literally "something" happens that causes a crisis that requires intervention. From there, they can move things forward. The important thing is to recognize that one cannot feel guilty about the way it all worked out.

As for the daughter who "wants to do something," I suggested she could explore long-term care facilities so that if and when the time comes, she knows what is available and what might be the best move, without having to explore this option under duress. It is most important to remember that one can only do what can be done and it is the caring that matters, even when the doing doesn't go exactly as one might want.

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2 c flour	2 tblsp liquid sweetener
1 tsp baking soda	3/4 c vegetable oil
1/2 tsp salt	1 tsp vanilla extract
1/2 tsp ground nutmeg	1/2 c nuts, chopped

Combine raisins, fruit and water in a saucepan; cook, uncovered, until water is evaporated and fruit is soft. Set aside to cool. In large mixing bowl, combine eggs, applesauce, sweetener, oil and vanilla. Add nuts and reserved fruit mixture. Stir into dry ingredients and blend thoroughly. Pour into a greased 10" fluted tube pan. Bake at 350°F 35-40 min. or until the cake tests done.

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Epi on Education

A relief to the world

Seymour Epstein

I had occasion recently to re-study the Mishnah tractate Sanhedrin as part of a reading of the full six books of the Mishnah in memory of a Jew who died. Actually, re-studying Mishnah is a redundant term, since the word "Mishnah" itself comes from a root that speaks of repetition or constant re-studying.

We Jews have a habit of re-reading the same text many times, but each reading has the potential for new meanings. There is a section of Sanhedrin in Chapter 4, Mishnah 5 that deals with the need to warn witnesses in capital cases of their great responsibility. As the Mishnah states, capital cases are different from monetary ones in that "[the accused's] blood and the blood of his offspring… [are involved] until the end of the world."

At the end of that famous section, a question is posed that has relevance in these days after the hanging of Saddam Hussein. After all the warnings, the witnesses might decide that the responsibility is too great and that they need not bother. They are reminded of the biblical verse that demands that a witness testify if he has seen wrongdoing or suffer the punishment of the criminal (Leviticus 5:1). If the witnesses further protest that they do not want to be responsible for spilling human blood, the Mishnah quotes Proverbs 11:10, "And when the wicked perish, there is joy."

One would hope that our students, young and old, who study and re-study our values-laden texts will be able to apply this teaching to the horrific hanging witnessed by many on their computer screens. Saddam had more blood on his hands than any other resident of the 21st century, and notwithstanding the Shia taunts and the undisciplined behaviour in his last moments, his death, according to our learned tradition, is a relief to the world of justice and even a cause for joy.

The Jew we honoured by learning Mishnayot led a pure life of service to mankind and devotion to God. The man we killed represented more evil than we can imagine, the antithesis of God's will.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

Agoraphobia, fears and victory

By AVRUM ROSENSWEIG

URBAN WRITER

In the last issue of the *CJN*, I wrote about my trip to Argentina and what an eye-opener it was, having been exposed to a culture and way of life that's dramatically different from our own. I learned much about that Jewish community's precious traditions and troubling challenges. I also discovered a great deal about myself – including my victory over agoraphobia.

Since 1994, I have suffered from agoraphobia, the fear of open or public places. Agoraphobia literally means "a fear of the market place" and manifests itself through anxiety and panic when a person is out of their safe zone. People with extreme agoraphobia never leave their homes.

Through extensive therapy, I began to realize that as a child, I suffered from severe separation anxiety and preferred to stay in familiar environments where I felt protected and out of harm's way. As I grew, so did my separation anxiety. It ultimately evolved into agoraphobia.

The good news: my coach says I am no longer agoraphobic, and while I may experience high levels of anxiety and occasional panic attacks, the fact is that I took a 10-hour flight to Buenos Aries and stayed a week in a Latin American country far from home – a triumph I consider to be one of the greatest of my life.

I now feel free, or at least freer, and fantasize about trips to Israel (I haven't visited since 1994) and Africa – and especially to Ve'ahavta's places of operation. My ability to do so means the motivation that I previously relied on to do my work (which came from reports, pictures and, of course, from within) will now come from my physical presence in our areas of work and the chance to see our accomplishments first-hand.

Being agoraphobic all those years was painful. There's a certain irony in the fact that the founding director of a humanitarian organization that has sent teams to Honduras, El Salvador, Guyana, Cuba, Zimbabwe, Turkey, Sri Lanka and Israel over a 10-year period was unable to be part of them. I frequently compared myself to a pianist who is no longer able to use his or her hands.

I was always the person who would see our teams off, wishing them well and extending words of support and encouragement. Once the teams had departed, I would gather up the paperwork and leftover boxes (we are always forced to repack at the airport), then sadly walk through the terminal exit and into the parking lot. Driving away from the airport, I would look at my watch and imagined our volunteers buckled into their seats, contemplating the incredible opportunity to enhance the lives of people in such places as the rainforests of Guyana or the villages of Sri Lanka.

But I'm no longer agoraphobic. What a celebration! Through my years of struggle, I've discovered a strength that allows me to feel safe from within. I know I'll always suffer from excessive anxiety, but at least Mississauga is no longer too far to travel to.

If you have a phobia, get help. I did, and I owe a great deal to my coach. Many people who suffer from agoraphobia or other phobias function well in society on a day-to-day basis. Generally, it's because we've become intimate friends with our fears and have figured out ways to work around them. We evolve into masters at manipulating our own weaknesses, hiding them and ensuring that others don't see too much of that side of us – a side that scares us, and them.

But life is short, and it would have been a shame if I never got the chance to sit in a café in Buenos Aries, sipping coffee as I watched people stroll past. It gave me a glimpse into another world on our vast planet.

Avrum@veahavta.org. Sudan?

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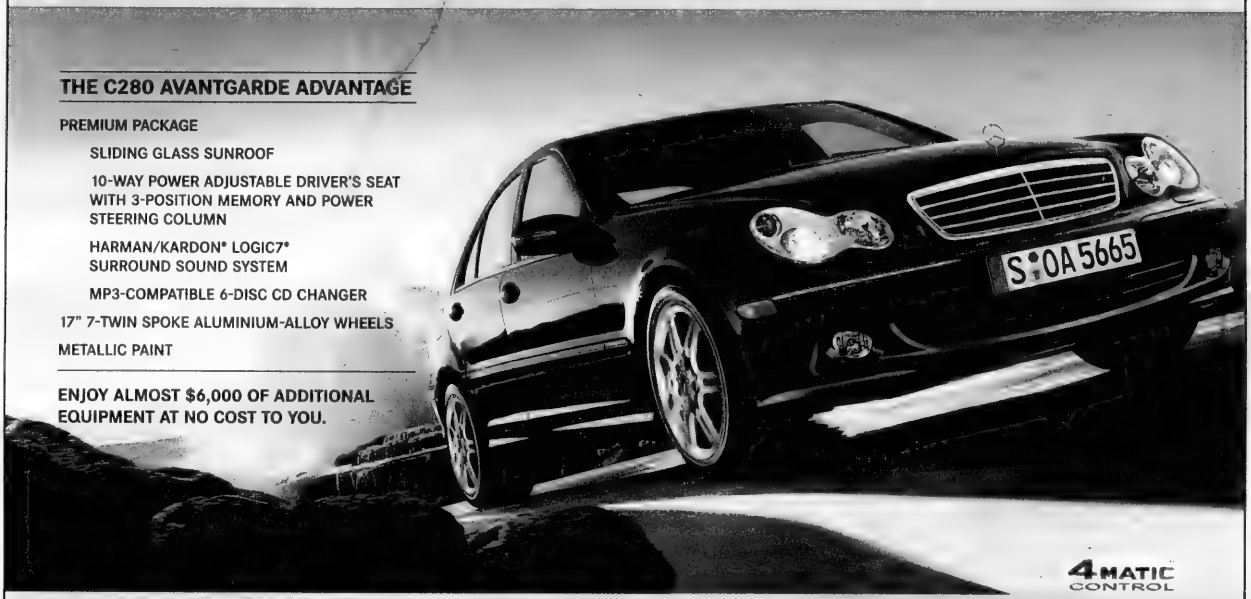

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This Week

National

Shuls participate in Out of the Cold program. **Page 5**

Chai Lifeline helps kids with serious illnesses. **Page 12**

Only one kosher butcher shop left in Winnipeg. **Page 28**

On Campus

New dating site gives you more ways to meet your bashert. **Page 40**

Arts & Travel

Jeanne Lamon celebrates 25 years with Tafelmusik. **Page 48**

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Canada considers more Palestinian aid

CIDA may donate $12M to $15M in humanitarian assistance

By SHELDON KIRSHNER
Staff Reporter

The Canadian International Development Agency, an arm of the federal government, is on the verge of donating $12 million to $15 million in humanitarian assistance to the Palestinians in the West Bank and Gaza Strip.

"Given the very difficult circumstances faced by the Palestinians, we're considering providing support," said CIDA spokesperson Greg Scott in an interview from Ottawa last week.

The news coincided with two related events: Canadian Foreign Minister Peter MacKay's trip to Israel, the Palestinian areas and Jordan, and Israel's announcement that it will release about $100 million (US) in withheld Palestinian tax and customs revenues.

The proposed Canadian funds will be channelled through the Temporary International Mechanism – which is administered by the European Union and the World Bank – and will not reach the Palestinian Authority's new Hamas government.

Canadian Foreign Minister Peter MacKay visited the Hall of Names in the Holocaust History Museum at Yad Vashem on Sunday. *[Israel Sun photo]*

The Temporary International Mechanism was established last summer to ensure that international aid does not fall into the hands of Hamas, which defeated Fatah in last January's legislative election in the Palestinian Authority (PA).

Hamas, which Canada and other western nations have branded as a terrorist group, formed a government in March, though Fatah's Mahmoud Abbas remains president of the PA.

After Hamas Prime Minister Ismail Haniyeh was sworn in, Canada became the first donor nation to cut off funding to the Palestinian government, boycott it and subject it to international economic sanctions.

Since then, the 3.5 million Palestinian inhabitants in the West Bank and Gaza have faced increasing hardship.

The aid will not be restored unless Hamas – which has taken credit for a succession of suicide bombings

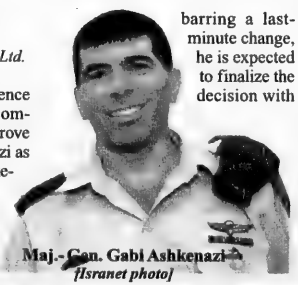
Continued on page 21

Peretz backs Ashkenazi for IDF chief

By AMOS HAREL
AND GIDEON ALON
© *Ha'aretz Daily Newspaper Ltd.*

JERUSALEM — Israeli Defence Minister Amir Peretz will recommend to the cabinet that it approve Maj.-Gen. (res.) Gabi Ashkenazi as Israel's 19th chief of staff. Ashkenazi is currently director general of the Defence Ministry.

Peretz arrived at the decision after a series of consultations he held Sunday, and barring a last-minute change, he is expected to finalize the decision with Prime Minister Ehud Olmert this week. The appointment is expected to be finalized in two weeks.



Maj.-Gen. Gabi Ashkenazi *[Isranet photo]*

The news came after Lt.-Gen. Dan Halutz published a resignation letter last week in which he told Olmert and Peretz that he was acting out of a "sense of responsibility" over last year's Lebanon war. Olmert and Peretz both voiced regret at the resignation.

Halutz made history by becoming the first chief of Israel's armed forces to resign of his own free will. The move was widely expected, yet it was described in Israel and abroad as an earthquake for a country still reeling from the 34-day war with Hezbollah in July and August.

The aftershocks could eventually topple Olmert and Peretz.

The inconclusive 34-day offensive against Lebanon's Hezbollah militia left many Israelis feeling that their national security was undermined and demanding a purge of the top military brass.

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Bo
Candlelighting: 5:02
Havdalah: 6:08
Greater Toronto Area

Jewish Agency sponsors coexistence programs — see page 47

The News in Brief

Canada

NDPers Visit Israel

HALIFAX — Nova Scotia NDP leader Darrell Dexter and NDP MLA Dave Wilson were in Israel Jan. 13 to 21 on a trip sponsored by the Canada-Israel Committee for NDP activists from across Canada. It focused on minority rights, education, women's rights, labour issues and the environment, the *Halifax Chronicle Herald* reported.

TV Pioneer Dead at 91

TORONTO — Percy Saltzman, Canada's first TV weatherman and the first person to appear on Canada's first TV broadcast in 1952, died in Toronto Jan. 15 at 91 after a fall that led to declining health. The Winnipeg native, who worked for CBC, Global, CityTV and CTV during his 30-year career, was known for doing his broadcasts without notes or a teleprompter, and for his energetic delivery and chalk-toss at the end of each weather report.

World

Ig-Nobel Sentiments?

NEW YORK — Nobel Prize-winning scientist James Watson says anti-Semitism is sometimes justified. In an interview in *Esquire* magazine this month, Watson, a self-described libertarian, defended his right to make anti-Semitic remarks and wondered why everyone isn't as intelligent as Ashkenazi Jews. He said anti-Semitic remarks should be allowed "because some anti-Semitism is justified. Just like some anti-Irish feeling is justified. If you can't be criticized, that's very dangerous." Watson won the Nobel Prize in 1962 for his work on the structure of DNA. He has generated controversy for his views on eugenics, including a call to eliminate stupidity and ugly girls.

Vienna Bars Rabbi

VIENNA — A rabbi who took part in last month's Holocaust denial conference in Tehran has been excommunicated by Vienna's Jewish community and barred from entering kosher shops and receiving any community services. In a vote earlier this month, the community also denied Moshe Aryeh Friedman's status as a rabbi. While in Tehran, Friedman, a Vienna resident and member of the fringe anti-Zionist group Neturei Karta, was seen embracing Iranian President Mahmoud Ahmadinejad, who has repeatedly questioned the Holocaust and threatened to destroy Israel.

Sax Innovator Dies

NEW YORK — Tenor saxophonist Michael Brecker died Jan. 13 in New York at 57 after a long battle with leukemia. A stylistic and harmonic innovator, Brecker won 11 Grammy Awards. He played on hundreds of pop and jazz recordings for artists such as Paul Simon, Herbie Hancock, Chick Corea, James Brown, Bruce Springsteen, Frank Sinatra, Charles Mingus and Aretha Franklin. A campaign to help Brecker find a bone-marrow donor produced thousands of new volunteer donors and included drives at a number of jazz festivals. He finished his last album just weeks ago.

Teens Found Guilty

LONDON — Two teenage girls from the Edgware neighbourhood of London have been found guilty of robbing a Jewish girl. The victim, 13, was on the bus home from school last year when she was attacked by the 14-year-olds, who asked if she was Jewish. When she answered, "I'm English," they pushed her to the floor, stomped on her face, kicked her and stole her bracelet. The attack left her unconscious with a fractured eye socket. The victim's family welcomed the verdict, but some in the Jewish community were concerned the prosecution didn't involve charges of anti-Semitism. Sentencing is next month.

Jerry Must Pay

NEW YORK — Jerry Seinfeld was ordered to pay fees to his realtor that he had tried to withhold because she was not available to show a property on Shabbat. The comedian tried to call realtor Tamara Cohen in 2005 about a Manhattan townhouse that she had shown his wife, but Cohen's phone was turned off for Shabbat. Seinfeld and his wife saw the property without the agent and negotiated a $3.95-million (US) sale with the owner. Seinfeld argued Cohen wasn't entitled to her fee since she wasn't available to show the place when he wanted to see it. But a judge ruled Cohen is entitled to a fee of nearly $100,000.

Scribe Mined Humour

WASHINGTON — Art Buchwald, who for years wrote a humour column in Paris and then in Washington, died of kidney failure Jan. 17 in Washington. He was 81. Buchwald found humour in such things as political corruption and differences between Europe and the United States in a column first published in the *International Herald Tribune* and then in the *Washington Post*.

Group Condemns Attack on Muslim School

MONTREAL — B'nai Brith Canada has condemned the recent vandalism of École Jeunes Musulmans Canadiens in Montreal's St. Laurent neighbourhood.

More than a dozen of the school's windows were shattered by vandals early in the morning of Jan. 16. A school bus parked outside the school was also damaged.

"The vandalism of the school is unacceptable and deserves the condemnation of all Quebecers," said Allan Adel, national chair of B'nai Brith's League for Human Rights. "The Jewish community, which has a long history of being targeted by acts of vandalism, understands only too well the devastating impact of these types of incidents."

B'nai Brith said it has contacted the school's principal, Layla Sawaf, to express its hope for a full police investigation and the arrest of the perpetrator or perpetrators.

The Staff of
The Canadian Jewish News
extends its heartfelt condolences
to our colleague and friend
Elias Levy
and his family
on the passing of his beloved father
Aaron Levy ז"ל
May the family be comforted among the mourners of Zion and Jerusalem

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Secondary school teachers reject anti-Israel motion

By PAUL LUNGEN
Staff Reporter

Toronto secondary school teachers last week rejected a motion that would have injected their union into the controversial world of Middle East politics by supporting an international boycott of Israel.

A second motion, which condemned violence and called for peace negotiations toward a two state solution, was also defeated by a bargaining unit of the Ontario Secondary Schools Teachers Federation (OSSTF).

The votes against the motions were overwhelming, said Arron Eisen, a math teacher at A.Y. Jackson Secondary School. "We used our voices and we spoke up for what was right."

Eisen, who voted against the motions, said the council meeting of the secondary teachers bargaining unit (STBU) was packed with teachers concerned about the proposed anti-Israel motion.

"The mood in the room was that they did not want any of these resolutions on the Middle East. They wanted it to stop."

Reinforcing teachers' opposition was a statement by OSSTF President Rhonda Kimberley Young, who told the meeting that concern had been raised "by many districts within Ontario who were extremely upset at the District 12 [Toronto region] motion," Eisen recounted.

"She was very concerned that if we continued on this road, that all the good work of the union would be overshadowed by the divisiveness of the Middle East."

Prior to the meeting, Israeli ambassador Alan Baker issued a news release expressing "his utter surprise and shock at the forthcoming motion.

'We used our voices and we spoke up for what was right'

"Not only is this a gratuitous attempt at politicizing the Ontario education system, but it is another avenue to disseminate misinformation and disinformation regarding the present situation that faces the Middle East," he stated.

Recognizing the divisiveness of the resolution, District 12 President Doug Jolliffe said he wanted the union to refrain from taking a position on the Middle East. However, Jolliffe told *The CJN* in December, after two other motions on the Middle East were withdrawn from the council agenda, that the union executive doesn't have the power to prevent teachers from introducing motions as they see fit.

Eisen, who has been following the controversy for months, said that, as a supporter of Israel, he opposed the union taking a one-sided position critical of the Jewish state.

Such a step might alienate union members who might reconsider whether to continue to support the union, he said.

Prior to the December STBU council meeting, Eisen co-authored a resolution that would have neutralized the motion attacking Israel. While both motions were withdrawn, he fully expected the issue would be revisited at the January meeting.

To prepare for that confrontation, he and about 40 like-minded teachers from a number of schools devised a strategy.

"We took it upon ourselves to speak to as many of our colleagues as possible," Eisen said, taking the position that, "while people have the right to their opinions, this resolution was unbalanced and one-sided, divisive and had the potential to create great internal friction within the union."

David Orenstein, a teacher at Danforth Collegiate and Technical Institute, said his concerns about Israel-bashing go back to criticism of Israel levelled in the *D12 Voice*, the newsletter of Toronto teachers. Later, a representative of the Ontario wing of the Canadian Union of Public Employees (CUPE) was invited to address a meeting of the union's human rights council about the public service union's resolution that called for a boycott of Israel.

Continued on page 16

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Greater Toronto Area

In this space last week, I wrote about the most recent annual assessment of the state of the Jewish people published by the Jerusalem-based think tank, the Jewish People Policy Planning Institute (JPPPI). Specifically, I reproduced, in highly abbreviated form, the 10 key strategic agenda items that in the words of the JPPPI "require urgent consideration by Jewish organizations an leaders" around the world.

This week, I reproduce the thumbnail sketch of Jewish demographics and behaviours that the JPPPI also includes in its annual assessment. The accompanying chart appears in the executive summary of the full report. Expanded explanations of the information in the chart are available in the full report *(JPPPI Annual Assessment 2006 – Major Shifts and Opportunities)*.

Of quick note, I point out that the JPPPI projects, as it did last year, a worldwide Jewish population of 13,558,000 in 2020. That figure represents an increase of less than 500,000 from the 13,058,000 that the JPPPI estimates to be the world Jewish population today.

In 1939, I note with profound sadness, there were approximately 18 million Jews.

— MBD

Selected Indicators on World Jewry – 2006

Country	Jewish Population (Core Definition)			Index of Human Development		Jewish Day-school Attendance Rate (%)	Recent Out-marriage Rate (%)	Ever Visited Israel (% of Jew. Pop.)	Aliyah	Tourists to Israel
				Value	World Rank					
	1970[a]	2006[b]	Projected 2020[c]	2003[d]	2003[d]	Most recent[e]	Most recent[e]	Most recent[e]	2005[e]	2005[e]
World[j]	12,653,000	13,058,000	13,558,000	.965–.381	1–177				21,730	1,900,786
Israel	2,582,000	5,309,000	6,228,000	.915	23	97	5	–		–
North America	5,686,000	5,648,000	5,581,000	.944–.949	5–10				2,296	508,304
United States	5,400,000	5,275,000	5,200,000[g]	.944	10	29[h]	54	35	2,045	457,520
Canada	286,000	373,000	381,000	.949	5	55	35	66	251	50,784
Latin America	514,000	394,000	364,000	.878–.475	30–153				1,592	94,255
Argentina	282,000	184,000	162,000[f]	.863	34	50–55	45	>50	397	14,777
Brazil	90,000	96,000	90,000[f]	.792	63	71	45	>50	286	19,764
Mexico	35,000	40,000	42,000	.814	53	85	10	>70	64	23,987
Other countries	107,000	74,000	70,000[f]	.878–.475	29–153	75	15–95	>50	845	35,727
Europe non-FSU	1,331,000	1,160,000	1,030,000	.956–.734	4–88				3,642	964,387[k]
France	530,000	492,000	482,000	.938	16	40	40–45	>70	2,545	311,438
United Kingdom	390,000	297,000	238,000	.939	15	60	40–45	78	383	156,749
Germany	30,000	118,000	108,000	.930	20	<20	>60	>50	96	105,224
Hungary	70,000	50,000	34,000	.862	35	<15	60	..	94	8,720
Other EU[l]	171,000	150,000	134,000	.949–.849	4–42	10–25	33–75	>50	326	327,140
Other non-EU[k]	140,000	53,000	34,000	.963–.750	1–94	5–20	50–80	..	259	70,815
FSU[l]	2,151,000	366,000	173,000	.853–.671	36–116				9,378	116,965
Russia	808,000	228,000	130,000[f]	.795	62	<15	80	..	4,155	68,010
Ukraine	777,000	80,000	25,000[f]	.766	78	<15	80	..	2,321	28,275
Rest FSU Europe[i]	312,000	38,000	15,000[f]	.853–.671	38–115	<15	65–75	..	1,109	11,031
FSU Asia	254,000	20,000	3,000	.761–.652	80–122	<15	50–75	..	1,793	9,649
Asia (rest)[m]	104,000	20,000	21,000	.943–.489	11–151				209	121,373
Africa	195,000	78,000	60,000	.821–.281	51–177				3,766	45,800
South Africa	118,000	72,000	57,000	.658	120	85	20	79	102	16,457
Oceania	70,000	110,000	101,000	.946–.523	3–137				76	22,463
Australia	65,000	103,000	95,000	.955	3	65	22	70	71	19,710

a Source: Division of Jewish Demography and Statistics, The A. Harman Institute of Contemporary Jewry, The Hebrew University of Jerusalem.
b Source: DellaPergola, *American Jewish Year Book* (2006). Provisional data.
c Source: adapted from DellaPergola, Rebhun, Tolts (2000), medium variant.
d A measure of a country's public health, educational attainment, and real income. Source: United Nations Development Programme (2005).
e Israel Central Bureau of Statistics (2006).
f Including country not reported.
g After downward reduction following NJPS 2001.
h Based on partial response from NJPS 2001. A more accurate estimate would probably be 25–26%.
i Revised population projections for 2020.
j Without Baltic states.
k Including Turkey.
l With Baltic states.
m Without Israel, FSU and Turkey.

SeeJN

DRUMMER BOYS

As part of their unit on native peoples, the Grade 6 boys of Netivot HaTorah Day School created replicas of drums decorated with traditional native symbols and designs. Pictured, from left, are Aharon Greenfield, Noam Cotton, Ariel Kelman, Shraggie Berger and Avi Saban.

[Rebecca Ansel photo]

Synagogues warm up winter for the homeless

By ANDY LEVY-AJZENKOPF
Staff Reporter

Can you imagine what it must have been like to sleep outside during last week's freezing rain and cold?

For thousands, it's a yearly reality.

Toronto's homeless and impoverished have a hard time in the best of circumstances, and these hardships become even tougher in the winter.

According to the most recent statistics on homelessness, the 2003 Toronto Housing and Homelessness Report Card, 31,985 homeless people (including 4,779 children) stayed in a Toronto shelter at least once during 2002.

That's why the Out of the Cold program – a multifaith initiative by churches and synagogues to provide shelter, food and companionship to people in desperate need of it – is crucial during the city's cold winter months.

Now in its 20th year, Out of the Cold continues to be part of key tikkun olam efforts at many shuls across Toronto.

Participating congregations open their doors or supply aid each day of the week on a rotating basis to house and feed the poor, ensuring that at least one place of refuge is available to them on every wintery night.

The program runs from November to April.

Micky Fraterman has spent nine years working with Out of the Cold's steering committee as the representative for the First Narayever Congregation.

She's also a hands-on volunteer.

"It's a very deep, personal and profound experience," she said. "I felt I could play a more active role in this effort, to relieve the immediate need of those around me."

Rabbi Aaron Flanzraich [Beth Sholom photo]

The egalitarian shul provides volunteers who help feed more than 140 guests at nearby Trinity St. Paul's United Church on Bloor Street, since the Narayever's Brunswick Avenue site is too small to host the program.

"It's a true multifaith coalition," Fraterman said.

Other participating shuls include Darchei Noam (Reconstructionist), Beth Emeth Bais Yehuda (Conservative), Beth Sholom (Conservative), Holy Blossom Temple (Reform), Beit Rayim (Conservative) and Temple Har Zion (Reform).

It all amounts to some serious chesed.

Holy Blossom, on Bathurst Street just south of Eglinton Avenue, is Toronto's oldest Jewish congregation. It serves meals and entertains more than 100 guests every Thursday evening, and provides overnight sanctuary to 45 people.

On Mondays, Beit Emeth, in Bathurst Manor, provides warm meals, a TTC ticket, music and overnight accommodation to 30 guests.

For its part, Har Zion, on Bayview Avenue in Thornhill, spearheads a "mosaic" Out of the Cold initiative in York region. The shul uses its site to host 70 guests, including 25 overnight, on Wednesdays for eight weeks during the winter before handing the baton to neighbouring faith-based groups for the remainder of the season.

"We want to give them the experience of guests staying in a home. There's no proselytizing," said Har Zion president Steven Borlack.

Like the Narayever, Darchei Noam's efforts take place off-site. Its volunteers head to St. Matthew's United Church on St. Clair Avenue W., near Christie Street, every Thursday to help 45 guests stay warm, safe and fed for the night.

"Our philosophy is simple," Darchei Noam's website says. "To treat our guests as human beings – with respect and dignity, while trying to meet both their physical and emotional needs."

Over at Beth Sholom Synagogue, on Eglinton Avenue at Allen Road, Tuesday nights are reserved for its Out of the Cold activities.

It hosts more than 100 guests, and 60 stay overnight.

Spiritual leader Rabbi Aaron Flanzraich is proud of Beth Sholom's six years of participation in the program, and he can't stress its importance enough.

"It's a huge priority," he said. "Every congregation hopefully strives to create meaning. Systemically, we understand in Judaism that if our words are distanced too much from our deeds, that we're empty vessels. We understand that through our Out of the Cold project."

He noted that every Tuesday night he is reminded how lucky he is, and how cold and inhospitable the world can be for those waiting in line at his shul for nourishment and lodging.

"There are things that are beyond our control, like the parents who gave us life, opportunity and love," he said. "Not all those people had those things. But the world also has to be a compassionate place… everyone deserves it. How can I expect it for myself if I don't give it to others?"

For more information on Out of the Cold schedules, locations and volunteering, visit www.ootc.ca

TIKKUN OLAM ON BLOOR: Grade 3 students at the Paul Penna Downtown Jewish Day School – from left, Nathaniel Kohn, Jamie Sarick-Whiteside, Cooper Godel, Miles Gilbert and Jedediah Kliger – prepare lunches with teacher Michelle Silberman for Out of the Cold, a program at nearby Trinity St. Paul's Church that provides warm food and support to people in need. [Sharon Blower photo]

ONTARIO'S JEWISH AGENDA:
OUR CHALLENGES AND OPPORTUNITIES

***Steven Shulman*, Ontario Regional Director and National General Counsel of Canadian Jewish Congress**

Topics to be addressed include efforts to obtain government support for Jewish day schools, reasonable accommodation of faith communities, and countering efforts by some to use domestic organizations in our province to delegitimize the State of Israel.

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Greater Toronto Area

Annex Shul thriving downtown

By FRANCES KRAFT
Staff Reporter

Richard Meloff, left, and Bram Belzberg are co-presidents of the newly formed Annex Shul. [Frances Kraft photo]

In the three months since it began holding services, the fledgling Annex Shul has acquired a mailing list of almost 500 people.

Its weekly Carlebach-style Friday night services at the Wolfond Centre for Jewish Campus Life feature much singing, and a "trichitzah" that divides the room into three sections – one for men, one for women and one for mixed seating. Services are followed by a modestly priced catered dinner that costs $15, or $10 for students.

The congregation – a "traditional, inclusive" community that uses three different prayerbooks at each service – was the brainchild of Bram Belzberg, 26, who launched it in October with his friend Richard Meloff, 29.

Participants are mostly young professionals in the downtown area. Some come straight from work in their business suits, Belzberg said, although he himself wears jeans, and according to the shul's website, dress is informal. About 20 per cent of attendees are students.

Walk-ins are welcome, said Belzberg, although advance notice is appreciated.

Spontaneous discussions over dinner have included topics such as egalitarianism and "how Judaism fits in," said Meloff.

Sometimes dancing "breaks out" at dinner, or someone might offer a dvar Torah or a story. "It's very fluid," he added.

"It's a vibrant place where people engage," said Belzberg, a graduate of McGill University who is active in UJA Federation of Greater Toronto. He was inspired to create the shul by his involvement as a student with Montreal's Ghetto Shul, a grassroots congregation in McGill's student ghetto.

"I love Carlebach [services] – the style, the scene, the dancing," Belzberg said. He also likes the mix of social and religious aspects, and has found that singing is his "favourite way of being spiritual."

After returning to Toronto about 18 months ago after a stint working for an investment bank in New York, Belzberg e-mailed about 150 friends and acquaintances – including friends he made as a youngster at Camp Ramah – with an outline of the type of congregation he wanted to create.

For Meloff – a consultant in financial services who returned to Toronto in September after working for three years at a New York law firm – the idea was particularly appealing.

He had attended New York's Congregation B'nai Jeshurun, and thought Belzberg's idea, which targeted people between 20 and 35, might be just what he was looking for when he came back to Canada. B'nai Jeshurun is known for its music- and energy-filled Friday night services, which revitalized the then-struggling congregation in the mid-1980s.

"My motivation was to create a shul I actually wanted to attend," Meloff said.

After the two of them teamed up to get the idea off the ground, 110 people showed up at the first Shabbat service. They invited anyone who was interested in helping make the endeavour successful to attend a meeting the following week.

The shul's philosophy, said Belzberg, is that it's a "grassroots, bottoms-up organization. We believe that this population is more driven to get involved in something they create on their own and more ready to identify with an organization they can create and that is created by their peers.

"What we're trying to do will allow the membership to dictate the direction of the shul."

Julie Weill, a 25-year-old who works for a software company, is one of more than a dozen young adults who came together in the earliest days to pitch in. "I was on the bandwagon from the second I found out about it," she said. "I'm not very religious, but… [the shul has] such an energy and such a community involvement."

Since its inception, the Annex Shul has formed a sports league, run study classes and a drum circle, and held a Chanukah party at a downtown gallery that was attended by more than 300 people. A Purim party is in the works.

The goal is a fully self-sufficient synagogue, said Meloff, adding that he and Belzberg are grateful for the support of Hillel of Greater Toronto, which has provided not only a place to hold events, but the services of Rabbi Aaron Levy.

For more information, e-mail info@annexshul.com, or go to www.annexshul.com.

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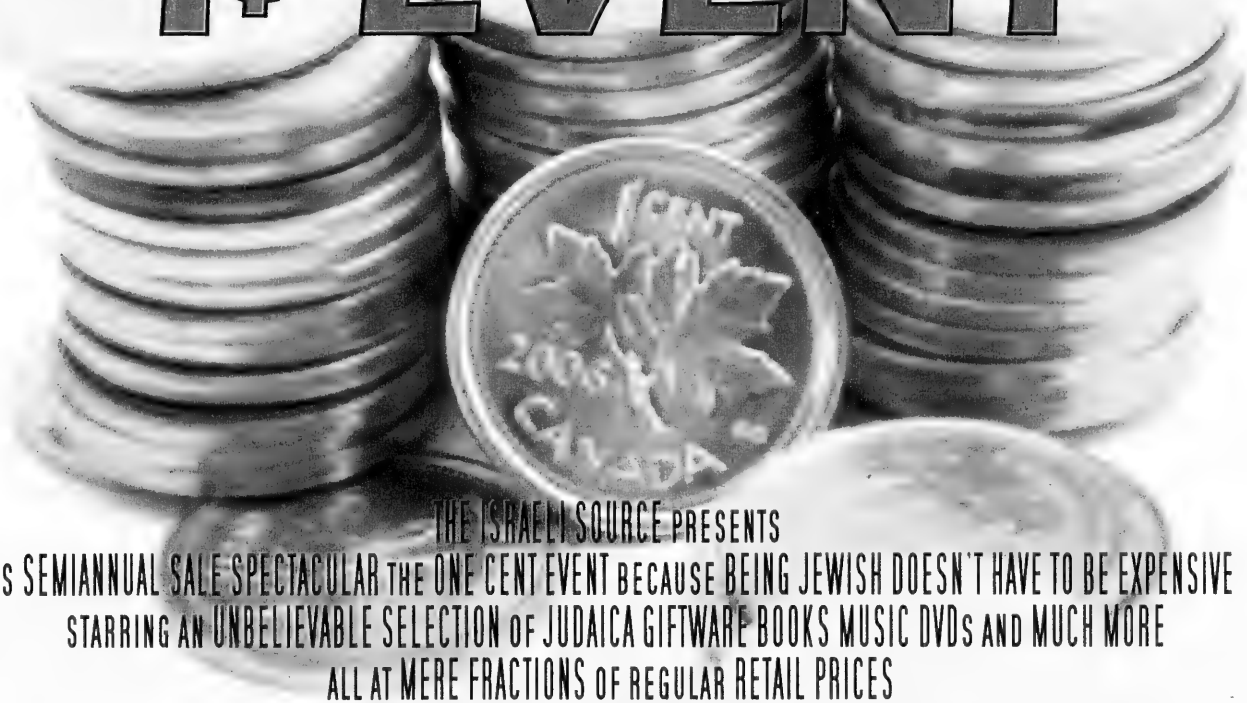

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Sources of hope

Nauseating and revolting claims by Iranian President Mahmoud Ahmadinejad that the Holocaust is a "fairy tale" cannot be ignored. He is, after all, the head of an important and influential Middle Eastern state whose loathsome words and ideas carry considerable weight among Muslims. But fortunately, as two recent events illustrate beyond any doubt, the leaders of the civilized world totally reject ignorant demagogues like Ahmadinejad, and this should be a source of encouragement and hope.

Germany, which recently assumed the presidency of the European Union, has proposed legislation that will make Holocaust denial and incitement to racism punishable by a prison sentence of up to three years in all of the EU's 27 member states. Explaining the rationale for the proposal, Germany's justice minister, Brigitte Zypries, observed: "We have always said that it can't be the case that it should still be acceptable in Europe to say the Holocaust never existed, and that six million Jews were never killed."

The proposal is sound on at least two grounds. Germany, where the greatest crime of the 20th century was conceived, has an enduring historical obligation to combat racism and xenophobia and preserve the memory of the Holocaust. Europe, some of whose inhabitants collaborated in the murder of Jews during World War II, is duty-bound to support Germany's proposal. Let us hope that its passage will not be blocked by groups and individuals who naively regard it as an infringement of free speech.

Last week, the president of France, Jacques Chirac, unveiled a plaque in Paris honouring some 2,700 French citizens who, at the risk to their own lives, saved Jews from anti-Semitic persecution and deportation during the German occupation. True, Vichy France shamefully assisted the Nazi occupiers. But it is vitally important to honour the men and women who remained faithful to the ideals of the French republic. The inscription on the plaque, which pays homage to *les Justes*, the righteous among the nations whose integrity and courage will never be forgotten, is a stinging rebuke to despicable Holocaust deniers such as Ahmadinejad. Significantly, it has been placed in the Pantheon, the final resting place of immortals such as Victor Hugo and Emile Zola. The message it sends to falsifiers of history is unmistakable.

The battle against Holocaust denial and racial discrimination can be won. –S.K.

Their pain is our pain

Unknown hoodlums vandalized a Muslim school in Montreal last week, and although police are not certain whether this was a racially motivated crime, Muslim community spokespersons have categorized it as a premeditated racist attack. Such cowardly attacks are not new. Last year, the United Talmud Torahs school in the Montreal suburb of St. Laurent was firebombed. Crimes such as these cannot be tolerated, being an ugly affront to Canadian democratic values. Muslims in Canada must never feel that they are alone when their institutions are under siege. The authorities should work day and night to solve this case. –S.K.

25 years ago in *The CJN*

Canadian Jewish Congress withdrew from the Joint Community Relations Committee (JCRC), which it set up with B'nai Brith in 1938 to fight anti-Semitism, saying B'nai Brith repeatedly violated the JCRC contract and refused to contribute funds to the body. B'nai Brith denied the charges. Both groups said they would carry on separate community relations activities.

Dry Bones

LATIN AMERICA HOSTED THE SPANISH INQUISITION
WELCOMED NAZIS, ELECTED FASCISTS, SPREAD COMMUNISM
AND NOW IS CHEERING IRANIAN PRESIDENT AHMADINEJAD.
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Claims of 'refugee' status ridiculous

As a Canadian who moved to Israel more than 14 years ago, I can attest to the complete humbug involved in the specious claims made by some Israeli citizens from the former Soviet Union that their children face harassment or abuse should they be forced to return from Canada to Israel ("Asylum seekers 'deliberately mislead,' *CJN*, Jan. 18). This claim is meant to justify their acceptance as "refugees" on your shores.

For someone to claim "refugee" status from Israel in order to weasel into Canada seems to me to be the height of chutzpah. If Canada's Immigration and Refugee Board is foolhardy enough to take these ridiculous claims seriously, Canada is welcome to these new "immigrants." I am sure that, as they did here, they will make fine, upstanding citizens – at least until they figure out the system on your shores.

A. Mark Clarfield
Be'er Sheva, Israel

* * *

International politics and unions

As a recently retired teacher from the Toronto District School Board and longtime member of District 12 of the Ontario Secondary Schools Teacher Federation (OSSTF), I am both embarrassed and appalled by special interest groups within my former federation.

It was just last May that Canadian Union of Public Employees (CUPE) Ontario adopted a position to support the boycott against Israel, and that position was nurtured from top-level union leadership down. What is happening in unions today is dangerous because some members at either the leadership or grassroots level are stepping outside of the real purpose of unions – the well-being and professionalism of their members – and into international politics.

Teachers value themselves as independent thinkers and embody all religious faiths and political stripes. They resent being ventriloquized by special interest groups from within their ranks who have personal agendas. They expect their leaders to resist pronouncements on complicated issues outside of their normal sphere of expertise, and to resist adopting a political position on behalf of the entire federation.

Martin Kofsky
Toronto

* * *

How about pro-Israel union motions?

I have been following the issues surrounding the Ontario Secondary Schools Teacher Federation's (OSSTF) consideration of a motion to condemn Israel and support the Canadian Union of Public Employees (CUPE) Ontario's boycott of Israel. The OSSTF excuses its lack of responsibility for these motions by retreating to procedure: that the union must discuss an issue if two members of some 6,000 feel it's necessary.

I have the following suggestion: find two OSSTF members to sponsor a counter-motion to the proposed anti-Israel motion. Indeed, any number of motions could be proposed: a condemnation of suicide bombings as a crime against humanity, support for the Canadian government's position of Hamas as a terrorist organization, support for isolation of those who deliberately target civilians, or a condemnation of the civil violence among Palestinians that has been killing more people than the conflict between the Palestinians and Israel.

While we're at it, why stop with the OSSTF? If other unions have similar "rules," you can be sure that they will eventually be exploited by some anti-Israel group. Why not be proactive and begin forwarding pro-Israel motions around Canada?

Jacques Katz
Toronto

* * *

Holocaust denial in Romania

I would like to share an example of Holocaust denial in Romania, a country that has recently joined the European Union. On Dec. 6, 2006, the Romanian Jewish newspaper *Realitatea Evreiasca* published a letter addressed to Romania's president, Traian Basescu, from Prof. Ion Coja. Some of the pearls of wisdom in Coja's letter include: "In Romania… there was no Holocaust. Who knows, maybe we will make a Holocaust some time. And we will make it properly."

Holocaust denial is punishable under Romanian law, but no such action has been taken by the Romanian government against the notorious anti-Semite Ion Coja.

Baruch Cohen
Montreal

* * *

Boyfriend's needs not considered

I am appalled by Sandie Benitah's attitude toward her boyfriend, love and marriage ("Moving in with the boyfriend," *CJN*, Jan. 11). Almost every one of her sentences includes the word "I." In determining whether he will be a suitable roommate, she only considers whether he can put up with her complete selfishness. She does not consider his needs, she does not consider how they might build a relationship together, and she does not mention the possibility of a future marriage. Living together for her is, therefore, a means for two people to obtain the maximum for themselves, not a co-operative venture.

Benitah seems to represent the modern Jewish woman with modern values. Surely it is time to replace these selfish and meaningless values with the basic Jewish moral values that apparently have been lost with the current "good life."

Jonathan Usher
Toronto

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Can Ahmadinejad be charged?

By HOWARD S. SIMMONS and SAMUEL J. SIMMONS

In *Julius Caesar*, William Shakespeare presents a world where power can corrupt both the righteous and the greedy, where words are the ultimate power, and where action is always incited by cleverly used words.

In the play, words incite people to action on many occasions, from Cassius and his gang convincing Brutus to conspire to murder Caesar, to Brutus begging for assistance in his own suicide. Loyal and wise Antony uses brilliant language and reverse psychology in a speech that calls the citizens to riot. Temporary anarchy ensues when Cinna, a poet, the master of wordplay, is, rather symbolically, slain.

The importance of words cannot be underestimated, and verbal incitement to action is recognized as being as sharp as the sword.

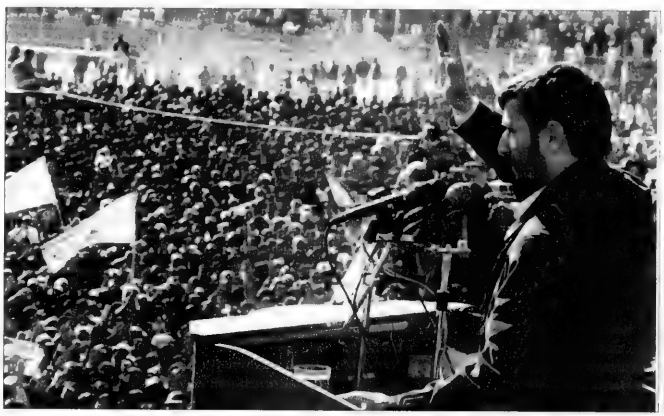
President Mahmoud Ahmadinejad of Iran has committed an incitement to genocide. On many occasions, he has called for the destruction of Israel. He has declared that "Israel should be wiped off the map"; he has asked about the Jews, "are they human beings?"; and he has threatened that "they are nearing the last days of their lives." These are not simply threats against Israel as a country. They are wider attacks based on religion and hate.

But he he has also made vitriolic anti-Semitic statements, such as "the Jews are very filthy people"; they have "inflicted the most damage on the human race"; and they are "a bunch of bloodthirsty barbarians." These are not isolated incidents. They are just a few examples taken from his speeches. He has stated on several occasions that he considers the Holocaust a "fairy tale," and he recently organized a conference in Tehran to deny the Holocaust. Because of Iran's increasing military power and potential to have nuclear weapons, these threats are of great urgency.

The International Association of Genocide Scholars has expressed "profound alarm at openly aggressive statements made by the president of Iran." This alarm is not strictly of scholarly concern. The group has stated that calling for Israel to be "wiped off the map" and inciting students to scream "death to Israel" not only calls for the destruction of a national and religious group, the Jews of Israel, but, they say, it "has authorized creation of the materials needed to build the weapons to carry out his genocidal intent." This international and interdisciplinary group believes that all the early warning signs of a genocide are evident today in Iran. "Direct and public expression of genocidal intent by a national leader coupled with clear and present danger that genocidal acts will be committed is incitement to genocide."

There is a legal recourse available. In international law, a country that signs or ratifies a treaty or convention is legally bound by it. The Convention on the Prevention and Punishment of the Crime of Genocide ("Genocide Convention") has been in force since 1951. The convention has been signed by 138 countries, including Iran.

In addition to committing genocide itself, inciting others to commit genocide is a breach of the Genocide Convention. Article 3(c) states: "The following acts shall be punishable: (c) Direct and public incitement to commit genocide." The Genocide Convention is intended to prevent genocide, not just to punish perpetrators after a genocide has happened. In other words, even if genocide does not take place, "direct and public incitement to commit genocide" is sufficient to warrant punishment. Unfortunately, prosecution against individuals for incitement to commit genocide has only happened after genocides have occurred.



Iranian President Mahmoud Ahmadinejad addresses a rally in Tehran [RNS/Reuters photo]

The crime of genocide is considered a crime against humanity and, as such, is a most grave violation that involves the most serious of consequences. Julius Streicher, the notorious publisher of a Nazi newspaper, was convicted after World War II at a Nuremberg trial for a crime against humanity. He had not been personally involved in the genocide against Jews, but he was convicted of "incitement to murder and extermination."

Even without the Genocide Convention, genocide would still be a crime against humanity and punishable under customary international law. But because of the horrors of the Nazi genocide, the world community demanded an even better mechanism to prevent and punish genocide. The Genocide Convention is intended to define genocide and confirm that genocide is a crime, whether committed in times of war or peace. The Genocide Convention is one of the most broadly accepted treaties in international law, and its importance extends beyond the 138 countries that have ratified it.

The recent genocide in Rwanda and its aftermath are instructive. Canadians have a greater knowledge of this genocide than do many other people. Words were the prelude to this genocide. There were early warning signs of the coming genocide long before the mass killings started. The Hutu-controlled radio stations were broadcasting attacks against the Tutsis, such as demanding the "elimination" of the "Tutsis cockroach." Later, the stations broadcast instructions to Hutus to murder Tutsis. Before the mass killings began, Maj.-Gen. Romeo Dallaire, a Canadian hero who commanded the United Nations mission in Rwanda, recognized the impending danger and sent many messages to the UN warning of the "catastrophic consequences" if the UN failed to act. The UN did fail to act, and in 1994 these "catastrophic consequences" became a horrible reality.

After the genocide, once approximately 800,000 people had been murdered, the UN set up the International Criminal Tribunal for Rwanda for the prosecution of individuals responsible for the genocide. Several people who were not directly involved in the murderous campaign were convicted for breaching the Genocide Convention by "direct and public incitement to commit genocide." The former prime minister of Rwanda himself was sentenced to life in prison for making public speeches inciting Hutus to commit acts of violence against Tutsis. These convictions provide clear precedents for charging Ahmadinejad.

Incitement to genocide?

We also have a Canadian example. Leon Mugesera, an active member of a hard-line Hutu political party, made a speech in 1992 to 1,000 people at a meeting of his party. He fled Rwanda in 1993 and succeeded in coming to Canada as a permanent resident. In 1995, Canada's immigration department opposed his remaining here because it claimed he had committed crimes against humanity, stating that he had been guilty of "direct and public incitement to commit genocide." There was no evidence that his speech led directly to any murders. Also, his speech did not clearly tell people to go out and murder. Ultimately, his case was heard by the Supreme Court of Canada, which confirmed the deportation.

Mugesera made his speech in 1992 and the genocide in Rwanda did not happen until 1994. No one proved that genocide happened because of his speech. Like the International Tribunal for Rwanda, the Supreme Court of Canada decided that it did not need proof that genocide happened when committing incitement to genocide. It said that "genocide falls within the category of crimes so serious that direct and public incitement to commit such a crime must be punished as such, even where such incitement failed to produce the result expected by the perpetrator."

An added challenge in deciding whether words or speeches do, in fact, incite action is that the process is wholly subjective, since only the intended audience is best equipped to understand what may be meant by certain words. To our ears, for example, much of Mugesera's speech could sound strange, even benign. It's full of references that are unknown to us, and therefore lacking in political potency. But spoken to the right audience, his words are lethal.

During the Rwandan genocide, the Hutu president of the interim government called on Rwandans to "get to work." For Hutus, this meant using machetes and axes to kill Tutsis. Mugesera said, referring to the Tutsis, that their "home is in Ethiopia, that we will send you by the Nyabarongo so you can get there quickly." To his audience, this meant that Tutsis should be killed and that the Nyabarongo River, a tributary of the Nile River that flows into Ethiopia, should be used to ship their corpses to Ethiopia. In fact, during the genocide of 1994, many Tutsi bodies were systematically thrown into the Nyabarongo River because of a racist myth propagated by Hutus that Tutsis had "long noses" and came from Ethiopia.

The Supreme Court of Canada wrote that the direct and public incitement to genocide "should be viewed in light of its cultural and linguistic content… a particular speech may be perceived as 'direct' in one country and not so in another, depending on the audience." The court concluded that in this case, "this message was delivered in a public place at a public meeting and would have been clearly understood by the audience."

A prosecution of Ahmadinejad is possible. Enforcement is now in the hands of the world community. Martin Luther King, Jr. wrote that "in the end, we will remember not the words of our enemies, but the silence of our friends."

This is no time for any of us to be silent.

Howard S. Simmons is a lawyer in Brampton, Ont. Samuel J. Simmons is a PhD candidate at the University of Edinburgh who is researching Ezra Pound, fascism and modernist ideology.

Opinions

Road hazards

In the coalition negotiations that followed the last general election in Israel, the defence portfolio held by Shaul Mofaz, a former Chief of Staff, was given to Amir Peretz, leader of the Labor Party. Mofaz was demoted to minister of transport. Good soldier that he is, he vowed to fight the carnage on Israel's roads, part of his new portfolio, with the same vigour and determination that he fought the enemy on the battlefield.

Rabbi Dow Marmur in Toronto

After less than a year in office, he has something to show for it. Road fatalities in 2006 went down by 10 per cent.

But although they used to be still higher, they remain far too high. Almost 450 women, men and children were killed on Israel's roads last year, and many more were injured. It may not be the highest road accident rate in the world, but it is nevertheless alarming. Over the years, many more Israelis have died on the roads than in wars and terror attacks.

Apart from the usual reasons cited – poor roads, insufficiently maintained vehicles, incompetent drivers, speeding and road rage – there is also the menace of drunkenness. That didn't use to be a factor in the early days of the state, but Israelis are becoming more and more like other peoples – yet another instance when the Zionist dream to be "normal" has become something of a nightmare.

The Jewish state prides itself on caring for the lives of every individual. Think of the readiness to release a disproportionate number of Palestinian prisoners to get one Israeli captive back from Gaza.

Why, then, is more not being done to reduce road accidents?

Apart from the reasons cited, there prevails an attitude that seems to negate the avowed commitment to the preservation of life. For example, there are still too many Israeli pedestrians who seem to act as if traffic lights are for sissies, and there are still too many Israeli drivers who behave as if pedestrian crossings are road decorations. Many of the victims are pedestrians, including, recently, one of Israel's foremost thinkers, Aviezer Ravitsky.

Will Mofaz be able to change the culture? That, of course, is very difficult and takes a long time. Yet his efforts, and his modest but significant results, should be applauded. They are as vital as the endeavours by the Israel Defence Forces to protect and save the lives of citizens.

People in Canada, citing what they read and hear, often ask me if it's dangerous to live in Israel. Though terrorism is still a threat and war is always a possibility, statistically, the greatest danger I face is when I try to cross the street.

Remembering an Israeli summer

As universities reconvene for the winter semester, students will inevitably return to frigid temperatures and daytime darkness.

In only a few months though, sweatshirts and toques will be replaced by tanktops and bandanas. Certainly a preferable change if you ask me, despite the easiest winter we have had in recent memory (except on the West Coast – sorry B.C., your stockpile of nice weather has finally run out). The global warming gremlins provided central Canada with barely a snowflake to enjoy during the recent holiday season.

Jonah Brotman in Ottawa

Nonetheless, the annual school break pilgrimage to sunshine saw thousands of North American students transplanted out of the cold, and to Israel courtesy of birthright and other programs. Participants were surprised, however, by the Israeli weather's shocking resemblance to Canadian winters: snow and sub-zero temperatures in the Holy Land? Blasphemy.

I, being one of the unlucky applicants, can only relate those experiences because of my top-prize reconnaissance source: Facebook, a social network website for college and university students. From what I have gathered, all my friends in Israel were cold and all my friends in Toronto were warm. I, on the other hand, swished my feet around the sandy floor of a beachfront bar watching the NFL playoffs in Belize. I guess I can't complain.

As the tropical sun beat down on my back, I was reminded of strolling down the Tayelet in Jerusalem this past summer. But whereas Belize has tropical serenity, Israel has a Middle Eastern crisis.

When I led Hashomer Hatzair's Yedid Plus program to Israel this summer, the Hezbollah-Israel conflict became real for myself and for my *chanichim* – my campers.

After nervously watching too many cycles of 24-hour news networks during the weeks before our trip, we still proceeded. Habonim Dror and most other youth movements already had their groups in Israel, and the Jewish Agency's security desk claimed we would be fine. We're also well known for being in the more daring crowd – but that's for another column.

To the chagrin of many parents, we embarked when rockets were still landing on Kiryat Shmonah and the surrounding region. Luckily, the trip itinerary involved mainly travel through the centre and south of the country. By mid-August, Israel had enacted a ceasefire and we were given permission to see Haifa's Baha'i Gardens and other northern gems such as the Kinneret (the Sea of Galilee).

What I could not predict for my *chanichim* were the random moments of reality we faced when the crisis jumped from news stories to our stories. Residents of the north were dispersed throughout the country, literally. Every hotel and hostel was jammed to capacity with fleeing families. At one hotel, I was told, "Residents from the north can shower and eat free. So, which town are you from?" One of the few times in my life being Canadian was actually a shortcoming!

Touring through the military cemetery in Jerusalem, we encountered a funeral for a recently fallen soldier. Scores of uniformed soldiers, some probably friends, others mere acquaintances, silently wept. Necks craned to glimpse the Israeli flag-draped casket. The sweating shoulders of the pallbearers were proudly adorned with the Magen David. Soon, a dishevelled young soldier, probably around my age, was wheeled in by his unit mates. An amputated right foot and a dark bullet wound in his neck signalled his luck in triumphing over death.

These tragic scenes seemed to vanish just days later when I found myself shouting the familiar words "*Yachad*" (together) and "*Ani ve'ata*" (you and I) on a grassy lawn where beer flowed to hundreds of satisfied youth. A purely Israeli creation, Shira veBeera combined two of my greatest loves: cheap alcohol and corny Israeli folk songs. For only 30 shekels, the kibbutz party had lots of food, lots of singing and even more beer. A house band projected lyrics from a giant screen to aid the less lyrically inclined.

Panning the crowd, I realized that almost every single person was of army age – the girl on my left, an army officer; the guy on my right, a future navy ship captain. Despite the struggles of the crisis, violence would wait and Beera and Broza would reign supreme.

These are the moments I remember from the crisis; I can only hope that the memories of rebuilding were not so bittersweet.

Change in the weather

Like much of the world, Halifax has been suffering lately from a bit of environmental confusion.

Normally, January is an impossibly cold month in which even the bravest of souls dons a hat and gloves, and sometimes even an extra pair of socks. During my first year in this city, my way of dealing with these often below-30 temperatures was pure avoidance. I was living on campus and it wasn't long before I discovered that most of the buildings are connected by underground tunnels. This meant that I could attend to most of my basic needs – eating, sleeping and going to lectures – without ever stepping foot outside. And indeed, at one point during a January freeze, I managed to avoid going outdoors for three days by slipping through the tunnels like a mouse in hiding.

Mordechai Wulfish in Halifax

But things changed once I left the campus bubble and was forced to face the elements in order to buy my groceries and go to class. Once November rolled around, I had to put my beloved bike away and brace myself for the long haul of the Halifax winter. Throughout these cold months, I would curse the winter weather, which, if I took a shower in the morning, would literally freeze my hair by the time I got to school.

But as annoying as the freeze can be, facing the prospect of a warm Halifax winter just seems wrong. I like to look outside in the morning and actually know what season it is. And having a cold winter ensures that you don't take the warmth of summer for granted.

As well, having to deal with the weather is, to me, also an essential part of the Canadian Jewish experience. Unlike our friends in Israel, we must face questions such as: will it be too cold to sit in my sukkah? Or, will my outdoor June bar mitzvah be rained out? I would actually prefer to slog through normal winter months in Halifax rather than see the entire world turn into a perpetual Hawaii.

But superficial musings aside, the issue of climate change is becoming one of prominent concern. Indeed, we hear every day that the rise in temperatures all around us is being caused by global greenhouse gas emissions that are creating major disruptions in our weather systems.

The politicians in our country are climbing on the environmental bandwagon, each trying to show that their concern about this issue is greater than the other's. Jewish environmental groups have also placed this issue at the forefront, capitalizing on increasing public awareness of the harmful effects of climate change. They argue that there is a uniquely Jewish responsibility to respond to the growing disrepair of our environment, stemming from the Jewish imperative of tikkun olam, ensuring that we do not destroy the world for future generations.

Here in Halifax, Shaar Shalom Synagogue, led by a concerned congregant, is hosting Halifax's first climate change symposium, a partnership between the Jewish community and the Climate Change Centre of Nova Scotia.

While most people are pleased, and should be, that this issue has finally entered public consciousness, others say the concern with climate change is just a passing fad rather than an informed response by the public.

But the environment is no longer seen as the concern of those "wacky hippies." Dalhousie University announced last week that it's getting rid of Styrofoam in its food service operations and is even reverting to forks made of bamboo, which are biodegradable – unlike plastic ones.

Growing up as the only one among my friends whose family had a compost pile (the concept of which perplexed both my friends and me at the time), I welcome this popularization of environmental "fads."

As the experts have realized, if people begin to take small actions on their own every day, change will occur. While not everyone can thoughtfully articulate the reasons why we should be changing our lifestyles – even if ever so slightly – in this case, actions count, whether or not they're a result of total knowledge of the subject.

These "fads" allow people with the expertise to teach us something. Hopefully, the changes we make will be more than temporary.

The Kirshner File

Hamas' rejectionism jeopardizes Palestinian cause

It has been exactly a year since Hamas unexpectedly swept to victory in the Palestinian parliamentary election, leaving its stunned Fatah rival sputtering in disbelief and Israel reeling in shock.

Its triumph was widely regarded as surprising because Hamas–the Islamic Resistance Movement – was said to command the allegiance of only one-third of the Palestinian electorate. Yet Hamas won 44 per cent of the vote, a plurality good enough to sweep Fatah aside. In the last such election in the Palestinian Authority, in 1996, Fatah, with Yasser Arafat at the helm, was the clear winner. With Arafat's untimely death in 2004, Mahmoud Abbas replaced him, then won the 2005 presidential election.

Sheldon Kirshner in Toronto

Hamas' accession to power represented a radical shift in Palestinian politics. It signified that the 3.5 million Palestinians in the West Bank and Gaza Strip would no longer be governed by a party committed to a secular nationalist vision and a two-state solution, but by a party striving to create an Islamic state and struggling to eradicate Israel.

In a sense, the results confounded analysts, since surveys had indicated that most Palestinians were ready to coexist with Israel within the context of a peace agreement. But when Palestinian voters went to the polls on Jan. 25, 2006, the prospect of peace with Israel was not uppermost in their minds. What really animated them was their perception that Fatah's mismanagement, corruption and cronyism had reduced the Palestinian Authority to an ineffectual body.

But in turfing out Fatah, the Palestinians are now paying a heavy price for their dissatisfaction. Hamas, which has been branded as a terrorist group by western nations, including Canada, pledged to deliver "reform and change" to the long-suffering Palestinians. In speech after speech on the hustings, their leaders assured voters that Hamas would bring honesty, integrity and transparency to government, revitalize the anemic economy and rein in the lawlessness that has convulsed the Palestinian Authority since its establishment in 1994 under the imprimatur of the Oslo accords.

But much to the disillusionment of many Palestinians, Hamas has fallen far short of its objectives, while ushering in a period of unprecedented uncertainty and instability, increasingly deadly internecine warfare with Fatah that threatens to erupt into a full-fledged civil war, hostility from Israel and isolation and opprobrium on the international stage.

Rarely have the fortunes of the Palestinians been as bleak as they are today.

The problem, in large measure, stems from Hamas' ideological rigidity and flight from reality. Hamas, in its charter, neither recognizes Israel's existence nor accepts the concept of peace negotiations with Israel. To Hamas purists, Palestine is a Muslim patrimony, and territorial compromise with the Zionist enemy is completely out of the question. Which is precisely why Hamas refuses to recognize Israel, renounce terrorism or embrace the agreements Fatah and Israel have signed over the years.

Due to its refusal to abide by these conditions, as set out by Israel, the United States, the European Union and the United Nations, Hamas has recklessly forfeited international aid – but not basic humanitarian assistance – to the tune of more than $1 billion and monthly tax and customs revenues worth $55 million, collected by Israel on behalf of the Palestinians. Consequently, Hamas has been hard-pressed to meet its most basic obligation: the payment of salaries to some 160,000 Palestinian civil servants and police.

In a desperate attempt to overcome its overarching financial problems, Hamas has managed to smuggle about $66 million through the Rafah border crossing in the last eight months and, in a sop to government employees, has doled out payments in lieu of regular salaries.

But the smuggling of funds is hardly a reliable method of circumventing the harsh economic sanctions, the bane of the current Palestinian regime. Last month, Israel refused to let Hamas Prime Minister Ismail Haniyeh cross into Gaza from Egypt unless he relinquished $35 million in funds he solicited on a tour of the Muslim world.

Iran has given Hamas hundreds of millions of dollars in assistance, but how much of it has actually reached Gaza and the West Bank remains to be seen. The Arab League has pledged more than $100 million in aid, but little of it has been forthcoming. The United Nations has requested $450 million from member states to cover health and education costs, but this is merely a stopgap sum.

Hamas has therefore exacerbated the plight of the Palestinians. In a recent report on the Palestinian Authority, the World Bank estimated that its economy would decline by 27 per cent, that personal income would shrink by one-third, that unemployment would jump from a pre-election level of 23 per cent to 40 per cent, and that the proportion of Palestinians living in poverty would climb from 44 percent in 2005 to 67 per cent in 2007.

The harsh conditions in the Palestinian Authority may further radicalize its downtrodden population, a development that can only benefit Hamas and be detrimental to Israel's long-term interests.

Hamas could break the impasse by heeding Fatah's call to recognize Israel. Recognition of Israel would presumably enable Hamas to form a national unity government with Fatah and thus pave the way for the cancellation of the economic boycott and the resumption of peace talks with Israel.

Fatah's Mahmoud Abbas, right, meets with Hamas' Ismail Haniyeh, centre, in unsuccessful talks to form a Palestinian national unity government. Looking on are Interior Minister Said Siam, far left, and Foreign Minister Mahmoud Zahar.

Israeli Prime Minister Ehud Olmert has said he would negotiate with such a joint Hamas-Fatah government, while Deputy Prime Minister Shimon Peres has conceded that Hamas could be an important force in any peace process. Yet Hamas stubbornly hews to its rejectionist stance. Last week, Haniyeh told Hezbollah's television station that he will never recognize Israel, a position his colleagues in the Hamas cabinet have repeatedly reiterated.

At best, to quote Haniyeh, Hamas is prepared to sign a lengthy ceasefire with Israel once the Palestinians have achieved full statehood in Gaza and the West Bank. Haniyeh's senior adviser, Ahmed Yousef, fleshed out the details in a recent op-ed piece in the *New York Times*. In a remarkably similar statement, Khaled Mashal, a leading Hamas figure based in Damascus, has admitted that Israel is "a fact" he grudgingly accepts.

Half-baked, backhanded acknowledgements of Israel's existence, however, will not convince the West to drop its sanctions against the Hamas regime, nor will they persuade Fatah to form a unity government with Hamas.

For the past few months, Abbas has valiantly tried to bring Hamas into line with these fundamental realities, but to no avail, with the upshot that he has threatened to call early presidential and parliamentary elections in a bid to displace Hamas.

These seething tensions have produced a titanic power struggle and triggered a series of violent skirmishes in Gaza that have claimed the lives of dozens of Palestinian combatants and civilians. "These clashes must stop, this bloodshed must end," Haniyeh has declared in a plea for Palestinian amity. But as long as he declines to face facts, Hamas will be subjected to sanctions, and the Palestinian cause will suffer. In the meantime, the United States and its allies in the region – Israel, Jordan, Egypt and Saudi Arabia – have thrown their political and military support behind Abbas as Fatah and Hamas move ominously closer to a fratricidal war.

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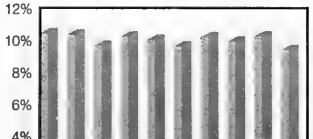

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Chai Lifeline helps kids with serious illnesses

By MICHAEL SEGAL
Special to The CJN

Ask 11-year-old Robert Jones if he wants to watch a homemade family video and you'll likely get an indifferent shrug of the shoulders. Ask him about viewing a video of Camp Simcha and he jumps at the opportunity.

"I really enjoy Camp Simcha," he enthuses. "You can forget about all your worries in life there and just have fun."

Located in upstate New York, the camp provides a joyous reprieve for children with cancer and other life-threatening illnesses.

It's one of several programs and services offered by Chai Lifeline, a not-for-profit organization dedicated to helping kids with serious health problems and their families.

"Something that's a little different about pediatric illnesses is that it really affects the entire family," says Rabbi Mordechai Rothman, executive director of Chai Lifeline Canada.

"We try to provide programs that give that extra needed care to the child, their siblings and the parents. And we never ask for payment from families."

Launched in New York in 1986, Chai Lifeline now has regional offices in five American states, as well as Israel and England, and it's been in Canada for a few years.

The Canadian office recently ramped up its diverse network of programs to include everything from family counselling and tutoring services to Big Brother and Big Sister programs and toy drives.

The Jones' learned about Chai Lifeline while Robert was at the Hospital for Sick Children receiving care for leukemia.

Robert initially linked up with a Chai Big Brother who later referred him to the camp.

"At Camp Simcha, they make a conscientious effort that all kids share in the same fun," says Robert's mother, Rona Geringer.

"And they are also very concerned about the kid's medical conditions and accommodate kids across all spectrums."

To that end, the camp has medical professionals onsite, including oncologists and nurses, who can cater to the children's medical issues, if necessary.

While Chai Lifeline is still relatively new in Canada, it's making an indelible mark.

"If you talk to any of our families, they will tell you what a difference we make in their lives," Rabbi Rothman says.

"We just want to be there for you and do whatever we can for your family."

Robert Jones, left, dons a wacky hat at Camp Simcha

In addition to his summers at Camp Simcha, Robert has also travelled to Orlando, Fla., on a trip organized by Chai Lifeline.

"It was probably one of the most amazing trips of my life," he says.

Robert's father Frank says Chai's programs haven't just provided his son with fun and entertainment, but they have also taught him to appreciate what he has.

"Robert sits down and writes thank-you letters to the people at Chai Lifeline, because he has become so appreciative of how people have gone out of their way for him," Frank says.

There are about 50 Chai Lifeline volunteers in Canada and Rabbi Rothman says the organization always welcomes more help.

If you're interested in volunteering or in inquiring about Chai Lifeline's unique programs, visit www.chailifelinecanada.org or phone 647-430-5933.

TOY COLLECTION: The students of Bais Chaya Mushka elementary school in Toronto collected toys to be distributed by Chai Lifeline Canada, which helps children dealing with serious illnesses. Pictured from left with some of the toys are Chai Lifeline Canada director Rabbi M. Rothman and Grade 8 committee heads Baila Adler, Itty Wagner and Mushka Korf.

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MS READ-A-THON: Grade 3 students – from left, Courtney Viner, Abby Lindzon, Hayley Wagman and Max Eisen – of Bialik Hebrew Day School help Steve Johns of the Multiple Sclerosis Society of Canada demonstrate how messages are sent through the central nervous system. The lesson was part of assemblies and activities for Bialik's reading month, in which all students in grades 1 to 5 are taking part in an MS Read-a-thon to raise money for MS research.

Montreal Y motivated $12M gift for Toronto JCC

"We're still Montrealers at heart."

With those words, Ron Prosserman summed up for *The Canadian Jewish News* the sentiments of his entire family not long after family patriarch – and former Montrealer – Martin Prosserman pledged $12 million toward building a new $100-million Jewish community centre in Toronto that will bear the family name.

It will replace the 45-year-old JCC building near Bathurst Street and Sheppard Avenue. Construction is slated to begin this fall and be completed three years later.

Even though the new Prosserman Family JCC will be located in Toronto, the elder Prosserman said it was his intimate connection to the Y in Montreal that motivated him to make the donation.

Now 75, Prosserman – who until 11 years ago was the owner of the Moores menswear clothing chain – grew up humbly in the postwar Montreal neighbourhood made famous by Mordecai Richler, and he found a haven at the legendary Mount Royal institution, as he explained to the *National Post* when the gift was announced this past fall.

Since his family's home had no hot running water, Prosserman would go to the Y, and for a nickel he would get a bar of soap, a towel and a shower.

"I could do all that because someone was paying for it," he told the newspaper. "I knew someone… was subsidizing it, because they weren't going to get fat on five cents for soap and a towel!"

Prosserman's discovery of the Y was also pure serendipity.

On his first day in Montreal at age eight after moving here from Toronto with his Ukrainian immigrant family – "We could starve just as easily in Montreal," he once said – he walked up St. Lawrence Boulevard and happened to make a right turn on Mount Royal.

At the Y, he took part in many activities, and he even met his first wife, Ellen, there. She died in 2002 after 46 years of marriage, and the family has said that the new JCC, perhaps more than anything else, will honour her memory.

This past fall in Toronto, at a ceremony at Prosserman's private investment firm attended by sons Ron, Gary and Brian, Ted Sokolsky, president of UJA Federation of Greater Toronto, described how he could tell that Prosserman wanted to do something to show his gratitude for what the Y did for him.

"I saw it in Martin's eyes," Sokolsky said.

Discussions about the project with the publicity-shy family go back five years.

The Prosserman JCC is part of the Toronto Jewish Community's Tomorrow Campaign, which is creating three new "campuses" in the Toronto area. The other two are downtown and in Vaughan, a northern suburb.

The campaign's target amount is $250 million. It's being chaired by businessmen Lawrence Tanenbaum and Gerald Schwartz.

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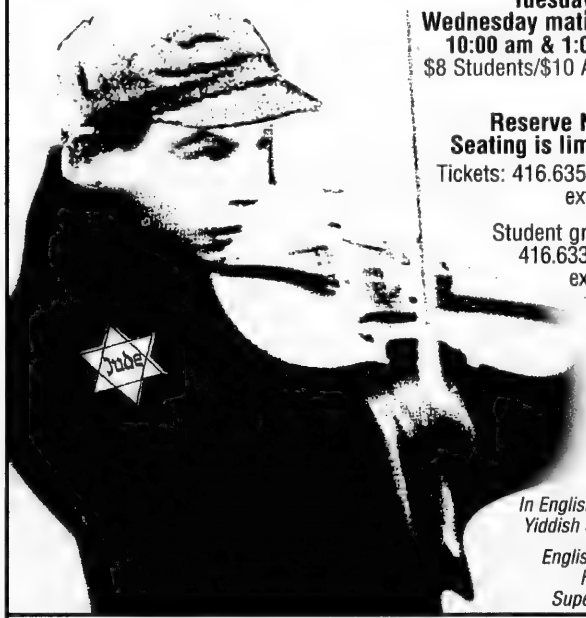

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Kids should like what they read, teacher says

By FRANCES KRAFT
Staff Reporter

Alana Vertlieb brings dual passions for drama and literacy to her Grade 3 general studies classroom at Associated Hebrew Schools' Kamin Education Centre in Thornhill.

The 27-year-old teacher – sporting beaded braids like some of her students when she returned to class after a winter break honeymoon with her husband, who is also a teacher – says that literacy "comes into play in everything we do."

Literacy problems, she noted, don't affect children only when they read literature, but also in situations where they have to learn from a textbook or follow written instructions.

Vertlieb believes it's important for young children to like what they're reading. "It's OK to read comic books or magazines… Sometimes it's important to know that reading is reading."

A graduate of York University, where she received a bachelor's degree with a major in Jewish studies and a minor in theatre, Vertlieb also has a BEd and an M.Sc. in education, with a specialty in literacy, from Canisius College in Buffalo, N.Y.

A smile lights up her face as she talks about her chosen career and being at a Jewish school – "I love it," she says. "It's a very homey environment."

Vertlieb has been at Associated since her days as a student teacher. She started supply teaching there last January before being offered a full-time job.

A graduate of the Hamilton Hebrew Academy, Vertlieb was active in United Synagogue Youth while growing up in Dundas, Ont., and spent her summers at Camp Ramah from the time she was eight until she was 22.

She developed an interest in drama, and in teaching, after participating in the March of the Living in 1996.

A lesson from the teacher: *"I think it's important to remember that kids are kids and need to have fun... Sometimes it's good to take learning to another level and make it fun or theatrical."*

The experience inspired her to co-write a play about the Holocaust, *Everyone has a Name*. It won several awards from the Sears Ontario Drama Festival.

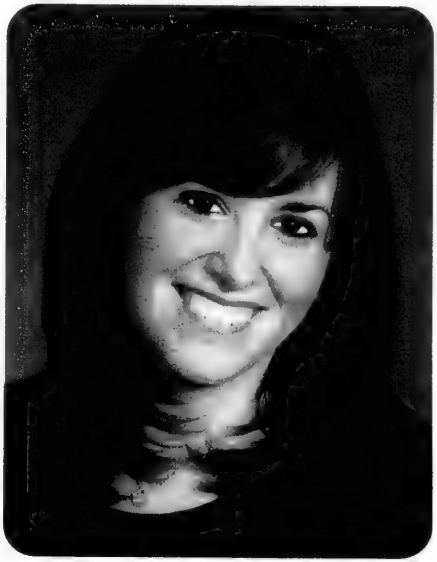
Outside of her working hours, Vertlieb and Kim Pollishuke, a friend from university who is also a teacher, are launching a theatre school for kids called Stage Right Theatre Company. Classes are set to begin this summer.

Vertlieb, who was youth director at Holy Blossom Temple last year, sees parallels between teaching and directing, the area of theatre she is most interested in. Realizing what students – or in theatre, actors – have to know, assessing them, and teaching or directing in a way that suits their individual needs are important aspects of both, she says.

But as a teacher in a Jewish day school, she says, one of her biggest challenges is covering the general studies curriculum in half a day.

Also, she adds, she likes to enhance the program with art and drama. Sometimes she has students draw or act out scenes from books as a way of incorporating arts into the curriculum.

"It's important that [students] have fun and have time to express their feelings," she says.



Alana Vertlieb [Horvath Photography]

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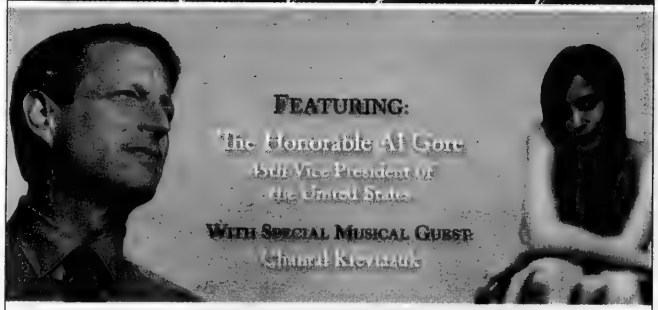

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Teachers' motion condemns all violence

Continued from page 3

"I personally complained to a member of the executive," Orenstein said, and he also wrote an open letter to Jolliffe about the *D12 Voice* being employed to bash Israel.

When he learned that the January STBU council meeting would consider another anti-Israel motion, "I felt I had to do something."

Teachers at his school – both Jewish and non-Jewish – agreed the union should not even address the Middle East conflict, he said.

To counter the anti-Israel resolution, Orenstein and other teachers prepared a motion for the January STBU council meeting that condemned all violence, called for a two-state solution, and urged Palestinian and Israeli educators to "be in contact for the purpose of broadening understanding between the two groups."

An information package addressing the issue was sent to all branch presidents in the district urging them to vote against the Israel-bashing resolution.

Len Rudner, director of community relations for Canadian Jewish Congress, Ontario region, said his organization "received dozens of phone calls from teachers who were concerned about the direction the union might be taking.

"Congress was not neutral on this issue and we gave advice to teachers and made sure teachers who felt the same way had the opportunity to speak to each other," he said.

"We are pleased with the outcome of the evening… [District 12 STBU council] had the opportunity to hear from teachers committed to fairness and balance who did not wish their union to be involved in affairs of the world in such an unbalanced and unhelpful way. Saner heads prevailed."

B'nai Brith Canada responded to the votes by noting, "The many positive responses we have received this morning indicate that what teachers want is to focus on their true mandate – to ensure students have the tools they need to contribute to a vibrant civil society in Canada. They do not want their classrooms to be turned into a political battle ground to satisfy the bias of a few OSSTF members."

Prior to the vote, B'nai Brith issued a news release urging "all OSSTF members and concerned citizens to let the voices of democracy be heard." B'nai Brith called the one-sided resolutions attacking Israel an attempt to politicize the classroom and a distortion of union politics by those who want to "leave in their wake lies and mistrust."

The District 12 STBU responded with its own release condemning B'nai Brith and the Jewish Defense League, which picketed the council meeting, "for what it believes amounts to a bullying campaign launched against OSSTF and its members."

"This can be seen as nothing short of an attempt to intimidate our membership," said Jolliffe.

"The executive understands the emotional response these kinds of ideas provokes. We have had to grapple with that ourselves as voting members of this meeting and certainly we know that our membership is not a monolith when it comes to these motions, or in fact any other motion that might come before our council for debate. However, for an outside organization to encourage and engage in this kind of heavy-handed, intimidating action before a decision as to whether these motions are ones we can support, is absurd."

In response B'nai Brith issued another news release saying that the "OSSTF has claimed that our informational alerts to CUPE teachers and interested community members in advance of the vote constitute bullying. We have to wonder why this organization sees the factual information we circulated on the issues being discussed as so threatening. By bringing the issue to the forefront and providing the necessary contextual information, we helped teachers make an informed decision on this attempt to co-opt them by default to an overtly anti-Israel agenda."

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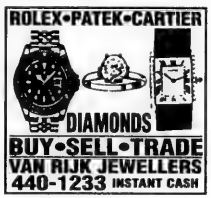

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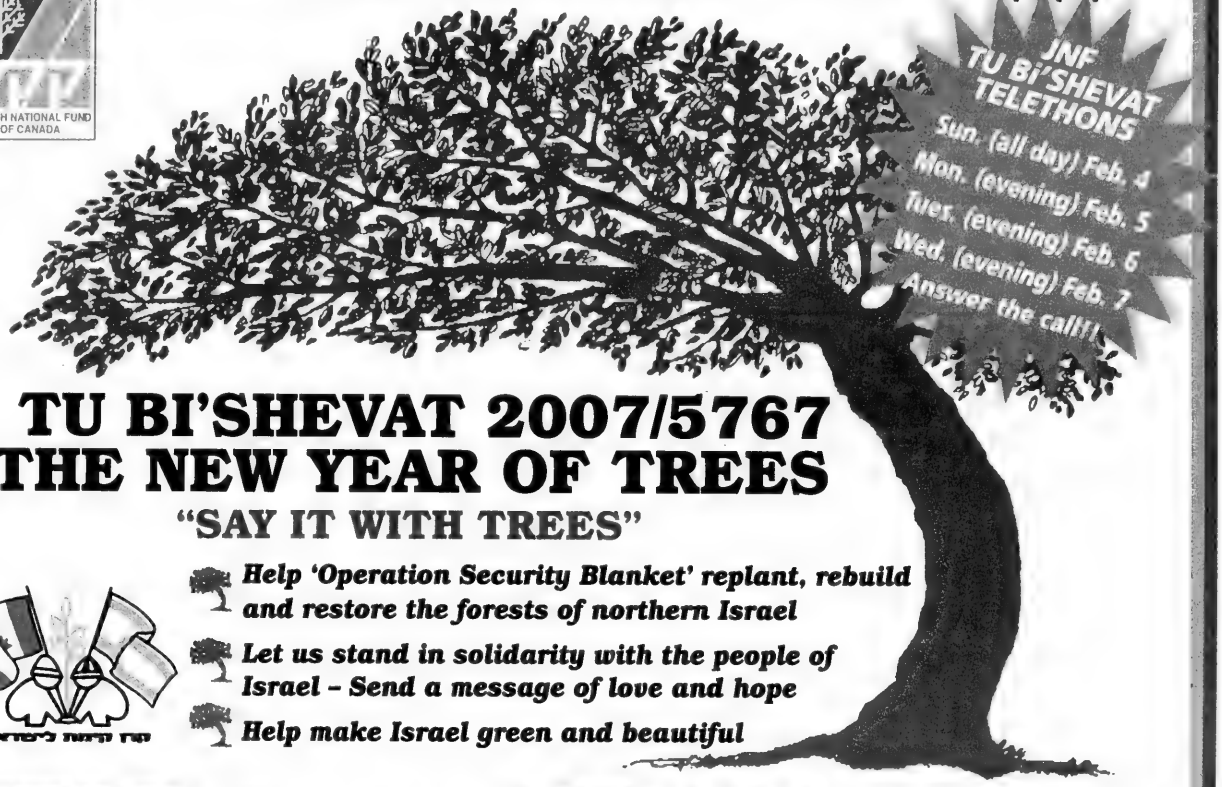

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Jewish Life

The changing character of Jerusalem

By RABBI YEHIEL BEN AYON

Stories of religious families impossibly cramped into tiny Jerusalem apartments are nothing new. Units that were originally designed for one couple and a child, or maybe two, somehow manage to stretch and house two parents and a half dozen of their children. Even finding a dozen people in a small, two-bedroom flat is not uncommon.

How is it possible, you may ask? Parents occupy one bedroom – usually the smallest. With them sleeps a baby or the youngest child. Daughters – all of them – fill the second room, sleeping on bunks, rollaways pull-outs, or all of the above, with two or more to a bed. The dining and living room area does double duty: as night falls, it becomes a dormitory for boys. They sleep on sofas, bring out mattresses or unroll foam pads. During warm weather, some will sleep on the balcony. Virtually every square foot of floor space will be utilized.

In these apartments, mornings often start with the untangling of limbs, as well as with packing up assorted bedding and clearing paths just to be able to walk around. Lines then form in front of the bathroom, which, of course, becomes the most coveted and used room in the house.

These rituals are so common that they're universally accepted. In fact, an apartment with a single occupant is rare in Jerusalem.

Real estate prices are high in Israel's capital, which has has always been a Jewish destination. Jews from abroad who purchase second homes in Israel often buy them in Jerusalem. Children of large families grow up and start their own families. The result of these pressures is that for most people, home ownership in Jerusalem is an impossible dream.

In response, new communities have been built on the city's periphery. By and large, homes there are not only larger, newer and more affordable, they're also better designed to meet the needs of large religious families. Kitchens are laid out with kashrut in mind. Balconies are sukkah-friendly and not built one on top of the other. Buildings are low rise, and children's playgrounds are an integral part of the infrastructure.

Still, there is a strong desire to live in the central parts of Jerusalem. This has led to a new phenomenon: neighbourhoods going black.

Black, or haredi, neighbourhoods are usually well-defined. One street is often all that divides haredim from non-haredim: areas on one side are all secular, and exclusively haredi on the other.

Instead of leaving Jerusalem, haredim are expanding their neighbourhoods and even overtaking entire areas. Ramat Eshkol, Kiryat Yovel, Neve Yaacov and the Ramot are just some of the places that are either in the process of becoming, or have been fully converted to, haredi neighbourhoods.

This gradual process is by no means smooth. The changing nature of a neighbourhood may be natural, but like the ever-changing phases in the life of a person, it's usually more awkward than graceful.

For instance, since the use of elevators is not allowed on Shabbat, a haredi move into an area will begin on the first three to four floors of neighbourhood buildings.

In general, the two lifestyles clash. Local restaurants and retailers will feel the pressure to change with the new inhabitants. Hence, clothing stores will offer fashions that are acceptable to them. Food outlets will scramble to acquire kosher certification or upgrade their existing hechsher. Even news kiosks change, first covering the fronts of their more provocative publications, then eventually selling only those that are bought by the public.

In all, Jerusalem is slowly acquiring a new character.

Our Cuban bar mitzvah

By GILLIAN FARBER

Guest Voice

Unusual as this may be, Cuba will become part of our family's religious history.

I know it seems like a peculiar place to hold such a significant celebration, but for our family, the decision to have my youngest brother, Max's bar mitzvah in Havana, Cuba, was the beginning of an adventure we would never forget.

I was the only person in my family who had travelled to Cuba prior to the bar mitzvah. For our high school graduation, six of my friends and I had decided to vacation in Varadero.

My brother was 11 at the time, and my family had already arranged two bar mitzvahs, but the planning for Max's bar mitzvah was different.

Rumours circulated in the family that we might climb Mount Everest, trudge up to the North Pole or have this simchah in a submerged banquet hall underwater in the Mediterranean Sea. But then my mother thought that Cuba, with its small community of Jews, might welcome our celebration.

My father, through his work with Canadian Jewish Congress had helped raise money to provide the Cuban Jewish community with kosher for Passover food, and he knew what a huge mitzvah such a simchah could be.

I, of course, remembering my past trip to Cuba, was not going to turn down another vacation to the sun. My brother Zachary, a budding musician, has been wanting a bongo drum for the last year, so he was a definite go. As for the bar mitzvah boy, Max just needed reassurance that he wouldn't have to learn a new parshah.

After a year of planning and working out the arrangements, my parents had it all pay off when we arrived at the quaint Jose Martin international airport in Havana. The fresh smell of cigars, tropical fruit and exhaust from cars that were older than all my siblings put together filled the air. My family and I, along with 50 of our friends and family enjoyed a three-night stay in Havana and a seven-night stay in Varadero.

We toured Havana during the day and did salsa dancing at night. La Plaza de la Revolution was overwhelming. We could picture Fidel Castro there, delivering one of his famous two-hour soliloquies.

Despite assurances from our bus guide that there is no distinction between rich and poor in Cuba, we couldn't help but notice the abject poverty most Cubans live with on a daily basis. Still, the people were amazing – kind, gentle and warmhearted. We walked around Havana day and night in complete safety and with no fear.

The Havana synagogue was located in the small Jewish community of about 1,100 near the heart of city. It was truly a beautiful shul. Unfortunately, with so many Jews having left Cuba, the synagogue did not have a rabbi or a cantor. My parents decided to bring the cantor from our shul, Shaar Shalom in Markham, Ont. Cantor Ben Silverberg, who taught Max his bar mitzvah portion, thus accompanied us to Havana, where he led the services on Friday night and Saturday.

More than 100 members of Havana's Jewish community joined in our simchah, and from this I learned a valuable lesson. No matter where in the world we Jews may find ourselves, we will always have a connection one to another. And even though most of us were unable to speak Spanish, I found it fascinating how we could communicate with our Cuban brothers and sisters through the Torah. Our ancient Hebrew language became the glue that bound us as one family. We sang together, danced together, ate together and celebrated Max's bar mitzvah together.

Max's bar mitzvah fell on Chanukah. Before leaving Canada, our group, thanks to Apotex pharmaceuticals, packed into our suitcases countless medicines needed by the Cuban Jewish community. The synagogue runs Cuba's largest pharmacy, open to all, and these medicines became our gift to the community.

I expect that the memories of this trip will stay with us forever. In fact, I can envision that one day, my brothers and I will tell our grandchildren about our 10 special days in Cuba and about a bar mitzvah that was hardly ordinary.

Gillian Farber is a student at Wilfrid Laurier University in Waterloo, Ont., majoring in communications.

Jewish Life

Simchovitch's poems sensitive, outspoken

***The Fiery Mountain* by Simcha Simchovitch, Simchovitch Book Fund.**

Books
Bernard Baskin

Over a period of 50 years, Simcha Simchovitch has produced more than 10 volumes of Yiddish poetry, a well-received novel and a great many essays. A Toronto resident, now 85, he was born and reared in the small town of Otwock, not far from Warsaw.

He is esteemed for his virtuosity, deft and arresting use of the Yiddish language and his sensitive concern for human pain and suffering. He is also commended for the surprising range of his subject matter.

The Fiery Mountain is bilingual, with the Yiddish and the English rendering of the poems placed side by side. The 110 poems include recollection of the poet's childhood, reflections on the Holocaust and his coming to terms with postwar life in Israel, Canada and the world at large.

In a poem titled *Even Though*, the poet confesses, "Even though the calamity pulsates/ in every vein of my being/ and the pits, the mass graves/ which I have evaded/ like a shadow follow me/ still I want/ to exult in human joy/ to love and live,/and even to forgive."

From *Aushwitz Elegy* comes this lament for the dead: "The last spasms of bodies/ embraced, twisted and jammed,/ the pangs and convulsions of death,/ the mute cries to Heaven/ O lives extinguished, dear shadows/ of our own flesh and blood,/ with hearts drowned in sorrow/ we mourn and bewail you."

Wonderful City is not without sin and iniquity: "You won't cover up,/ Wonderful City,/ with your boulevards and palaces/of the poverty/ that nests in back alleys,/ rooming houses, attics,/ where people languish/ in loneliness, in filth./ And you will not redeem,/ Wonderful City,/ with your galleries and statues/ the shame of streetwalkers/ who on this April day/ wait for anyone to profane/ their young, holy bodies."

This collection of poems – sensitive, outspoken and heartfelt – deserves a wide and appreciative readership.

* * *

***The Atheist's Bible* by Shalom Camenietzki, Thistledown Press.**

Shalom Camenietzki, the author of this volume of 15 short stories, is a practising Toronto psychologist. He was raised in Israel and educated in the United States.

Most of the stories have been published in Canadian magazines, including the *Dalhousie Review* and *Parchment*. The stories are largely about Toronto Jews who suffer from a variety of emotional and psychological problems. They see only failure in their marriages and careers and are obsessed with impossible dreams and ambitions.

In the book's title story, a stubborn and cantankerous old man has spent 15 years in composing an annotated anthology of atheistic philosophers from the ancient Greeks to Sartre. After his death, his son who had viewed his father's task as madness, refuses to accept the requests of a publisher who wants to make minor changes in the book. The unusual story has a surprise ending.

A number of the stories are too brief for the depiction of character in depth. But Camenietzki quickly commands the reader's interest. He has a sharp ear for dialogue and a keen eye for telling detail. As a psychologist he confronts the reader with new insights into human motivation and behaviour.

Jerusalem of White

By MARK MIETKIEWICZ

While winter was slow to come to most of North America, things have been quite different in Israel. An early winter storm blanketed Jerusalem and brought much of the country's mountainous regions to a standstill. Although Jerusalem gets a sprinkling of snow most winters, real storms are still a fascination for residents of the capital. Thanks to the Internet, we can share in the wonder of this winter's Jerusalem of White.

The best place to start your tour is at YouTube for videos **[http://youtube.com]** and Flickr for photos. **[http://flickr.com]** Go to those sites and search for "Israel snow" or for "Jerusalem snow." You'll find hundreds of entries, including a video demonstrating what must be the universal reflex of people experiencing their first snowfall: trying to catch as many flakes on your tongue as possible. **[http://tinyurl.com/yh89f2]**

After the large storm of 2000, the *Jerusalem Post* sent a photographer to cover the city. You can take a look at several popular neighbourhoods in snow, and then there's Meir, who decided that cross-country skiing is faster than walking in downtown Jerusalem. **[http://info.jpost.com/2000/Supplements/Snow/]** Guy Shachar has created several lovely PowerPoint shows about snow (among many others) that you can download and enjoy. **[http://tinyurl.com/yn8rz7]**

Brian Blum admits that he doesn't have a lot of experience driving in snow – and it showed when he tried to tough his way through an Israel storm a few years ago. The main Tel Aviv to Jerusalem road had been closed, but he thought he knew better. He took the "alternate route" to get home. "And then visibility reduced to about three inches. Or zero. And the drop from the very small pre-widened shoulder of the road went in one direction: straight down." You can read about the rest of Blum's harrowing trek online. **[http://tinyurl.com/yapqvn]**

Jerusalemite (and former Chicagoan) Joyce Schur says when snow hits, her city comes to a standstill. "People just want to stand around staring at it... [the] reason being because no one knows what to do with it! No one can figure out how to get it out of the way... There's also no such thing as ice scrapers or calcium chloride. The city's municipal workers rush to the Super-Sol and grab big blue boxes of kosher salt for de-icing streets like Herzl (I am not exaggerating)." **[http://tinyurl.com/ygyh3e]**

They're better prepared up north. The Golan's Mount Hermon, home of Israel's ski slope, is the only place that you might find snow throughout the winter. When it opened in 1969, mules were used to get up the hills. There are ski lifts now. Ski Hermon's Hebrew-only website has a couple of ski-cams, a virtual tour of the slopes and a snow-depth report. When I checked: 45 centimetres toward the base of the ski run and 70 centimetres at the top. **[www.skihermon.co.il/]**

With all the attention on Jerusalem and the Golan, can we ever expect to see a white Tel Aviv? Don't bet on it, says *Ha'aretz*. "The Mediterranean's temperature never drops below 12 degrees, even in extreme circumstances. Only an external cold wave could overcome the relatively warm winds from the sea – something that occurs once every 30 or 40 years. The elders of Tel Aviv remember (or perhaps not) the great snow of February 1950, which piled up to half a meter." **[http://tinyurl.com/yjhvuz]** Here are some photos from that rare storm, including a Tel Aviv palm tree in the snow. **[http://tinyurl.com/yht8hc]**

Although this winter's was a large storm, snow is nothing new to the Holy Land. Thousands of years ago, the prophets were also moved by its beauty. It was King David who said to God in Psalm 51:9, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." **[http://tinyurl.com/yct3qd]**. And we can only imagine what an ancient Jerusalem looked like when David was inspired to write these words, "He sends the snow like white wool; he scatters frost upon the ground like ashes." (Psalms 147:16) **[http://tinyurl.com/y9z9gv]**

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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Toronto-born poet inspired by life

By CAROLYN BLACKMAN
Staff Reporter

Toronto-born poet David Zaretsky, 86, is working on a legacy for his children, grandchildren and great-grandchildren.

Over the past 30 years, he has written almost 2,500 poems, many about relationships and feelings, and a volume about Israel.

He writes now for his family, so that they'll "always have a piece of me."

His poems, handwritten and indexed numerically in several black binders, include such titles as *Am I to Blame for Loving You, The Ideal Mom, I Gave You My Word,* and *I Would Love You Just the Same.*

His poems about Israel, such as *Israel Belongs to Me*, show his love for the country.

More than 300 of his poems have been self-published in a softcover volume called *Poetry pure and simple.*

Zaretsky, who has been divorced for about 20 years, left school at age 16 and for many years ran a variety store in Etobicoke.

David Zaretsky

He began his writing "career" as a songwriter, "but I couldn't get a break in the music industry. When my daughter read some of my lyrics, she suggested I do some readings," he says.

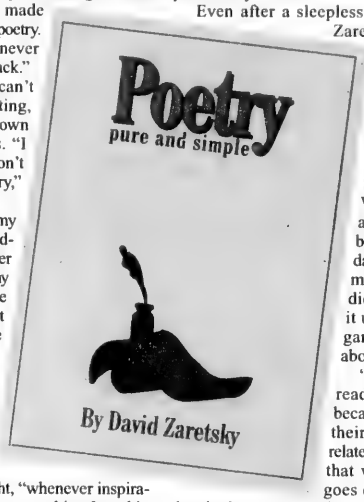
"I changed the songs a little, and they made beautiful poetry. I've never looked back."

He can't stop writing, and he's read over his own work about 500 times. "I enjoy it every time. I don't read anyone else's poetry," he says.

"Writing has saved my life. When my granddaughter died [in October 2005], I wrote to keep my mind busy. It helped me through a very difficult time. It brings me comfort."

Living alone, "my poetry and my children are my only interests. I have bad feet and bad eyes, but my mind keeps going," he says.

He writes day or night, "whenever inspiration hits. I'll write about something I read in a newspaper article, television program, or something I hear at shul."



He has even written about not being able to sleep:

"There has to be a better way,/ for me to fall asleep./ Then just to lie, alone in bed,/ and keep on, counting sheep./ There has to be someone who cares,/ enough to cuddle me./ To help me see it through the night,/ and compliment my dreams."

Even after a sleepless night, however, Zaretsky is up every morning at 5 a.m. to exercise, and he's at shul – he attends the Chabad Lubavitch congregation on Bathurst Street north of Wilson – for a 7 a.m. service. "I began to attend daily services after my granddaughter died, and I've kept it up. The [congregants] love to hear about my poetry.

"People like to read my poems because I write about their life. They can relate. They've told me that when something goes on in their lives, they look up a poem about it.

"Poetry is like good music, it's easy to hear and it's enjoyable."

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Canadian funds diverted around Hamas government

Continued from page 1

in Israel and the territories since 1993 – recognizes Israel, renounces terrorism and accepts previous agreements signed by the PA and Israel.

So far, Hamas has refused to meet these conditions.

Last week, in an interview with the *Globe and Mail*, Hamas Foreign Minister Mahmoud Zahar reiterated Hamas' rejection of Israel, and added that a Jewish homeland should be established in Canada.

Scott declined to say when the proposed Canadian aid will reach the Palestinians.

But despite Canada's boycott of the Hamas regime, Ottawa has dispatched to the Palestinians more than $20 million in humanitarian assistance since March.

"None of these funds have gone directly to Hamas," Scott said.

Last week, after MacKay met with Mahmoud Abbas, Ottawa announced a further $1.2-million contribution to build a border crossing between Israel and Gaza in order to facilitate trade.

Scott said that, because of Hamas's electoral victory, Canada has suspended three aid projects and not implemented another one in the Palestinian areas.

A project that called for annual meetings between the justice ministers of Israel, Jordan, Egypt and the Palestinian Authority was in the planning stages when it was abruptly ended.

The suspended projects would have provided English-language training to Palestinian security officials, rehabilitated housing, and refurbished an industrial park in the West Bank town of Ramallah, the current capital of the PA.

Winnipeg's Gray Academy marks Wallenberg Day with Africa program

By MYRON LOVE
Prairies Correspondent

WINNIPEG — On Jan. 17, students grades 9 to 12 at the Gray Academy of Jewish Education in Winnipeg joined communities around the world in commemorating Raoul Wallenberg Day with a day-long program focusing on human rights abuses in sub-Saharan Africa.

. Joining the Jewish students at the school for the day were students from nearby Balmoral Hall, a non-Jewish private school, and Southeast Collegiate, an aboriginal boarding school in Winnipeg with which Gray Academy has had previous joint programs.

In total, about 200 students took part in the event.

"This program was inspired by [MP] Irwin Cotler when he spoke to our students a few years ago," says Shelley Faintuch, director of community relations for the Jewish Federation of Winnipeg, who, along with assistant Nora Sobel, did much of the organizational work.

"The goals of this conference were to bring awareness to students about human rights issues, and to empower students to undertake initiatives and action plans."

In 2001, Canada proclaimed Jan. 17 to be Raoul Wallenberg Day to remember the Swedish diplomat who is credited with saving more than 100,000 Hungarian Jews during the Holocaust.

The Russians arrested him in Budapest on Jan. 17, 1945. He disappeared into the Soviet gulag and his fate is unknown.

The Gray Academy program began with an overview of the situation in sub-Saharan Africa by Hamdesa Tuso, a visiting professor of conflict resolution at the University of Winnipeg. Tuso, who is originally from Ethiopia, focused on the legacy in Africa of colonialism and on the effects of the Cold War and the rise of Islamism.

Following Tuso's introduction, students separated into different groups to hear about real-life experiences of human rights abuses from individuals living in Winnipeg who are originally from current and former African hot spots such as Sudan, Somalia, Rwanda, Sierra Leone and Congo.

After lunch, students gathered in the Berney Theatre at the Asper Jewish Community Campus, where they viewed *A Good Man in Hell*, a documentary about Canadian general Romeo Dallaire and the Rwandan genocide in 1994. In the documentary, Dallaire issues a damning indictment of the United Nations and the world as a whole for doing nothing to stop the killing.

Judy Dueck of Human Rights Information and Documentation Systems then spoke to students about different interpretations of human rights and challenged them to take action on issues such as child labour in developing countries and the problems of aboriginal Canadians.

The students then divided themselves into four groups, each one charged with developing a plan of action. At the end of the day, each group presented its plan to the overall body.

Two groups proposed to tackle the situation in the Darfur region of in western Sudan, with one focusing on education, networking and getting information out through the media, and the other proposing fundraising projects and that petitions be sent to MPs.

Continued on page 27

STUDENT REMEMBERED: The Toronto Heschel School recently held a student-staff dodge ball tournament in memory of 13-year-old student Evan Erlick, who died of brain cancer. Students collected $6318.18 in sponsorship pledges that will primarily go for cancer research in Israel. The cheque was presented to the Israel Cancer Research Fund at a ceremony attended by Heschel students, a representative from the ICRF and the Erlick family. Pictured from left are ICRF executive director Joy Wagner, parents Alan and Lisa Erlick, Cody Erlick, Heschel principal Gail Baker, vice-principal Rav Eliot Feldman, staff co-ordinator of the tournament Jules McCowan and Joseph Erlick. The family also inaugurated the Erlick Cup to be presented annually to the winner of a staff-student sports competition.

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Coast to Coast

Withheld report on Middle East trip raises questions

By SHERI SHEFA
Staff Reporter

As the Prime Minister's Office continues to withhold from the public a report written by a special advisor to the Middle East about his recent trip to the region, so does speculation that the report may not even exist.

The Mississauga-Streetsville MP Wajid Khan, who defected to the Conservative party from the Liberal party earlier this month, was named special adviser to the prime minister on Middle East and Central Asian affairs last summer.

In September, Khan went on an 18-day, $13,000 fact-finding mission to six countries in the Middle East – Saudi Arabia, Israel, Syria, Jordan, Egypt and Lebanon.

The *Globe and Mail* reported that he did not meet with Israeli Prime Minister Ehud Olmert or Palestinian Authority President Mahmoud Abbas, but did arrange meetings with senior Israeli representatives and PA officials.

Since his return, his report has been withheld from the public by the Prime Minister's Office, and this has led to speculation that an official report may not have been filed.

"I'm not sure how much of a report it is. I suspect he probably shared some notes and observations from his trip," Shimon Fogel, CEO of the Canada-Israel Committee said in an interview with *The CJN*.

"He met, while in Israel, with a number of people, mostly to learn from them about the situation from Israel's perspective. So I suspect that there isn't some kind of blue ribbon report that offers a comprehensive assessment of what Canada ought to be doing in the region. I imagine it is more of his personal reflections that he thought would be of some value to the government."

During a news conference last week, Liberal leader Stéphane Dion also questioned the existence of the report.

"I want to hear the prime minister say, 'I received a written report.' I want him to say, 'and then I will make it public.' And people will know what is in it and the speculation will stop."

The PMO's refusal to release the report has also led to speculation that it could contain recommendations that oppose the current Canadian government's stance on the Middle East.

In an article that appeared in a Palestinian newspaper, *Al-Hayat al-Jadida*, last fall, Khan expressed support for an initiative that calls on Israel to return to its pre-1967 borders, the *Globe and Mail* reported.

The Arab peace initiative, which was introduced by Saudi Arabia and adopted by the Arab summit in Beirut in 2002, calls for Israel's full withdrawal from the West Bank, Gaza, east Jerusalem and the Golan Heights, "the achievement of a just solution to the Palestinian refugee problem," and the establishment of a sovereign independent Palestinian state in the West Bank and Gaza Strip with east Jerusalem as its capital.

In return, Arab countries would "consider the Arab-Israeli conflict ended, and enter into a peace agreement with Israel, and provide security for all the states of the region."

If Khan's report does include recommendations based on the Arab peace initiative, it would contradict statements Prime Minister Stephen Harper made last year to the Canadian Council for Israel and Jewish Advocacy that it was impractical to demand that Israel revert to pre-1967 borders.

But Fogel said it shouldn't matter if Khan's views differ from those of the prime minister.

Fogel said no government is monolithic, and it would be wrong to think that everyone in a particular caucus thinks along the same lines.

"I wouldn't consider it noteworthy if Wajid Khan's views were different than one or another or many within his old caucus or his new caucus, and I'm not at all concerned about there being a discrepancy between his observations and those that are held by the prime minister or anyone else in the cabinet."

Fogel added that he knows Khan's discussions with the Israelis were non-judgmental, that Khan appreciated the opportunity to gain more insight into the Middle East conflict, and that it had very little to do with changing Canadian foreign policy.

"It think it's a mistake for people to see this story as something of any substance or significance as it relates to Canadian foreign policy. It has way more to do with the domestic scene and the constant back and forth between partisan parties in a parliamentary democracy."

Harper is reportedly sending Khan on another fact-finding mission in Afghanistan and Pakistan.

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"הצדקנות היהודית כל כך מובנית בתוכנו, עד שלעולם אינו מוכנים ליטול קורה מבין עינינו. פשוט לא יכול להיות שיהודים, שהיום הקורבן האולטימטיבי, יעשו רע.....כאשר פלסטיני נסע על כביש שנועד "רק ליהודים", רכבו מוחרם והוא נשלח להסתלק מהשטח..."

"פעם, כשהיתי עדה למפגע כזה בין נסע לחייל שעצר, שאלתי את החייל , למה? הוא השיב: "זו פקודה, זה כביש רק ליהודים". שאלתי היכן יש שלט המעיד על כך ומדוע לנהג שלא לעלות על הכביש?" התשובה היתה נפלאה: "...מה אתּ רוצה, שנשים שלט האיזה עיתנטאי או צלם אנטישמי יצלם את השלט ויראה לכל העולם שיש אצלנו אפארטהיד?"

עד כאן שלמיזל אלוני. אבל כמו כל דבר בחיים-להביט על דברים תוך התעלמות מהקרטקטסט שלהם-באמת מתאים לשמאל הקיצוני. ישראל היא מדינה דמוקרטית שמתמודדת יום יום נגד טרור ערבי שפל, ששולח ילדים עם מטעני חבלה דרך מחסומי גבול. אין מדינה דמוקרטית יכולה להתמודד נגד שפלים שכאלה בדרכים דמוקרטיות, ואכן מפעם לפעם נראית ההתנהלות הישראלית כבוחנית מאוד. ראינו באושוויץ איך נראים יהודים עדיניים ויפי נפש שלא יכולים להגן על עצמם. בתמונה הנדולה-אם ישראל צריכה לבחור בין להיראות כמו באאושוויץ או באפרטהייד-עדיף אפרטהייד. יד על הלב- אין ישראלי אחד שאינו רוצה שהיחסים בינינו לבין הפלסטינאים יראו כמו בשוויץ. אך מה לעשות-עד שתהיה שוויץ במזרח התיכון, כל עוד שורמשים האלה מפוצצים אוטובוסים ומסעדות ישראליות-אני מעדיף קצת אפרטהייד על פני הרבה אאושוויץ. אבל שישאר בינינו.

הבנות של פעם

בריג'יט באردו-בת 71
סופיה לורן-71
ג'ינה לולובריג'ידה-79
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ג'אן קולינס-72
ג'ולי קריסטי-64
ג'ולי אנדרוס-70
שירלי טמפל-77 (לאה!)
ליז טיילור-73 (וואו!)
בלתי יאומן!!!
איך, ריבונו של עולם, הן נזהו זקנות כל כך
ואנחנו לא!!!

סרטים

Pan's Labyrinth

לדעת רבים-הסרט הטוב ביותר של השנה, שיצא לאקרנים לפני שבועות מספר. סיפור רב עוצמה ממיטה האחרונים של מלחמת האזרחים בספרד, אלא שבנוסף לממדים היחסית מוכרים של מלחמת אזרחים, מובא כאן סיפור אגדה מופלא על ילדה שנדלה בצל המלחמה, שמשתלב בסיפור הכללי בצורה מדהימה. גילרמו דל טורו, הבמאי המקסיקני, עשה את זה בגדול, כשהוא מרעיד את נשמתו של כל מי שיושב באולם. זהו סרט שאתם חייבים לעצמכם, ואפילו אם אתם אוהבי השיט הכי גדול בקולנוע-הסרט הזה יִנָּע בכם. עשר בסולם קורן.

Borat

מה לא אמרו כבר על סרטו של הקומיקאי הבריטי- יהודי סאשה כהן? שהוא מצחיק, ועושה צחוק מהאמריקנים אדומי הצוואר. סאשה כהן, בוראט העיתונאי -פרימיטיבסקי מקזחסטן- צוחק על כל העולם. אבל יד על הלב-אם בְּמקום להיות יהודי שיורד על קזחסטן הנידחת-היה קומיקאי נוצרי מציג בנסות כואת את, חס ושלום, ישראל - כמה זמן היה לוקח עד שדרשוביץ וחבר מרעיו היו תובעים אותו על אנטישמיות ורצח עם?

ואם במקום לצחוק על קזחסטן היה הוא מלגלג, נאמר, על איראן-כמה זמן היה הוא עוד מסתובב חפשי?

בקיצור-חכם על חלשים.

אבל שישאר בינינו.

Coast to Coast

MINI MENSCHES: Leora Prutschi and her grandmother Gloria Shapero, left, and Jonah Zadik and his mother Sharon Zadik, right, having fun jumping at Mini Mensch and Me, a program for children ages 15 months to two years and their caregivers at Associated Hebrew Schools' Kamin Education Centre in Thornhill. At each class, the toddlers enjoy gym activities, creative movement through music and drama, and art activities based on Jewish themes.

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel tov to Miriam and Moshe Davidovicz as they celebrate 60 years of marriage. With love, Joanna, Michelle, Sari, Jonathan and Jacob.

Happy second birthday Periel. Lots of love to our amazing boy! Mommy, Daddy, Dovid, Yaakov and Batya.

Happy third birthday to Emma-Belle Freid. We love you. Lots of love and kisses from Mommy & Daddy!

Happy third birthday Anthony! We love you! Love, Mama & Papa.

Ellen & Jonathan Allen and big brother Bob are excited to announce the arrival of Asher Reuben, born Sept. 10, 2005.

Brian & Yael Ginsler announce the birth of Sadie Gertie, born Dec. 9, 2006. Proud grandparents, Joyce & Larry Ginsler, Rolanda & Coby Sucher.

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less.
Send a self-addressed, stamped envelope for return.
Mail to: **The CJN, Family Moments,**
1500 Don Mills Rd., Suite 205,
North York, ON. M3B 3K4.
or email: cblackman@cjnews.com

JNF
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What's New

By REBECCA NADLER

CJN DATING
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What's New Deadlines: Monday, Jan. 29, is the deadline for the Feb. 8 issue and Monday, Feb. 5, is the deadline for the Feb. 15 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Jan. 25

COPING WITH STRESS

"Stress and Coping with Stress," a free workshop with **Dr. Dmytro Rewilak**, psychologist, and **Debbie van der Laan**, dance/movement therapist. 2-3:30 p.m. in the Wellness Library at Baycrest Hospital. Call 416-785-2500, ext. 3374, to register.

TKUMA: THE IN-GATHERING

See a screening of *Tkuma: Whose State, Whose Religion?*, Part 4 of the story of Israel's first 50 years, with an introduction and commentary by **Dr. David Goldberg**. 7:30 p.m. at Beth David Synagogue.

Saturday, Jan. 27

CAFÉ TIKVAH

Beth Tikvah Synagogue hosts Café Tikvah, an evening for young couples and young families, with musical entertainment by **Aviva Chernick**. *Havdalah* service 6:15 p.m. followed by a light dinner. Children ages 4+ will then have a pajama party and watch a movie while parents enjoy the music. $10/adult, kids with parents free. Reserve at 416-221-3433, ext. 302.

Sunday, Jan. 28

A MORNING OF STUDY

Yeshiva University hosts a kollel yom rishon with **Rabbi J.J. Schacter** on "Killing 'Amalek' in Jewish Law: A Contemporary Understanding of a Biblical Obligation." Shacharit 8 a.m. Breakfast and preparation for shiur (learning session) 8:30 a.m. Shiur 9:30 a.m. at Bnai Torah. 416-783-6960

WEIL BRUNCH AND LEARN

Mekorot Institute of Torah Study for Women hosts the Hilda Weil Memorial Lecture Series, two Sunday morning Brunch and Learn sessions. Today, 10:15 a.m., "The General, the Prophet and the Servant: Power, Greed, Humility," a close reading of Kings II:5 with **Ilana Sober**, at 208 Coldstream Ave.; Feb. 11, 10:15 a.m., **Judy Snowbell Diamond** on "Godliness and Holiness: Our Personal and Communal Mission." $25/series. $15/each. Information and registration at 416-877-2050 or www.mekorot.ca.

HOUSE HUSBAND

Aid to Disabled Veterans of Israel, Beit Halochem Canada presents the comedy *House Husband* by **Anat Gove**. 2 and 7:30 p.m. at The City Playhouse. $36, student discount available. 905-695-0611

Monday, Jan. 29

PRAYER & BIBLE CLASSES

Beth David Congregation begins two new 10-week courses with **Hana Werner**, "The *Amidah* and *Birkat Hamazon*," 7-8 p.m., and "The Weekly Portion," 8-9 p.m. Members $36, non-members $50. Registration, 416-633-5500 or e-mail gail@bethdavid.com.

NOT SEARCHING FOR GOD

Beth Tzedec Congregation presents **Prof. James Kugel**, formerly of Harvard University, currently director of the Institute for History of the Jewish Bible at Bar Ilan University in Israel, on "Not Searching for God: Biblical Heroes' Encounters with the Divine." 7:30 p.m. 416-781-3511

SINGLES GAME NIGHT

Join singles for an evening of board games and bingo. Early bird bingo 7:30-8 p.m. at Beth Torah Synagogue. For information, call **Mollie** at 416-733-3634.

Tuesday, Jan. 30

SAR-EL INFO MEETING

Find out about the Sar-El program – civilian volunteers working on Israeli army supply/maintenance bases. 7:30 p.m. 788 Marlee Ave. 416-781-6089 or www.sarelcanada.org

Continued on page 25

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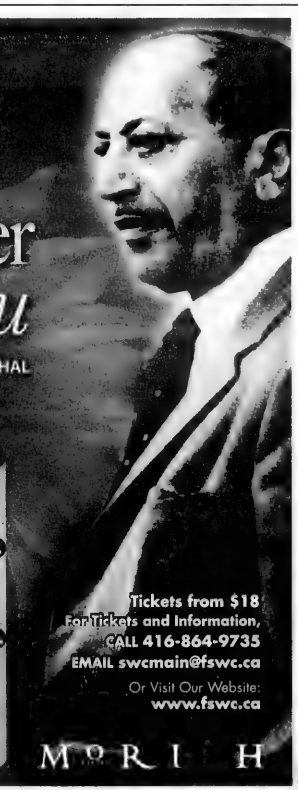

Sunday, February 11, 2007- 7:30 p.m.
Silvercity Richmond Hill
8725 Yonge Street (at Hwy. 7)

Thursday, February 15, 2007- 7:30 p.m.
Varsity Cinema
55 Bloor Street West (Manulife Centre)

Saturday, February 17, 2007- 8:00 p.m.
Sheppard Grande Cinema
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Total Joint Assessment Centre: A Partnership to Reduce Wait Times for Patients in Need of Total Hip or Knee Replacement

The Total Joint Assessment Centre is a hospital partnership developed to shorten wait times for total hip and knee replacement surgery by providing patients with an early consultation and a choice of surgical date options. Referrals to the Centre must be made by a physician or a family doctor. Care at the Centre is provided by an interdisciplinary team specializing in musculoskeletal health.

The Total Joint Assessment Centre, located at North York General Hospital's Branson Site, strives to schedule the earliest possible date for those needing surgery - within 26 weeks of their referral to the Centre. This period is consistent with the provincial access targets established by the Ontario government in December 2005 as well as pan-Canadian benchmarks. Expert and timely care can limit the progression and complications of osteoarthritis, and the resulting affects that may have on a person's overall health and quality of life.

Patients meeting the criteria for total joint replacement may choose either the first available surgeon from among the partner hospitals, a preferred surgeon from one of the three hospitals, or if they prefer, they may choose to wait until time is available with a surgeon at their preferred hospital.

The Total Joint Assessment Centre (TJAC) is an innovative project between Markham Stouffville Hospital, York Central Hospital and North York General Hospital. For more information on the TJAC, please visit the websites of any of the TJAC partners or call the Total Joint Assessment Centre at 416-635-2415.
www.msh.on.ca • www.yorkcentral.on.ca • www.nygh.on.ca

We thank the Government of Ontario for its support of this program and reducing wait times for our patients.
www.health.gov.on.ca

Continued from page 24

Wednesday, Jan. 31

ONTARIO JEWISH AGENDA

Beth Shalom Synagogue presents **Stephen Shulman**, regional director and general counsel of Canadian Jewish Congress, Ontario region, on "Ontario's Jewish Agenda: Our Challenges and Opportunities." 7:30 p.m. 416-783-6103

GENEALOGICAL MEETING

Eli Bahar will speak on "Jews of Turkey" at the Jewish Genealogical Society meeting. Born to a Sephardi family in Turkey, Bahar grew up in a modern but conservative Jewish environment and made aliyah. 8 p.m. at Shaarei Shomayim Congregation. Non-members $5. www.jgstoronto.ca

MUSICAL SOIRÉE

Hachnosas Kallah hosts a musical soirée for women, with singer-composer **Miriam Israeli**. 8 p.m. at the Toronto Centre for the Arts. Tickets, **Miriam**, 416-785-0315, **Tami**, 416-633-2479, or **Nisi**, 416-785-9258.

WOMEN AND TALMUD

Chabad of Markham presents "Jewish Women Learning Talmud: Does that Sound Impossible?" $5. 905-886-0420, ext. 225

Other News

SACRED STORIES

Congregation Darchei Noam and Beth Emeth Synagogue host "Sacred Stories for Shabbat," a weekend with **Peninnah Schram**, Jewish storyteller, author and recording artist, Jan. 26-28. Friday, Jan. 26, 6:15-9 p.m., "Sacred Stories for Shabbat," Shabbat services and dinner at Beth Emeth Synagogue, $25, children $15, $100 per family. To register, 416-633-3838. Saturday, Jan. 27, services 8:45 a.m., sermon "Dialogue with Darkness Toward Light" at Beth Emeth. *Havdalah* and melaveh malka, "One Generation Tells Another Stories of Love and Hope," 7-9 p.m. at Darchei Noam, 15 Hove St. Sunday, Jan. 28, 11 a.m.-12 p.m., "Wit and Wisdom with a Detour Through Chelm" at Darchei Noam. children invited to participate. 416-638-4783.

SPEEDDATING

Aish Toronto offers a number of SpeedDating events, Tuesday, Jan. 30, 8 p.m., for women ages 34-40, men ages 36-44; Sunday, Feb. 18, 8 p.m. for women ages 26-32, men ages 30-36; and Sunday, March 18, 8 p.m. for women ages 24-30, men ages 26-34. Call **Aliza** at 905-764-1818, ext. 316, or visit speeddating.com to register.

DINNER W/ DAN SHULMAN

Join ESPN's **Dan Shulman** for dinner, celebrity stories and question and answer. Thursday, Feb. 1, 7 p.m. at Beth Radom Congregation. $75, $36 receipted. Reservations required, 416-636-3451, ext. 24.

TU B'SHVAT SEDER

Beth Tzedec Congregation Generation Hutzpah hosts a Tu b'Shvat seder, Thursday, Feb. 1, 7:30 p.m. $8. 416-781-3511

MUSICAL LEGACY

Temple Sinai presents "New Jewish Music by **Ben Steinberg** and Friends," a celebration of Shabbat Shira, Friday, Feb. 2. Steinberg introduces and discusses several of his newest compositions, presented by **Cantor Gershon Silins**, soprano **Donna Sherman** and the Temple Sinai Ensemble Choir conducted by **Judy Adelman-Gershon**. Services begin at 8 p.m. 416-487-4161

INTERFAITH LECTURE

Temple Kol Ami hosts an interfaith lecture during Shabbat services Friday, Feb. 2, with **Gill Harmeet Singh**, leader of a Sikh congregation, on "Sikhism, the World's Fifth-Largest Religion." 7.30 p.m. at Leo Baeck, 36 Atkinson Ave. 905-709-2620

THE PEOPLE & THE BOOK

Torah in Motion hosts "The People and the Book: Tanach in Our Time," Saturday, Feb. 3, 8:15-10:30 p.m. and Sunday, Feb. 4, 9 a.m.-4 p.m. at Shaarei Shomayim Congregation. Speakers include **Prof. Daniel Lasker**, Ben-Gurion University; **Rabbis Joshua Berman**, Nishmat and Bar-Ilan University; **Yitzchak Etshalom**, Simon Wiesenthal Center, Los Angeles; **Yuval Cherlow**, rosh yeshivat hesder, Petach Tikvah; **Nati Helfgot**, Yeshivat Chovevei Torah; **Menachem Leibtag**, founder Israel Koschitzky Virtual Beit Midrash; **Eric Levy**, Ulpanat Orot; and **Moshe Shulman**, Shaarei Shomayim. Register at www.torahinmotion.org or 416-633-5770.

SINGLES BRUNCH

Dynamic Singles 35+ presents a musical brunch, Sunday, Feb. 4, 11:30 a.m. at Adath Israel Congregation. $15 pre-paid, $20 at door. 416-635-5340

EXODUS DECODED

Simcha Jacobovici will present his film *Exodus Decoded*, Sunday, Feb. 4, at The Lodzer Centre Congregation. Brunch 11:30 a.m. Film 12:30 p.m. Advanced registration by Jan. 31 with brunch $10. Film $10. Call 416-636-6665 to reserve.

SINGLES EVENTS CAN BE FOUND ON PAGE 27

TU B'SHVAT PARTY

Beth Tzedec Young Families are having a Tu b'Shvat birthday party with food, games, crafts and balloon art, Sunday, Feb. 4, 5-7 p.m. $18 donation per family to Birthday Angels. RSVP, 416-781-3514, ext. 30.

BEREAVEMENT GROUP

Circle of Care offers a Spousal Bereavement Support Group that will examine issues of death, myths of bereavement, living without a loved one and recreating the self. Begins Monday, Feb. 5. Call 416-635-2860.

BAT-MITZVAH PROGRAM

Torah in Motion begins a new session of its Mother and Daughter Bat-Mitzvah Program, Wednesday, Feb. 7. Runs for 10 weeks. For information, www.torahinmotion.org or 416-633-5770.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information on registration at 416-638-7800 or www.jfandcs.com. Call **Shawna**, ext. 215, for information.

Looking Ahead: A 6-session group for newly separated or divorced individuals dealing with the initial feelings of loss, anger, loneliness and wanting to let go of the past and move forward. Begins Thursday, Feb. 1, 7-9 p.m. at the Lipa Green Building.

Living With Teens: Parenting Your Adolescent Without Losing Your Cool. A 6-session group on setting limits, letting go, parents' rights and responsibilities, communication, realistic expectations, and the pressures of drugs, alcohol, dating and sexuality. Begins Thursday, Feb. 1, 7:30-9 p.m. at Lipa Green Building.

Effective Parenting: A 4-session group to learn to raise a happy, motivated and well-behaved child. For parents of children ages 2-11 years. Nurture self esteem, encourage problem solving, increase communication and set limits. Starts Monday, Feb. 5, 7-9 p.m. at Lipa Green Building.

FOR SENIORS

Earl Bales Seniors In The Club House In The Park. Sunday Dance, Feb. 18; Casino Rama, Feb. 14; Mah Jong, Tuesdays, 10 a.m.-1 p.m.; Bridge, Thursdays, 12:30-3 p.m. Call Monday-Thursday, 9 a.m.-1 p.m. 416-395-7881

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

"Why Israeli Intelligence Failed Again in Lebanon," a talk by **Avi Schachar**, former Israel Defence Forces officer. Tuesday, Jan. 30, 10 a.m. $2, non-members $4.

Israeli Club Etrog,Tu b'Shvat party, Tuesday, Jan. 30, 7 p.m. Call **Devorah**, 905-763-2728.

Concert, Wednesday, Jan 31, 1:30-2:30 p.m. $3, Non-members $6.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Men's Service Group Lecture Series has columnist and broadcaster **Michael Coren** on "Israel in the Media." Thursday, Jan. 25, 7-8 p.m. Call ext. 2297 for information.

Lunch and Learn, "The Ins and Outs for Kashruth Law," with **Yaakov Platt**, Tuesday, Jan. 30, 11:30 a.m.-1 p.m. A kosher dairy lunch served for $5. Guests $7. Reservations in advance, ext. 2267.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

"Stirring Stories," a cooking class for kids, a combination of storytelling and cooking fun in a kosher, nut-free kitchen. Wednesdays, 4:15-5:15 p.m. in the Family Place at the Jewish Discovery Museum. Call ext. 390 to register.

Interactive music program for children newborn-age 3, with **Deborah Maes**, includes singing, guitar, lap songs, and musical instruments. Tuesdays, 1-1:45 p.m. in the Family Place at the Jewish Discovery Museum. Call ext. 235 to register.

"Non-Objective Painting" with **Vicki Cowan** at The Koffler Centre of the Arts. Call ext. 269 to register.

Matinee theatre tickets available for *Annie*, March 8 and *Camelot*, June 28. Call ext. 235.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

"Jews in Opera: Roles, Performers and Themes," a lecture by **Samantha Clarke**, Sunday, Jan. 28, 11 a.m. $5, bagels and coffee included.

"The Jewish 20th Century: A Brief History of Anti-Semitism," with **Prof. Kalman Weiser**. Jan. 29, "Jews in Post World War II Europe." Feb. 5, "The Rise of American Jewry." $15/each. To register, ext. 111.

Intermediate Hebrew for those with some command of the language. Reinforce vocabulary, basic grammar; improve conversation, reading, writing, modern Hebrew. Begins Feb. 5, 7-9 p.m. register at ext. 111.

"Conversational Hebrew:" enhance vocabulary, oral expression, reading and listening comprehension. Begins Feb. 8, 7-9 p.m. register at ext. 111.

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MON to FRI 9-9

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Michael Goldstein	**Jan 6/07**	**35 Canyon Avenue**
Minnie Isenberg	**Jan 6/07**	**65 Skymark Drive**
George Bleyer	**Jan 7/07**	**1 Colfax Street**
Rita Freedman	**Jan 7/07**	**135 Antibes Drive**
Leon Rumm	**Jan 8/07**	**110 Bloor St. West**
Dena Morris	**Jan 9/07**	**1955 Steeles Avenue, East**
Alan Bennett	**Jan 9/07**	**760 Lawrence Ave. West**
Molly Dykopf	**Jan 10/07**	**2 Buchan Court**
Rose Martin	**Jan 11/07**	**866 Sheppard Avenue, West**
Monty Beber	**Jan 13/07**	**197 Hillhurst Blvd.**

A NON-PROFIT ORGANIZATION
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TRADITIONAL GRAVESIDE SERVICE

Betty Himelson	**Jan 11/07**	**3705 Bathurst Street**

In loving memory of
Rhea Gold ז"ל
who passed away on January 31, 1987.
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The Gold family

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Jewish leader saves 'white separatist' from protesters

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — The executive director of the Atlantic Jewish Council protected self-proclaimed white separatist Jared Taylor, of Oakton, Va., from an angry mob, and he's sure Taylor had no idea that a Jew pulled him from the fire.

"I think I saved him from being killed by the mob," Jon Goldberg said, tongue-in-cheek, the day after the 55-year-old Taylor tried to address an audience at a Halifax hotel on the topic of racial diversity, integration and its role in North American life.

The protesters – who, along with journalists, were the only people at the Jan. 16 event – shouted Taylor down and prevented him from speaking. Two of them then physically shoved Taylor into a hallway, but Goldberg prevented them from manhandling him any further, the *Halifax Chronicle Herald* reported.

Goldberg wondered later if the anger and rowdyism was staged to set Taylor up as a martyr.

Many of the angry, obscenity-spewing protesters were masked by bandanas and balaclavas. The planned event was aborted by hotel security even before police arrived to break up the crowd.

"We had heard in December he was coming here," said Goldberg. "I was there to hear his message, find out how we could learn from it and be prepared to confront it. This guy is Ivy-League educated, was dressed in a suit and tie like a businessman, and I wanted to hear his angle."

Goldberg continued. "He was here legally. He hadn't broken any hate laws. But he'd probably die if he knew a Jew saved his neck."

Goldberg said he's familiar with Taylor's views, which he finds abhorrent, but he said the protesters were wrong to physically usher the speaker out of the meeting room.

"Unfortunately, unless he breaks [Canada's] hate-crime law, it's a free country," Goldberg told the *Chronicle Herald* after Taylor tried to speak.

What Taylor has done is "incite these people to violence, which will make him a martyr," Goldberg said. "The best thing you could have done was to ignore the guy."

Taylor, the editor of *American Renaissance*, which has been published since 1990, insists he's not a white supremacist, which he defines as a person who wishes to rule over others. He insists that he is instead a white separatist.

"My point is simply, people prefer the company of people like themselves." he says in his journal. "Please just leave us alone."

His Halifax appearance was originally promoted on Stormfront.org, which uses the slogan White Pride Worldwide, as a debate with David Divine, Dalhousie University's chair of black Canadian studies.

The Stormfront site was quoted as saying, "Hopefully people on the East Coast can spread the word to like-minded Canadian allies, resulting in a large following to attend and support our side of the debate. Eastern Canada should receive a good introduction to our philosophy. Please tell friends of this. … If we're lucky, Paul Fromm may attend."

(Fromm is a public supporter of notorious Holocaust denier Ernst Zundel.)

Taylor said he was surprised to learn that the Jan. 15 debate with Divine was being promoted on Stormfront.org., stressing that he's not associated with the website.

"In fact, I am frequently criticized on that site," Taylor said

However, the day after news of Taylor's Dalhousie appearance broke in December, university president Tom Traves cancelled the debate.

"He had heard that Nazis were threatening to mob the event," Taylor said.

Divine stated on Dalhousie's behalf that the school is "a responsible institution and therefore we have to decide very carefully when we put on presentations that we do not unnecessarily cause offence and compound the difficulties of individuals and communities who have been systematically discriminated against over centuries."

He added: "Therefore, we will not provide a platform to individuals or organizations who espouse hate against particular groups."

Taylor was clearly upset about the cancellation of the Dalhousie debate, which was scheduled for Jan. 15, the birthday of U.S. civil rights leader Martin Luther King Jr.

Instead, he scheduled his lecture on racial diversity and the controversy surrounding the issue.

Divine was slated to hold a talk of his own on Jan. 15, but it was cancelled by a snowstorm.

"They've turned the debate into a monologue," Taylor said. "I'm astounded. It seems to me we're going to have a debate about diversity in which a diversity of views is not allowed."

In an interview with the *Chronicle Herald*, Taylor said he has never received such a "disconcerting" reception in his life. He said he was outraged by the behaviour of most protesters at the meeting.

"I kept expecting police officers to show up," Taylor said. "So it was a surprise to me that that never happened."

According to Reports
By PAUL MICHAELS

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Coast to Coast

Brussels ceremony recalls couple who hid toddler

By DAVID LAZARUS
Staff Reporter

Sylvia Karwaser was only two years old in 1942 when Alida Pontus and her husband, Charles, both non-Jews and getting on in years, saved the very young girl's life by sheltering her from the Nazis in their own home in Brussels for more than two years.

Yet according to Karwaser's daughter, Rachel Goodman-Aspler of Montreal, her mother, a longtime educator at the Community Hebrew Academy of Toronto whose married name is Sylvia Goodman and is now 66, still retains faint memories from that time.

Those recollections were stirred anew, Goodman-Aspler said, at a moving November ceremony in Brussels to bestow Yad Vashem's "Righteous Among the Nations" honour upon the couple, who are now deceased.

The honour was accepted at the Israeli Embassy in Brussels by the Pontuses' granddaughter, Denise Salmona, and great-granddaughter, Alise. Also in attendance were Goodman-Aspler, her mother, sister Ayala, Yad Vashem officials, and Israeli ambassador Jehudi Kinar.

"It took a long time, because we never knew the Pontuses' first names," Goodman-Aspler said in an interview. "We had had the family name and addresses, but nothing else. [Alida Pontus] was always referred to as '*bonne maman*.'"

The ceremony was the culmination of a dogged effort by Goodman-Aspler and others dating back more than a decade to have Yad Vashem give the Pontuses' their due.

But the application could not be properly completed until all the pertinent information – including the Pontuses' first names and at least one person to corroborate what they did – could be supplied to Yad Vashem. Sylvia was too young to really remember or vouch for the couple that saved her.

"I'm here today because of that family," Goodman-Aspler said. "They deserved to be recognized."

Sylvia Goodman of Toronto, left, and Denise Salmona, the granddaughter of Alida and Charles Pontus, hold the Yad Vashem certificate honouring her grandparents at a ceremony at the Israeli Embassy in Brussels.

In 1942 Brussels, two years after the Nazis occupied Belgium, Sylvia Karwaser was living in an apartment building with her parents, Srul and Chaya (Goodman-Aspler's grandparents). The Pontuses were the Karwasers' landlords, but they lived in another building, and when the situation started to become much worse for Brussels' Jews, the couple offered to take Sylvia in.

Initially, Sylvia's parents hesitated to say yes because of the Pontuses' ages, but they acquiesced when it became clear how dire the situation was.

Within days after Sylvia came to live with the Pontuses, her parents were transported to a transit camp called Caserne Dossin in Malines between Antwerp and Brussels. The vast majority of Belgian Jews sent to Caserne Dossin wound up in Auschwitz, but because of the couple's young ages and ability to work, they lived a full two years there until being liberated by the Allies in 1944.

Also, because the Nazi occupation of Belgium was a bit less severe than elsewhere, Goodman-Aspler said, her grandfather, who worked with leather at the camp, was allowed to briefly go into Brussels, where he visited with his daughter surreptitiously. The visit proved so troubling to little Sylvia, though, that it was decided not to do it again.

After liberation, the family was reunited and they stayed in touch with the Pontuses until their deaths in 1951 and 1952. Sylvia and her parents moved to Toronto in 1953.

Twelve years ago, Goodman-Aspler, herself a veteran of the March of the Living and a psychologist who treats Holocaust survivors and their families, began the effort to get the couple recognized by Yad Vashem.

However, efforts to find out the Pontuses' first names though contacts with the Jewish Museum in Belgium, Yad Vashem and the Internet bore little fruit.

Then, about two years ago, a cousin of Goodman-Aspler's in the United States, Michal Freedman, who is on the staff of Massachusetts Democratic Congressman Edward Markey, made a personal request to the Belgian embassy for help.

That led to the discovery of a 1942 document listing all the residents of an address in Brussels that included the Pontuses' first names, Alida and Charles.

Incredibly, Goodman-Aspler said, Sylvia Karwaser was among the names listed as living with the Pontuses.

As for someone who could corroborate that the Pontuses had housed Sylvia, that came from Andrée Geulen, a woman credited with saving the lives of more than 1,000 Belgian Jewish children during the war.

"My mother's situation became known to her, and she checked up on her personally," Goodman-Aspler said. "She also had her name in one of four black books she carried with her."

In her speech at the ceremony in Brussels, Goodman-Aspler noted that when her daughter was born in 2002, she was named Nediva, which is Hebrew for "noble," or "generous," in honour of the Pontuses. It was only after finding out the name of Alida Pontus that the family discovered that the names meant the very same thing.

"If it wasn't for their selfless behaviour, we would most likely not be part of this world," Goodman-Aspler said in Brussels.

"In this way, the Pontus family and our family will always be intertwined."

Winnipeg school program honours Wallenberg

Continued from page 21

The third group of students suggested adopting an African school or village and raising money to buy a sewing machine or medical supplies, or to build a classroom.

The fourth group talked about keeping the public aware of the three Israeli soldiers who are being held captive by Hamas and Hezbollah. The students suggested writing letters to the new United Nations secretary general, as well as to Canadian political leaders and newspapers.

Raoul Wallenberg Day continued in the evening, when Hillel/JSA (Jewish Students Association) and the University of Manitoba Student Union, among other sponsors, presented Stephen Lewis, former Canadian ambassador to the United Nations and UN special envoy for HIV/AIDS in Africa, as a guest speaker at the University of Manitoba.

Other tributes to Wallenberg were also held in Montreal, Vancouver, New York, Stockholm, Paris, Tel Aviv, Jerusalem, Berlin, Caracas, Montevideo and Santiago.

In Buenos Aires, some 100 people – including Holocaust survivors, foreign dignitaries, local politicians, Jewish leaders and members of the local Islamic centre – gathered Jan. 17 near a sculpture of Wallenberg to honour the Swedish diplomat.

"The Shoah is not just the tragedy of the Jewish people," Rabbi Sergio Bergman said. "It's the tragedy of humanity, and until every human being understands this, Wallenberg's efforts won't be complete."

With files from JTA

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Winnipeg back to one kosher butcher shop

By MYRON LOVE
Prairies Correspondent

WINNIPEG — With the closing of its rival in late December, Omnitsky Kosher Food is once again this city's only kosher butcher shop.

The competitor, Hali Kosher Meats, was opened by the Odwak family at the beginning of September, about six weeks after Winnipeg's Vaad Ha'ir removed its hechsher from Omnitsky.

The vaad action's were the culmination of a long-standing dispute between Omnitsky and the vaad over the latter's efforts to raise the level of kashrut in Winnipeg. The Odwaks, who have been non-kosher butchers for several decades, reached an agreement with the vaad to open Hali Kosher Meats as a kosher butcher shop inside their existing store.

The agreement stipulated that Hali would be allowed to operate at its location in the family butcher shop for up to three months to test the market.

After that time, if the Odwak family was satisfied with the level of business, brother and sister Harry and Lisa Odwak – who were operating Hali – would look for an independent location for the new butcher shop.

The Odwaks declined to comment on why they decided to close Hali.

Sam Gekht, the owner of Omnitsky, which regained its hechsher in the fall, was unavailable for comment.

Longtime Vaad Ha'ir president Don Aronovitch would only say that the meat industry is difficult even for non-kosher butchers.

But he added that as a result of changes made over the past few months, the standards of the vaad's hechsher, the WK, are now the highest they've ever been.

For years, the WK hechsher was not recognized by most Orthodox consumers in North America (as well as many Orthodox consumers in Winnipeg).

But for the past 10 years, the vaad has been trying to raise the standard of the WK to make it acceptable nationally and internationally.

Standards of vaad's hechsher are highest they have ever been

The WK's problems date back to the mid-1980s. Traditionally, kashrut had been supervised by a panel of three Orthodox rabbis, but in the mid-1980s, the community split over the creation of an eruv, with two teaching rabbis in favour of creating the Shabbat boundary and two pulpit rabbis opposed.

When the eruv was created over the latters' objections, they declared their colleagues to be in violation of Shabbat and hence not to be followed in matters of Jewish law. When one of the teaching rabbis was elected to the kashrut panel, the shul rabbis declared that the WK was no longer a valid hechsher.

Later, the WK's problems were compounded when the vaad could no longer muster three Orthodox rabbis to monitor kashrut. One Orthodox rabbi remained as the city's only kosher supervisor, but he led a congregation that had voted to adopt mixed seating, leaving his credentials in question for some people.

In 1996, the community asked Justice Roy Matas to investigate the problems of kashrut in Winnipeg and recommend steps to remedy the situation.

When Aronovitch became the vaad's president in 2000, he set out to raise the standard of kashrut in the city.

Now, under the leadership of a new kashrut administrator, Rabbi Mitchell Cohen, who came to Winnipeg last summer from Ottawa, the vaad is making a concerted effort to convince all of its 125 licensees to follow with new standards.

"Our kashrut is now accepted by Orthodox consumers throughout North America as on par with OU, COR, MK and other major hechshers," Aronovitch said. "We have the seal of approval from well respected Rabbis David Jenkins from New Jersey and Zushe Blech from Manhattan. They have opened doors for us throughout North America."

One catch for local consumers, however, has been that the price of kosher meat is noticeably higher now than it was before.

That's because when it revoked Omnitsky's certification, the vaad also laid off the community's two longtime shoichets. As a result, Omnitsky has to bring in all its fresh meat from the east. (Some supermarkets and specialty also carry packaged frozen kosher meat.)

The vaad did promise Gekht that it would look into hiring a new shoichet, but it said there is no news on that front.

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Quebecers asked to debate where society going

By JANICE ARNOLD
Staff Reporter

MONTREAL — The debate that has been heating up over how far Quebec should adapt to religious and cultural practices that are at odds with the majority's customs and values is expected to receive a thorough airing during a series of province-wide meetings over the next three months.

All Quebecers are being invited to offer their views on "reasonable accommodation" and where their society is going at a forum organized by the Institut du Nouveau Monde (INM). The independent think tank, which describes itself as non-partisan, was founded two years ago with the aim of stimulating discussion about the province's future.

The forum will also look at such related issues as the integration of immigrants, the place of religion in public spaces and the future of the French language, as well as relations with native people, the influence of new technologies and globalization, and the growing divide between the Montreal area and the rest of the province.

Dubbed "The Strategic Rendez-Vous on Culture," the theme is "What is Quebec Culture Becoming? What do We Want it to Become?"

Simultaneous regional meetings will be held Feb. 2 to 3 and March 16 to 17 in nine locations throughout the province, culminating in a final gathering April 27 to 28 in Montreal, with the participation of academics and other experts.

Ira Robinson, a Concordia University Judaic studies professor and member of Federation CJA's board of directors, sits on the forum's steering committee.

At the end, recommendations for action are to be made to government and other decision-makers.

"The Quebec landscape has become very diversified over the past decades, making way for emerging cultures. Do we see this as a sign of enrichment or dissipation of Quebec culture? Should we seek the consolidation of a common culture or develop the co-habitation of a mosaic of cultures and identities?" the forum's co-chairs, Gerard Bouchard, a sociologist and historian at the Université du Québec à Chicoutimi, and Céline Saint-Pierre, à Université du Québec a Montréal sociologist and past president of Quebec's Superior Council on Education, ask in the introduction of the forum's program.

The INM's executive director, *Le Devoir* columnist Michel Venne, adds: "You are invited to leave your taboos and preconceptions aside and give way to your hopes for the Quebec of tomorrow."

Le Devoir will devote a special section to the forum's themes Jan. 20.

Robinson said he was invited to join the steering committee by Bouchard, with whom he first collaborated several years ago in the organization of a conference on relations between Jewish and French Quebecers, held at Montreal's Temple Emanu-El-Beth Sholom.

The "reasonable accommodation" debate (a phrase borrowed from the Quebec Charter of Human Rights and Freedoms) has dominated the French media in particular for months. Radio-Canada, for example, just completed a week-long series on television, radio and its website about the issue.

The tone has been that change is taking place too rapidly, that Quebec's identity is being compromised, and that immigrants and minorities have a responsibility to adapt. In December, the Action Democratique Party said it would place limits on reasonable accommodation if it came to power.

While the debate has encompassed such questions as Muslims' wearing of the hijab and Sikhs carrying the *kirpan* (a ceremonial dagger) in public schools, some believe that chassidim have lately been receiving disproportionate focus in this discussion.

In recent months, stories about the YMCA frosting its women's gym windows at the request of chassidic neighbours; about female police officers being advised to let their male colleagues deal with male chassidim; about the legality of some chassidic schools; and about chassidim jumping the queue at a health centre to be treated before Shabbat have received prominent play.

Sometimes the insinuations of having to bend over backward to meet Jewish demands have no foundation. Many media reported that Montreal City Hall adjourned a crucial debate on the budget Dec. 15 because it was a Friday night and the first day of Chanukah.

In fact, Mayor Gerald Tremblay had to catch a flight to Paris.

"This is an issue that needs to be addressed in a thoughtful, systematic way," said Robinson. He believes it's important that all Quebecers, wherever they live, feel a part of this dialogue and that the forum is providing that opportunity.

He thinks the chassidim, who have lived here for 60 years or more, are getting so much attention now simply because there are more of them, perhaps 10,000 in Montreal and north of the city.

"They have newly come into the consciousness of people in way they did not before, just because of their sheer numbers. Another thing is their insularity. This touches a nerve and expresses itself in different ways."

They are also the most identifiable of Jews for most Quebecers, he said. "The other tens of thousands of Jews are not noticed."

In the rest of North America and western Europe, a similar debate, especially since 9/11, has focused on Muslims. In Quebec, for reasons not entirely clear to Robinson, Jews have become "an important element in the discussion on 'otherness'," alongside Muslims.

Hackers bring down neo-Nazi website

By PAUL LUNGEN
Staff Reporter

A neo-Nazi website that praised Adolf Hitler and attacked an alleged Jewish "takeover of the most important social institutions of Canada" has been taken down by unknown hackers.

The site belonging to the National Socialist Party of Canada was hosted on a U.S.-based server (computer) but was created by two Canadians, said Michael Ettedgui, education associate with Friends of the Simon Wiesenthal Center in Toronto.

The centre brought the site to the attention of police in Ontario and Saskatchewan, asking that they investigate the "registrant," a resident of Barrie, Ontario, and the "contact person," who lives in Regina. The centre believed the site violated Canada's hate laws, said Leo Adler, Canadian director of national affairs for the centre.

"This site was particularly disturbing because it surfaced around the time the Iranian president [Mahmoud Ahmadinejad] and others had stepped up their Holocaust denial campaigns. We view its dismantling as a victory in the fight against Internet hatred in this country," Adler said.

Ettedgui said the centre played no role in bringing down the site, but since it was shut down, "there's been a lot of chatter on white supremacist forums, and the neo-Nazi and white supremacist community is talking about it."

The site was created in July 2006 and last updated in October. The listed administrative organization was "Third Reich History." The primary goal of the organization, set out on the site's home page, was to "restore our country to the sons and daughters of Europe."

It promoted a platform that called for the reversal of multiculturalism, an end to Jewish influence on Canadian institutions, "restoring white sovereignty in Canada," and building up the "white birth rate."

Adler said there is precedent for charging someone in Canada for content of a website that is hosted abroad, noting that the Canadian Human Rights Commission ordered London, Ont., resident Tomasz Winnicki to stop contributing to a website located outside Canada and he was jailed for violating that order.

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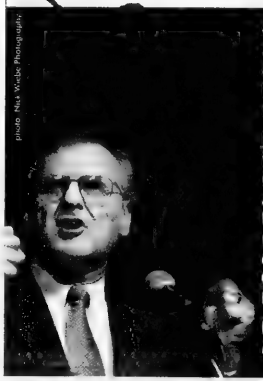

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Staff Reporter

A neo-Nazi website that praised Adolf Hitler and attacked an alleged Jewish "takeover of the most important social institutions of Canada" has been taken down by unknown hackers.

The site belonging to the National Socialist Party of Canada was hosted on a U.S.-based server (computer) but was created by two Canadians, said Michael Ettedgui, education associate with Friends of the Simon Wiesenthal Center in Toronto.

The centre brought the site to the attention of police in Ontario and Saskatchewan, asking that they investigate the "registrant," a resident of Barrie, Ontario, and the "contact person," who lives in Regina. The centre believed the site violated Canada's hate laws, said Leo Adler, Canadian director of national affairs for the centre.

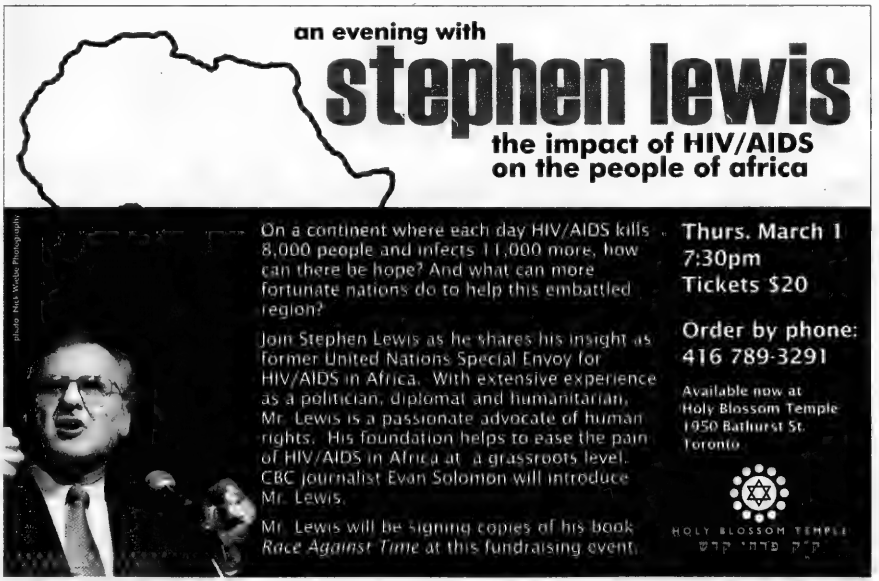
"This site was particularly disturbing because it surfaced around the time the Iranian president [Mahmoud Ahmadinejad] and others had stepped up their Holocaust denial campaigns. We view its dismantling as a victory in the fight against Internet hatred in this country," Adler said.

Ettedgui said the centre played no role in bringing down the site, but since it was shut down, "there's been a lot of chatter on white supremacist forums, and the neo-Nazi and white supremacist community is talking about it."

The site was created in July 2006 and last updated in October. The listed administrative organization was "Third Reich History." The primary goal of the organization, set out on the site's home page, was to "restore our country to the sons and daughters of Europe."

It promoted a platform that called for the reversal of multiculturalism, an end to Jewish influence on Canadian institutions, "restoring white sovereignty in Canada," and building up the "white birth rate."

Adler said there is precedent for charging someone in Canada for content of a website that is hosted abroad, noting that the Canadian Human Rights Commission ordered London, Ont., resident Tomasz Winnicki to stop contributing to a website located outside Canada and he was jailed for violating that order.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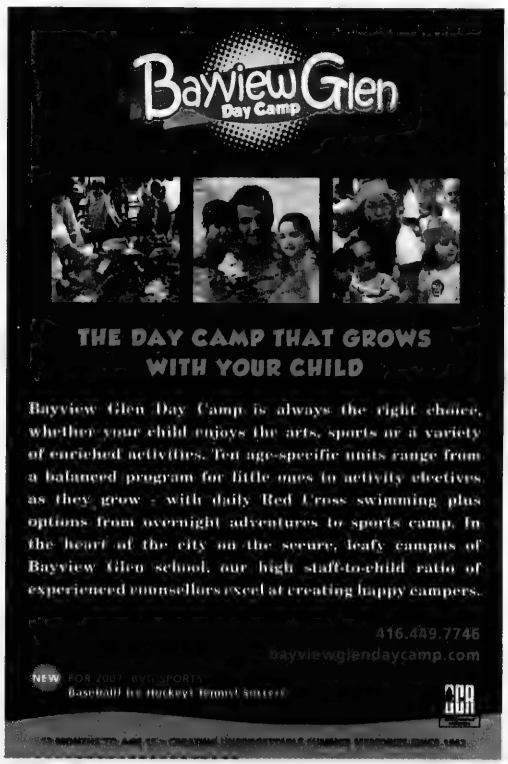
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Camp Timberlane celebrates 50 years

Camp Timberlane, one of the original Jewish summer camps in Ontario, is gearing up to celebrate its 50th anniversary.

Founded by Barry and Philomena Lowes in 1957, the camp, located on Lake of Two Islands in the Haliburton Highlands, was purchased in 2006 by Corey Mandell, owner of Mandell Entertainment, who has been associated with the camp for 28 years.

"I came to camp as a camper at age nine, and was on staff for eight years.

Two years ago, the Lowes approached me about becoming director, and the following year I was given the opportunity to purchase it. That summer camp was my first love, but I never dreamed I would become owner," says Mandell.

To celebrate the camp's anniversary, he says, they have begun reaching out to the community to find the almost 20,000 alumni now living around the world, in order to invite them to two camp reunions being held this spring and summer. The first reunion, for those who cannot make it up to camp, will be help Saturday, May 12 at the Capitol Event Theatre.

"It will feature entertainment and multi-media presentations, and will be an opportunity for alumni to schmooze and reunite with other alumni they may not have seen in years.

"Most of all, however, the reunion will give the almost 650 alumni a chance to pay tribute to Barry and Phil Lowes," says Mandell.

The second reunion is being held at camp the week-end of Aug. 18 and 19, he says. "This week-end will give everyone the chance to come back and experience camp again.

"It will feature camp activities, special programs, campfires, singsongs and a social. Space is limited to 400 guests."

In addition to regular camp activities, including water and land sports, arts and crafts, and dance, for the past two years, there have been a number of new developments at camp including a new skateboard and rollerblade park, an outdoor in-line hockey rink, and an indoor movie theatre.

As well, they have renovated at least one-third of the cabins, and have upgraded the waterfront.

Mandell says they have also begun construction of an alumni village, which will give families a chance to come up while camp is in full swing and enjoy activities. "This will give kids a chance to see how camp is run, and hopefully want to come and be campers," he says.

New campers, he says, now have the opportunity of attending a new week-end program, or a five-day program. "We want campers to feel comfortable about coming to camp."

Camp Timberlane is mainly, but not exclusively Jewish, he says, and Friday evening they hold a Shabbat service and dinner.

For information call Mandell at 416-733-7200, ext. 224 or check out the website at www.camptimberlane.ca.

The time has come to renew relationships and share stories as we gather together to celebrate the 50th year of Camp Timberlane. Two exciting events are planned with more details to follow.

Saturday May 12th, 2007 - TORONTO

50th Anniversary Celebration Party

The first event will take place at The Capitol Event Theatre. It will be an evening to shmooze and reunite with other Timberlane alumni featuring various entertainment and multimedia presentations. Most of all, it will be a tribute to Barry and Phil Lowes. 650 tickets will be available for this event.

August 18th and 19th 2007 - HALIBURTON

Back to Camp Reunion Weekend

The second event will take place at Camp Timberlane. It will be similar to our 40th, a chance for everyone to come back and experience camp again. The weekend will feature all of our camp activities, special programs, campfires, sing songs and more. Space will be limited to 400 guests.

To keep up to date with all reunion information please call 416-923-7200 or visit www.camptimberlane.ca or e-mail your contact info to reunion@camptimberlane.ca

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At Kadimah, we take a holistic approach to programming, exposing campers to a full range of programming, including a four day camp wide Maccabia colour war, camping trips to National and Provincial parks, and local sites, theme days, a hockey marathon, and softball, basketball and volleyball house leagues. Optional sport teams, art projects, camping trips, boating races, nature programs with ecologists from nearby universities are some of the ways that campers can involve themselves further in camp life.

Younger campers enjoy a range of special programming including outings to the Atlantic Ocean, local farms, a camp carnival and theme days. Our Machar program, for our oldest campers 14-15 year olds, is designed to be challenging and fun, addressing Israeli culture and politics, as well as Jewish ethics.

Our Counselor In Training (CIT) program gives 16 year olds the chance to experience working on different types of programming throughout camp, working with campers in cabins, and leadership training. The CIT program incorporates volunteer opportunities with local camps and towns to encourage leadership and tzedakah. A 5 day trip in Atlantic Canada promotes CITs learning about local culture, small Jewish Communities, and visit beautiful Atlantic Canada.

Camp Kadimah is a place where generations have danced and sung the same songs. A place of first loves, first accomplishments, and standing ovations. It is a place where kids can feel a part of a community of peers, and be given a chance to shine at what they do best.

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The overall goal of the Union for Reform Judaism camping system is the development of a knowledgeable and Jewishly literate community for the future. Through the years, URJ Camps such as Camp George have helped thousands of campers and staff achieve development goals while also being effective complements to spiritual and congregational life, religious school, youth activities, and teacher education. Camp George provides positive frameworks within which Judaism is celebrated, compelling communities are built, and leadership and commitment is developed.

Activity Highlights Include: waterskiing, sailing, canoeing, kayaking, swimming, outward bound, mountain bikes, ropes, two climbing walls, a giant swing, tennis, soccer, basketball, softball, beach volleyball, ultimate frisbee, drama, arts and crafts, dance, pottery, photography, and more!

Camp George builds Jewish identity through a wide range of experiences, integrating educational opportunities into the fun of everyday camp activities.

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Camp George offers two 3½ week sessions each summer, with approximately 300 campers and 120 staff in attendance each session. Campers in grades 2-5 have the option of enrolling for an 11 or 15 day Wonderweek session. Campers in grades 2 and 3 can also enroll in the NEW 7-day Dreamweek program. For further information, visit http://george.urjcamps.org or call the camp office at 416-638-2635.

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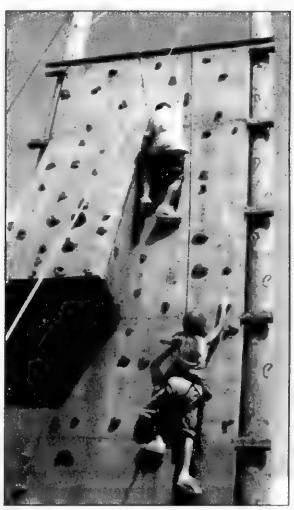

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ONTARIO CAMPING ASSOCIATION

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Camp Shomria promotes deep love for Israel and the North American Jewish community. It's run by the Hashomer Hatzair Youth Movement, established over 80 yrs. ago, and is active within the Jewish community. There are weekly activities available throughout the school year in Toronto and a 6-day residential winter camp during December. A special one-week introductory camping experience is offered to campers in grades 2 and 3. Activities include dance, arts & crafts, a dynamic drama program, hikes, trips and a rope course (see directory). Grade 10 graduates participate in a leadership training program, "Yedid Plus", which includes an intensive 5 wk. itinerary in Israel.

Staff are dedicated and committed. Most were Shomria campers. Camp Shomria has a full-time registered nurse on site. Health and safety is our top priority. OCA standards of excellence are met and often exceeded. To learn more about Camp Shomria, please call Itai or Miriam at 416-736-1339.

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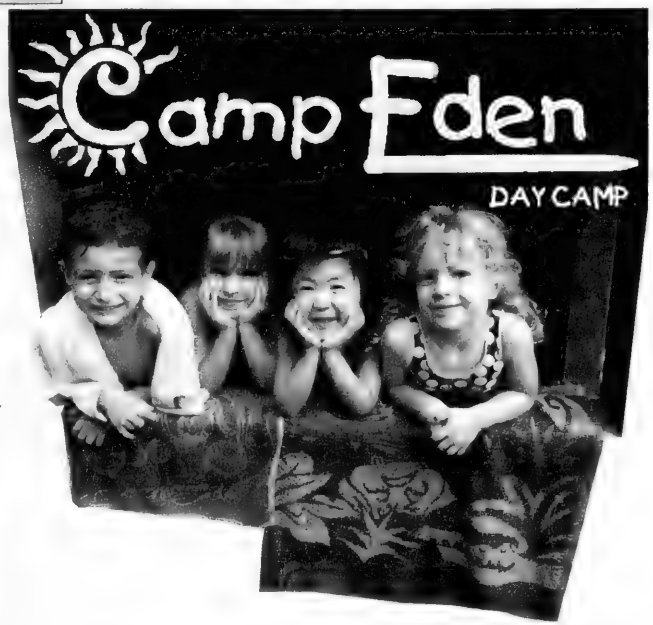

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Camp Director: Gail Grief
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Montreal, (514) 396-7091;
Toronto, 416-607-6529
E-mail: info@cbbottawa.com
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Website: www.campkadimah.com
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787 Delaware Ave.,
Buffalo, New York 14209
Director: Randy Comensky
Tel: 716-886-3145 Fax: 716-961-0863
E-mail: summer@camplakeland.com
Website: www.camplakeland.com
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Tel: 416-630-7578 Fax: 416-630-8301
E-mail: office@campmoshava.org
Website: www.campmoshava.org
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Website: www.campnbb.com
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Watch for the
Live 'n Learn supplement
in the
March 1st issue
of
The Canadian Jewish News

On Campus

New dating site offers more ways to meet your match

By SHERI SHEFA
Staff Reporter

Yoav Cohen, co-founder and CEO of JLove, the newest online Jewish dating service, guarantees that finding your bashert is just a matter of following six simple steps.

"If you follow the six steps of love, from our experience and based on some polls that we did with our members, you will find love," said Cohen, 42, who is originally from Kfar Saba, Israel, and divides his time between Los Angeles and Toronto.

Cohen, a former employee of Spark Network, a provider of online personals that introduced JDate in 1997, said JLove serves as an alternative to JDate because of the different features it offers.

According to JLove's "Six Steps to Finding Romance," a list that is e-mailed to members, each member should complete a profile that includes a picture and characteristics of what they want in a mate.

JLove also suggests that each member complete a personality assessment test to help find a match.

Its JType personality profiling system allows members to use their assessment results to search for other members that they're compatible with.

"From the pool of JType members, we would provide you with information about those who are similar and complimentary," said Kyle Gordon, JLove's director of communications.

The next step in finding your soul mate is to e-mail other members.

JLove also suggests that members make themselves available by visiting the site often, or by downloading Instant JLove, an instant messaging tool used to communicate in real-time.

"It's kind of like MSN [instant messenger]. It will also tell you if you've received an e-mail from a member or if a member has contacted you so you don't have to be on Jlove.com to receive one," Gordon said.

Cohen said that people who are truly serious about finding love have a better chance of doing so with JLove.

"I believe that within the six billion people [in the world], everyone has a soulmate out there. If you're proactive and you decide that you want to meet someone, it's like a full-time job," he said.

Jlove success story: Ruchel G. of New Jersey, left, and Bram K. from Israel began their relationship via email and daily telephone calls, but after meeting in England it took only days for Bram to propose to her. The couple plans to marry in Israel.

Since JLove launched last June 2006, Cohen said, it has signed up about 50,000 Jewish, heterosexual singles from countries all over the world – including New Zealand, the Netherlands, England, Australia, Israel and of course, the United States and Canada.

"The beauty of the Internet is that it isn't like a Matzah Ball party, where you see 3,000 people but you really don't know who you're going to click with. But with the Internet, you can actually narrow down what you like. If you like tall, blond hair, blue eyes, Orthodox, moderate, left-wing, right-wing – the Internet helps you eliminate traits that you don't like and cut to the chase," Cohen said.

In addition to the personality assessment test and the instant messenging tool, Cohen said, JLove is the only Jewish dating site to offer online gift certificates, which allow recipients to read and respond to e-mails, send instant messages and chat in real-time.

Jlove offers three packages: one month costs $29.95, a three-month package costs $69.95 and a five-month package costs $99.95.

Another venerable Jewish dating site takes a different approach.

Israel Alouf, president and CEO of JMatch, which evolved out of Jewish Quality Singles (JQS) – a service founded by his mother, Devora Alouf, in 1989 – said that while most sites let people sign up and create a profile for free, Jmatch also allows people to reply for free.

"There are a lot of other services where even if someone has paid and has sent another member an e-mail, that other person receiving it can't open it unless they paid as well. We're against this policy," Alouf said.

"Essentially, on the other systems, you're sending them an invoice. That's not the best icebreaker. You're basically saying, 'Pay this amount if you want to read my message.' Not very romantic," he said with a laugh.

Jmatch's main focus is on members who are serious about finding a life partner, he said.

"We are much more marriage-oriented, as opposed to dating. You can fall in and out of love and you can have 20 dates a week. But what we're about is creating a lasting relationship. We're about matchmaking with someone for a lifetime," he said, adding that his organization has also partnered with *The CJN* to operate CJN Dating.

Alouf said his staff monitors the information that members provide in their profiles and will contact them directly if they feel it can be improved.

"We're not only a website, we are also a matchmaking network. Our matchmakers are constantly interacting with users, giving them advice, and helping them create a better profile."

As part of an effort to modernize the 10-year-old site, Alouf said, members can expect a new look for Jmatch.com by the end of February.

"We're going to… have an easier navigation system, as well as a member dashboard, which is going to be completely new. When members log in, they will have a dashboard showing the most relevant information. Basically, all their data will be in one central location so it'll be even easier to navigate the website."

Another site that is jointly sponsored by JQS, Jmatch and members of the Jewish community is Jewish Singles with Special Needs (JSWSN).

"It's a completely free service for any member of the Jewish community who has any kind of disability or is just shy or apprehensive about the dating scene and wants to have a more accepting environment," Alouf said.

"It's a smaller community and it's very refreshing that it's the only site of its kind. We have people who are visually impaired, hearing impaired, terror victims from Israel. It's a very uplifting project that's helping people everyday."

Cohen, who doesn't consider other Jewish dating sites to be his competition, believes in the mission of all the services that aim to bring Jewish singles together.

"We really believe in our culture and our way of living. Judaism isn't necessarily all about religion or going to synagogue. The culture is about the way we live, the way we have our Shabbat dinner, the way we believe in education and we like to preserve all this. We're trying to help young singles who really want to meet someone Jewish and preserve the Jewish culture," Cohen said.

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On Campus

Toronto student spends year volunteering in Poland

By AVIVA MILLSTONE

I grew up hearing the word "kehillah" – the Hebrew word for community – quite often in the Toronto Jewish community. They were, and still are, important words that permeate my life. In the past several months, I have learned a new word – a word that has been infused into my new vocabulary and into my new life outside of Canada.

That word is *gmina*, the Polish word for community. I've learned that word since I began working for the American Jewish Joint Distribution Committee ("The Joint," as it is called in Poland) as a Jewish Service Corps volunteer placed in Warsaw, Poland, for one year.

Last year, nearing the end of my university career, I felt it was time to learn about Jewish communities beyond Israel and North America. I knew there were other communities in the world in which I could make a contribution.

Since I was accepted as a JDC volunteer in September, I have been living in Warsaw. I have gotten involved in the local community, their programs, and their families. Each day I am amazed at what can be done here and how I, as a proud Canadian Jew, can help Jews in need overseas.

The work that I do involves initiatives to unite communities and bridge generation gaps, all within the framework provided here by JDC.

My volunteer position is housed within the Jewish Social Welfare Commission, which is one aspect of JDC's work in Poland.

In addition to projects I organize with the Youth and Education Department, I also work with senior citizens through the welfare commission by creating educational and cultural programs for them, attending retreats with them, listening to them and helping them to live out their lives in dignity.

The welfare commission assists more than 1,000 seniors in seven Jewish communities throughout Poland. It also assists more than 60 families in need.

The seniors and families receive medical care, home care, medicine, food and the attention of volunteers who help enrich their lives. Volunteers are trained and comfortable with what they are doing, and they enjoy their work.

In addition to the work I do in Warsaw, I have had some opportunities to travel to different communities around Poland. Recently, I helped organize a project that highlighted the best of Jewish life in Poland.

As a way to show our appreciation for more than 50 volunteers, the Volunteer Centre organized a Mitzvah Week.

In seven Polish communities – Gdansk, Katowice, Szczecin, Lodz, Wroclaw, Krakow and Warsaw – there is a social worker from the welfare commission as well as numerous volunteers.

Together, we planned a program specifically tailored for each community. The goals were to thank and show appreciation to our volunteers, to create a program that welcomes and includes members and leaders of the community and to give people the opportunity to participate in a special event rooted in Jewish values of doing good for others, working together and taking care of each other.

The planning, advertising and co-ordination of the week kept me on my toes – especially when you consider the language barrier. (I'm working on my Polish.)

But in the end, I helped create a program that included special diplomas, gifts and material to enhance the volunteers' experience in each community.

In Wroclaw, there was a kiddush after shul on Shabbat, during which the rabbi spoke and the social worker made a presentation to members of the community.

In Krakow, the social worker organized an evening in the Senior Club, and many people came and filled the room with happiness. The social worker gave the volunteers their gifts and diplomas and read a story about mitzvot. The rabbi in Krakow addressed the volunteers and emphasized the importance of their work.

Gdansk has a small community, yet despite that, the warmth and energy I felt when I was there was incredible. For the program there, a special Shabbat dinner was organized.

The social worker presented members of the community with gifts and diplomas, and I gave a speech about doing mitzvot and how appreciated the volunteers' work is.

The last Mitzvah Week event took place in Warsaw. More than 60 people, young and old, gathered together. The Youth Club kids sang songs in Hebrew and Polish and a musical presentation by students from the Lauder Morasha Day School followed.

It was incredible that so many people of different ages who do different things in the community came together to do mitzvot and help each other.

The time I have spent in Poland has filled me with many feelings and thoughts. I am so thankful and appreciative that I have the opportunity to work with the Jewish communities in Poland.

The work that is being done here is not easy, and elsewhere in the world, having events like the ones I described may be taken for granted. But not here.

I am so proud and amazed at how the communities came together and how they make an effort to support each other. There is Jewish life here, not just the past that haunts people, but there is a present and a future for the Jews in Poland.

I am hopeful these communities will grow and change. Every community and every person has a story and a past, and here in Poland their stories and their past have motivated and inspired people to create a present and a future.

For more information about JDC and the Jewish Service Corps, visit www.jdc.org.

Aviva Millstone of Toronto is living and volunteering in Poland for one year.

Aviva Millstone, middle, spends time with members of the Polish Jewish community as a volunteer with American Jewish Joint Distribution Committee's (JDC) Jewish Service Corps.

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NOTICE OF ANNUAL GENERAL MEETING OF MEMBERS

NOTICE is hereby given that the Annual General Meeting of Members will be held at 750 Spadina Avenue in Room 318, on the 26th day of February, 2007 at 8:00 o'clock in the evening to:

a) Accept as Members of the Corporation those Members listed in good standing tabled and delivered by the Secretary of the Corporation;
b) Elect its Directors;
c) Approve the Financial Statements for the Corporation for the year ended August 31, 2006;
d) Appoint auditors and authorize the Directors to fix their remuneration
e) Ratify and approve all the acts, proceedings, transactions, commitments, contracts entered into, and undertakings given by or on behalf of the Corporation by the Board of Directors from the date of the last Annual General Meeting to the date hereof;
f) Transact such further and other business as may be properly brought before the meeting or any adjournments thereof.

Members of the Corporation may be nominated by written petition signed by not less than twenty-five (25) persons, who are members and eligible to vote at the Annual Meeting. The petitions must be accompanied by the written consent of the nominee and must be received by the Chairman of the Nominations Committee at least fifteen (15) days prior to the Annual Meeting, after which time no further nominations shall be accepted.

Proxy forms for those unable to attend the meeting may be obtained from the Business Office of the Corporation during business hours.

DATED the 25th day of January, 2007
BY ORDER OF THE BOARD OF DIRECTORS
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Temmy Latner Forest Hill

The almond tree – the herald of spring in Israel

In China, it represents enduring sadness and female beauty; for Muslims, it's a mark of heavenly hope, and in India, its fruit is believed to be a sacred "brain" food and aphrodisiac. In modern Israel, however, the almond tree is more than symbolic: almond trees are the first to bloom after the long, dark winter, and they are enthusiastically welcomed as heralds of spring.

In late January or early February – but always in time for the Tu b'Shvat (the New Year of the trees) festival that falls on the 15th of the Hebrew month of Shvat – Israel's thousands of almond trees wind their roots down toward water, stretch their branches up toward the brightening sun and, seemingly overnight, cover Israel's still-wintry landscape with their sweet-smelling pink and white blossoms.

The sight of these delicate flowers floating on leafless branches across Israel's hills and valleys has been an unmistakable part of the landscape of the Land of Israel since the days of the Bible. The almond was considered a superior fruit as far back as biblical times, and the almond blossom was the model for the Temple menorah. In the biblical description, the menorah's cups are described as *mishukadim* – almond-shaped.

Jacob urged his sons to include almonds in the offerings they were taking to Joseph in Egypt, in order to win favour in their powerful brother's eyes, and Aaron's staff sprouted, blossomed and produced almonds (a process that usually takes about five months), proving to the people of Israel that he and the house of Levi had been chosen by God as His priests.

Meaning "to be wakeful" or "to hasten," the almond's Hebrew name, *shaked*, recognizes the tree's hurry to awaken from its winter slumber – it's the first tree in Israel to blossom each year and the last to be harvested.

Plant researchers believe that today's almond trees evolved from an ancient deciduous plant in Mongolia, the *prunus dulcis*. Closely related to the cherry, peach and plum, the almond's kernel is thought to have once been inedibly bitter. Centuries of selective growing in the warm climates of southeast Europe and southwest Asia, however, have given almonds their characteristic sweet, spicy crunchiness.

Some bitter varieties (usually with pink blossom) are cultivated, though the sweet (usually with white blossom) are more popular by far. Their kernels are eaten fresh, dried or roasted, used in baking and pressed into fine medicinal oils. The bitter varieties contain prussic acid, a poison that must be processed out before almond flavouring is made.

The most nutrient-dense of all tree nuts, almonds have been popular in Europe and the Middle East for centuries. Entirely cholesterol- free, one ounce of almonds (about 23) contains 160 calories, but only 1 gram of saturated fat, along with vitamin E, magnesium and potassium. Lauded for its versatility, its buttery flavour and its crunch, it is known as "the gourmet nut," and is eaten salted or toasted, as a prime ingredient in candy, pies and cakes, or as almond butter, almond extract, almond flour and almond paste.

The confection marzipan consists primarily of ground almonds and sugar, though it is unclear who first discovered the recipe. One tradition has it coming from the Orient, where it was served at the Sultan's table to crown the meal. Another has it produced in Italy, when almonds were the sole substantial crop to survive a major drought and people learned new ways to utilize them. Wherever it began, sugar cane cultivation in the New World gave marzipan production a major boost.

This luxury candy has also become an unusual art form. Tinted and moulded, it can be shaped into edible sculptures. In Kfar Tavor in Israel's Lower Galilee, a marzipan museum includes a life-size marzipan Elvis, as well as marzipan heads of politicians David Ben-Gurion, Shimon Peres and others, a family barbecue and Jerusalem's outdoor Machane Yehuda market. Visitors can view a short film on the production of marzipan, participate in a marzipan workshop, tour the unusual art gallery and treat themselves to a sweet experience in the store.

Unlike marzipan, pure almond has a variety of health benefits. The almond's cholesterol-free fatty acids are said to reduce the risk of heart disease, and its concentration of vitamin E to reduce both inflammation and the accumulation of plaque in the arteries. Almond oils are used today in aromatherapy, in cosmetic creams to soften the skin, and to help relieve irritation, inflammation and itching.

The almond tree was brought to California from Spain in the mid-1700s by Franciscan monks. Perfect Mediterranean conditions helped the almond industry take firm root, and California now produces some 70 per cent of the world's almond crop.

But the traditions of the almond live on in the lands where they grew in antiquity. Every kindergarten child in Israel welcomes the start of spring by singing: "The almond tree is blossoming, the sun is shining."

And each year, Israelis are uplifted as the landscape turns into a mass of pink and white blossoms.

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Manischewitz Cook-Off semi-final winners

By JUDY BART KANCIGOR
Special to The CJN

Excitement is building as six contestants in the First Annual Simply Manischewitz Cook-Off have now been selected to compete in the finals, which will be held in New York on Feb. 1. This is this first-ever Jewish cooking competition open to the public.

Three semi-final events were held in the northeastern, southeastern and western United States. Ten contestants in each area, selected from thousands of entrants, had one hour to prepare and serve their original recipes, each using at least one Manischewitz product and containing no more than nine ingredients. The grand prize winner will take home a $20,000 (US) package.

As one of the judges in the western competition held on Dec. 14 at the Hilton Hotel in Costa Mesa, Calif., I sampled all the entries (have I told you lately how much I love this job?) and voted with my peers on taste, appearance, ease of preparation and originality.

"We have the highest level of kashrut happening here," said David Rossi, Manischewitz vice-president of marketing. All ingredients, utensils and equipment were provided to the contestants under strict rabbinical supervision, including koshered GE ranges.

The semi-final winners were Michaela Rosenthal of Woodland Hills, Calif., with her Whitefish and Potato Knish and Andrea Bloom of Long Beach, Calif., with her Pea and Fennel Soup. Other entries included Curried Potato Puffs, Farfel-Almond Cookies, Simcha Sweet Potato Soup, Herb Chicken Schnitzel, Spinach Patties, Matzo-Males (chicken tamales using matzah meal instead of corn meal), Zesty Mexi Chicken and Matzo Ball Soup, and Gefilte Fish Stew.

First up was Rosenthal's Whitefish and Potato Knish, a tender, flaky appetizer with a hint of seafood, swimming fin to eye with oniony potatoes. Ready-to-use products such as instant mashed potatoes, canned French fried onions and frozen puff pastry make this one a snap to prepare. The Creamy Horseradish Sauce with Lemon is the perfect topper.

"Right after Passover last spring, I was making potato knishes for a cocktail party when I noticed some leftover gefilte fish in the fridge," Rosenthal said. "I thought, why not throw it in," and a winning recipe was born.

Rosenthal, who collects vintage barware and martini glasses – she has over 700 martini glasses in her collection – is married to an attorney and has two children, Allison, 26, and Kyle, 19. "I was surprised that I won," she said. "I had trouble writing it down, because I've made these knishes so often and the recipe was in my head."

Bloom's Pea and Fennel Soup was one of three soups entered and got high marks from the judges. Its bold green color and fresh, vibrant taste make this soup a standout. "I love working with fennel," Bloom said. "I made it this year for Passover instead of matzah ball soup, and it was a hit with my family."

Bloom, 36, is single and works as a headhunter for KFORCE Technology Staffing in Gardena, Calif. "I was pretty confident about the recipe," she said, "and thought it would win. Now I have to go back to work!"

Judy Bart Kancigor is the author of Cooking Jewish: 652 Great Recipes from the Rabinowitz Family *(Workman 2007) and can be found on the web at www.cookingjewish.com.*

WHITEFISH AND POTATO KNISH

From Michaela Rosenthal, Woodland Hills, Calif.

⅔ cup instant mashed potatoes
⅔ cup boiling water
4 tbsp. (½ stick) unsalted butter, melted
1 can French fried onions
¼ cup chopped flat-leaf parsley, plus more for garnish
1 jar Manischewitz All Whitefish, drained and patted dry
salt and pepper, to taste
1 box frozen puff pastry, defrosted
2 tsp. Manischewitz Fish Seasoning
8 tsp. Manischewitz Creamy Horseradish Sauce with Lemon

Preheat the oven to 375. Line a large, rimless cookie sheet with parchment paper or grease with butter. Place instant potatoes in a medium bowl. Add boiling water and stir to combine.

Measure 2 tsp. of the melted butter and set aside. Add remaining butter to potatoes and mix well. Stir in fried onions and parsley.

Mash fish and add to potato mixture. Add salt and pepper to taste. Mix well. Remove both pieces of puff pastry onto a floured board. Unfold and cut along natural folds to form 6 equal rectangles. Remove 2 rectangles for another use. With a floured rolling pin, roll remaining 4 rectangles slightly to flatten.

Spoon ¼ of potato-fish mixture onto each of the 4 rectangles and level to within ½ in. of the edges. Fold edges of dough and roll each piece into a log (like a jelly roll). Pinch seam lightly to seal. Trim unfilled dough ends. Place logs seam side down on a baking sheet and brush with reserved melted butter. Sprinkle with Fish Seasoning. Using a serrated knife, cut each log into 8 equal pieces and place them ½ in. apart. Bake until golden brown, 30 to 35 minutes.

To serve, arrange knishes on a serving platter. Garnish each piece with ¼ tsp. of the horseradish sauce. Sprinkle with parsley. Yields 32 pieces as an appetizer.

PEA AND FENNEL SOUP

From Andrea Bloom, Long Beach, Calif.

3 tbsp. olive oil
1 cup diced celery
1 cup diced white potato
1 leek (white part only) diced
1 fennel bulb (fronds removed), diced (save thin slices for garnish)
2 lb. frozen or fresh peas
salt and pepper, to taste
2 cans Manischewitz chicken broth
⅓ cup (packed) light brown sugar

In a 10-quart stockpot, heat 2 tbsp. of the olive oil over medium-high heat. Add celery, potato, leek and fennel and sauté, stirring often, until soft, 3 to 5 minutes.

Add peas, season with salt and pepper, and continue sautéing for 3 minutes.

Add chicken broth, brown sugar and 2 cups water. Bring to a boil. Reduce heat and simmer, covered, until vegetables are soft, 20 to 25 minutes. Puree the soup in batches in a blender. Season with salt and pepper.

When ready to serve, stir in remaining olive oil. Garnish with fennel slices. Makes 6 to 8 servings

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Family Matters

by

John Syrtash

B.A. (Hon.), LL.B.
Partner, Beard Winter LLP

Question. My husband moved to the U.S. to remarry, leaving me with custody of our two children. Ever since, he has paid me child support based on his U.S. net income.

I know he is required to pay on gross income, but is he also required to convert his U.S. gross income to Canadian gross income and use that amount to calculate support payments on the Canadian Child Support Guidelines chart?

My children and I have remained residents of Ontario. Also, is any of the unpaid support payment due retroactively?

Answer. Yes, he has been underpaying because he must pay based on gross income — not his net income — retroactive to the day he started underpaying, converted to Canadian currency.

Moreover, since U.S. tax rates are less than Canadian tax rates, the Child Support Guidelines demand that his U.S. income be "grossed-up" or recalculated to reflect the difference between the two tax rates so that he will be paying the same in child support as if he lived in Ontario.

You need to see a family law lawyer and accountant to calculate the amount of the gross-up in his income. To enforce the amount not paid, have the Ontario Director of the Family Responsibility Office (free of charge) enforce your agreement or court order in the state where he resides.

They can suspend his driver's license or even incarcerate him. If your deal is only in the form of a written agreement you will first have to file it with your local Ontario Court of Justice under a prescribed court form and fill out a statement of arrears from the FRO Director.

Make sure you indicate that you want his U.S. income "grossed-up" to account for the difference in tax rates.

Question. I will be cashing $100,000 in RRSPs to split with my separated wife but will pay $30,000 in withholding tax. Any help here?

Answer. Yes. You both sign a separation agreement and a special form to transfer the RRSP to her tax-free in a "spousal rollover" and file it with the CRA.

Question. I was wondering if you could help me. My fiancé and I live in B.C. and we are going to be getting married in Nova Scotia. Is our marriage license valid if we get married in a province other than the one we live in now?

Answer. Yes. But in the winter it is much colder in Nova Scotia and it snows more in Halifax than it does in Victoria. Nonetheless, I understand that the people are very friendly.

John Syrtash is a partner and family law lawyer with the Toronto firm of ***Beard Winter LLP****. Neither Beard Winter LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at 416-306-1733, or e-mailed at jsyrtash@beardwinter.com. You can also visit www.beardwinter.com and www.spousalsupport.com.*

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Tu b'Shvat – the New Year of the trees

By NORENE GILLETZ

On the 15th of Shvat on the Jewish calendar, six weeks after Chanukah, we celebrate Tu b'Shvat, the New Year of the trees. This year, Tu b'Shvat falls on Friday, Feb. 2. It is customary to increase the amount of fruits and nuts we eat, particularly those associated with Israel. We should try to eat at least one fruit that we have not eaten that entire season.

I have several friends who celebrate a Tu b'Shvat seder, although I've never attended one. For excellent information on how to make a seder, visit www.aish.com/holidays/Tu_BShvat/Articles. It is somewhat similar to a Passover seder and involves enjoying the following foods:

- the seven species for which the land of Israel is praised: figs, dates, pomegranates, olives, grapes or raisins, wheat and barley (in the form of bread, cake or cereal);
- various nuts with inedible shells (walnuts, almonds, pistachios, coconut) and fruits with inedible peels (oranges, pomegranates, avocado);
- fruits with inedible pits (dates, olives, peaches, plums, cherries;
- fruits with edible seeds (blueberries or strawberries);
- wine or grape juice, both white and red.

A tzedakah box is also part of the seder.

Since Tu b'Shvat falls on Shabbat this year, it would be appropriate to incorporate the seder into one of the Shabbat meals, using challah as the bread – or you can serve blueberry buns for dessert (see recipe below). The suggested order of eating the fruits is: olives, dates, grapes, figs, pomegranates.

It is traditional to drink four cups of wine:

First cup – pure white
Second cup – pale pink (white with a drop of red wine)
Third cup – (darker pink)
Fourth cup – almost totally red (with only a drop of white)

For your Tu b'Shvat dinner, why not enjoy the following recipes from Matthew Goodman's cookbook, *Jewish Food: The World at Table* (HarperCollins). It's an outstanding book, packed with intriguing lore and luscious recipes from around the globe, including wonderful recipes from the lesser known, more exotic cookery of the Jews of Yemen, Bukhara, Baghdad and Israel, among others. Enjoy the following dishes that are a small sample of Goodman's marvelous recipe collection. Eat in good health!

CHICKEN IN POMEGRANATE SAUCE WITH WALNUTS AND FIGS

Culinarily, the best way of using pomegranates may be with pomegranate molasses, a fixture in the cookery of Jews from Syria, Iran and Iraq. A thick, brown syrup, pomegranate molasses has a tangily sour taste with a slight undertone of sweetness. It's used to flavour the sweet-and-sour dishes prominent in the cuisine of the region in much the same way as tamarind concentrate, though pomegranate molasses is more pleasing, fruitier and less powerfully acerbic.

Perhaps the most well known of the dishes using pomegranate molasses is in the Iranian pomegranate and walnut sauce called *fesenjan*. It is most commonly made with duck, though it can also be made with chicken, quail or even meatballs. In Goodman's adaptation of *fesenjan* he's added fresh figs (like pomegranates, one of the seven fruits celebrated in Tu b'Shvat), whose lush sweetness helps to balance the astringency of the pomegranate molasses. If you can't find fresh figs, you can use dried instead. Pomegranate molasses can be purchased at most Middle Eastern groceries.

1 chicken, 3 to 4 pounds, cut into 8 pieces; or 4 split breasts, totaling about 3 pounds
salt
freshly ground black pepper
2 tbsp. olive oil
1 onion, chopped
1 cup finely chopped walnuts
2 cups chicken stock
12 fresh figs, quartered (or substitute dried figs)
1/3 cup pomegranate molasses
2 tbsp. honey

Rinse the chicken pieces and pat them dry. Season them with salt and pepper.

Heat the oil in a large skillet over medium-high heat. Add the chicken and cook until browned on all sides. Remove and drain on paper towels.

Lower the heat to medium, then add the onion to the pan and cook, stirring often, until soft and translucent. Lower the heat to medium-low and add the walnuts. Cook, stirring regularly, until they have just begun to change colour, about 3 minutes.

Add the chicken stock, figs, pomegranate molasses and honey and mix well. Cover and bring to a boil. Lower the heat and simmer, covered, for 10 minutes, stirring occasionally.

Return the chicken to the pan and simmer, uncovered, until cooked through, about 35 minutes. Transfer the chicken to a large serving platter and pour the sauce over it. Serve hot. Serves 4.

TORONTO BLUEBERRY BUNS (SHTRIZLACH)

Blueberry buns are to Jewish Toronto what, say, smoked meat is to Jewish Montreal – one of those rare foods that manage to be at once vitally important to a specific community and almost unknown outside of it. It's not easy to come up with an analogy to describe blueberry buns. They are not injected with a glob of filling, as are jelly doughnuts. Rather, the dough is first rolled out, the blueberry filling is poured on top, and the dough is folded over and pinched closed. The dough itself is yeasty and light, a bit like that of a Danish pastry, though less rich. On the other hand, it's far richer than that of a traditional bun, and the crust is egg washed and sugary.

For the filling:

1 1/2 cups fresh or thawed frozen blueberries
1/4 cup sugar
1 tbsp. cornstarch dissolved in 1/4 cup water
1/4 tsp. salt

For the dough:

1 package (about 2 1/2 tbsp. active dry yeast)
1/2 cup warm water
1/3 cup sugar
3 cups unbleached all-purpose flour, sifted
1 tsp. salt
3 tbsp. vegetable shortening
2 eggs
1 egg lightly beaten with 1 tbsp. water for egg wash
sugar for sprinkling

Make the filling: combine all the ingredients in a medium saucepan over medium heat and bring to a boil. Lower the heat and simmer, uncovered, for 5 minutes, stirring occasionally, until the mixture thickens to a jelly-like consistency. Remove from heat and let cool.

Make the dough: In a small bowl, combine the yeast and warm water with 1/2 tsp. of the sugar. Let stand until the mixture begins to bubble, about 5 minutes.

Combine the flour, the remaining sugar and the salt in the bowl of a standing electric mixer. Mix briefly to combine. Add the shortening, the yeast mixture and the eggs, and beat to form a soft dough that pulls away from the sides of the bowl. On a lightly floured surface, knead the dough just until smooth, about 2 minutes. Divide the dough in half and roll into 2 balls. Cover the balls with a towel and let stand at room temperature for 45 minutes.

Make the blueberry buns: Set out a bowl of cold water. On a lightly floured surface, roll out each dough ball into a 12x10-inch rectangle. Cut the rectangles into quarters (cutting first crosswise and then lengthwise), creating 4 pieces, each 6 inches by 5 inches. Place a heaping tablespoon of the filling in the centre of each piece. Moisten the edges of the dough with water, fold the short end of the dough over (creating a 3x5-inch bun), and pinch the edges tightly closed.

Preheat the oven to 375. Grease 2 baking sheets or line them with parchment paper. Place the buns on the prepared sheets and cover them with towels. Let stand for 30 minutes. Brush the buns with the egg wash and sprinkle the tops with sugar. Bake until browned, about 15 minutes. Transfer to wire cooling racks. Serve warm or at room temperature. Makes 8.

Norene Gilletz is a cookbook author, cooking teacher and food consultant. For information about her cookbooks, cooking classes and other services, call 416-226-2466 or visit her website at http://www.gourmania.com.

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Peretz addresses Herzliya Conference

'Israel is fighting against terror, not the Palestinian people'

By AVI ISSACHAROF
©Ha'aretz Daily Newspaper Ltd.

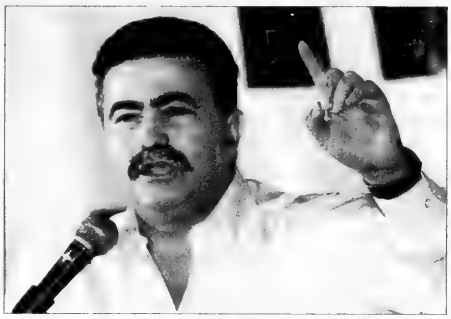
JERUSALEM — Defence Minister Amir Peretz warned Monday that Israel's overtures to the Palestinians are meaningless in the face of the abuse inflicted by a settler on her neighbours in Hebron.

Referring to footage of such abuse recently aired on television, Peretz told the annual Herzliya Conference that "Israel is fighting against terror, not against the Palestinian people," adding that he has instructed that travel restrictions in the West Bank are to be eased.

"I have taken significant measures that include less strict searches at roadblocks and the opening of additional terminals. It has an impact on the sense of co-operation. We have changed our search policy at roadblocks. But it all dwarfs in comparison to footage of a settler who curses and humiliates a Palestinian family," Peretz said at the conference.

He said the conduct of Hebron settler Yifat Alkobi is "a disgrace to our moral codes as a state, and such footage serves the interests of anti-Israeli incitement.

"The government has established a panel that includes the foreign minister and the minister of public security, which I am heading. This panel understands that it is impossible to explain to the world that the soldier seen in the background [who witnessed the abuse] is legally helpless. Around the world, this [incident] is perceived as an act performed under the auspices of the [Israeli] regime, and I do not intend to allow these phenomena to continue taking place," Peretz said.



Defence Minister Amir Peretz [Israel Sun file photo]

At the conference, the defence minister also presented a diplomatic plan.

"It is clear that a new diplomatic plan must be put in place, because the standstill is working against us," Peretz said. He said he intends to bring before the government a three-stage plan that he devised.

The first stage includes a comprehensive ceasefire, an agreement for trading prisoners, co-ordination between Israeli and Palestinian security forces and the removal of illegal outposts established by Israel after March 2001.

At the second stage, Israel will launch negotiations with the Palestinian president on a permanent agreement. These talks will last approximately six months, and at their conclusion, an international conference will present their achievements. This stage will also include the transfer of territory defined as Area B (currently inhabited by Palestinians but under Israeli military control) to full Palestinian control, reopening the international airport in the Gaza Strip, and allowing travel between the Gaza Strip and the West Bank under certain restrictions.

The third stage, expected to last at least 18 months, will include detailed negotiations on the permanent peace accord.

Peretz's comments came a day after the Israel Defence Forces (IDF) admitted Sunday that the 44 dirt obstacles it said had been removed from around West Bank villages did not actually exist at the time.

Last Tuesday, the IDF announced that it had removed 44 dirt obstacles that blocked access roads to West Bank villages, to fulfil promises made by Prime Minister Ehud Olmert to Palestinian Authority President Mahmoud Abbas during their meeting a month ago.

A military source admitted Sunday, however, that these obstacles "had either been removed before the political level decided on the alleviations or had been bypassed by Palestinians earlier and a decision had been made not to rebuild them."

This statement confirms a claim made recently by United Nations organizations operating in the territories: that most of these barriers had not existed for months.

The IDF has erected close to 400 such dirt obstacles in recent years.

Former Israeli prime minister Benjamin Netanyahu addressed the Herzliya Conference on Sunday. [Israel Sun photo]

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Yemenite Jews flee homes after threats by Muslims

By YOAV STERN
© Ha'aretz Daily Newspaper Ltd.

Some 45 Jews of Sa'ada County in Yemen left their homes after being threatened by radical Muslims, the Saudi daily *Al Wattan* reported on Monday.

According to the report, the extremists told the Jews to leave their homes within 10 days, after which time they would be exposed to abductions and looting.

The Jews moved into a hotel in the town of Sa'ada, north of the Yemenite capital Sana. A formal complaint was submitted to the Yemenite President Abdullah Salah, the report said.

The threat – attributed to disciples of Shiite-inclined religious leader Hossein Bader a-Din al-Khouty – said that the Jews are acting in a manner that "primarily serves global Zionism, which is acting persistently to disseminate decay amongst the people and to cut them off from their principles, values, their morals and religion."

Formal complaint submitted to country's president

The message also said that the threat is based on surveillance of the Jews and that "Islam calls upon us to fight against the disseminators of decay."

Israel Radio on Monday interviewed a recently arrived immigrant from Yemen, who identified himself only as Masoud, who managed to contact one of the women forced out of their homes.

The man was told that the Jewish community received letters last Friday, saying that "whoever remains at his home will be killed or his children will be taken away."

According to Masoud, the Jews who fled their homes told him that "their condition has worsened, they are staying in a hotel, and they are scared." He said that the members of the Jewish community are not interested in immigrating to Israel, and wish to keep living in Yemen.

They blame their strife on the oblivious Yemenite government, which refuses to offer them assistance. The Jewish community, say its members, does not have efficient communication channels with the regime.

The Jews under threat contacted local authorities and demanded fair treatment as ordinary Yemenite citizens, saying that Islam imposes taxes on Jews in return for protection and security.

The *Al Watan* report also said that last week four masked men approached Yehie Moussa Merhavi, a member of the Jewish community, to stress that they would act on the threat. Merhavi said he was told that if the Jews do not leave their homes in two days, "they will only have themselves to blame" for the consequences, which would include abductions and looting.

Following the incident, the community was forced to evacuate the homes in which they lived for generations and leave their hometown, which is under the protection of tolerant local sheiks.

"We have been taken out of our homes. Our money is lost. We cannot provide for our children. We came to the county's capital to plead before the president and the government to treat us fairly, because we are Yemenites," Merhavi told *Al Watan*.

The Jewish community in Yemen consists of several hundred members. They maintain a community life, including a cheder for children's Torah instruction and pray regularly.

Authors & Poets

The CJN is pleased to announce its

Annual Passover Literary Supplement

We invite our readers to submit unpublished, original works of fiction or poetry that explore Jewish themes. Stories should not exceed 2,000 words.

We must receive your submissions no later than Friday, March 2. E-mail submissions are preferred, but works can also be sent by mail or brought to our office.

E-mail: **info@cjnews.com.** Mail: 1500 Don Mills Rd., Suite 205, Toronto, Ont., M3B 3K4.

Submissions will *not* be returned. Only writers whose work is chosen for publication will be contacted.

CJN Purim Art Contest

It's time again for our annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN*'s 2007 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However, they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, Toronto, Ont., M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, Feb. 16, 2007. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of colour, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 23, 2007.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 1, 2007. Have fun and good luck.

Any allegation respecting the conduct and standing of a price in this contest may be submitted to the Régie des [illegible] du Québec

Ashkenazi backed for IDF chief

Continued from page 1

As a former Air Force chief, Halutz was widely seen as incompetent when it came to managing a large-scale ground campaign.

Halutz, 58, had resisted earlier calls to resign – even after two other Israeli generals who had commanded troops in southern Lebanon quit – saying he did not bear all the responsibility for the handling of the war.

Once out of uniform, he could have damning revelations to make about the government's handling of the war when he appears before the official commission of inquiry. Known as the Winograd Committee, the commission is expected to deliver its interim findings as early as next month.

Strong criticism of Olmert and Peretz could be enough to tear apart the governing coalition of their respective Kadima and Labor parties. Opposition factions from across the political spectrum were unanimous last week in demanding early elections.

Meanwhile, one of the three candidates for the post of Israel Defence Forces chief, the current deputy chief of staff, Moshe Kaplinsky, announced Sunday night in a letter to Peretz that he had decided to pull out from the race.

Kaplinsky cited his wish to put an end to the "media circus" surrounding the matter of the appointment. At the same time, however, Kaplinsky expressed muted criticism of Peretz's decision to rush the appointment of a chief of staff prior to the release of the Winograd Committee's interim report on its investigation of the Lebanon war.

"The Winograd Committee was also set up to examine, among other things, my conduct during the war. The committee is still busy with its work and no one knows what its conclusions will be regarding my role, authority and influence on the war or the way I conducted myself during the war," Kaplinsky wrote to Peretz.

Late last week, Kaplinsky had concluded that his chances of receiving the appointment were few.

"I believe that I have the experience, the capability and the [moral] authority to carry out the function of the chief of staff in the best way possible… however, the IDF is a people's army… and therefore it is my view that the appointment of chief of staff must enjoy the widest possible consensus," he wrote.

"Since you decided, according to media reports, to appoint a chief of staff in the coming days and not wait for the full examination of the facts relevant to the war, I feel that it would be inappropriate for me to take on the role, at this time, and therefore request to withdraw my candidacy," he added.

On Monday, Olmert asked Kaplinsky, to stay on in the army following the anticipated appointment of Ashkenazi, in order to help rebuild the armed forces.

It's still unclear whether Kaplinsky would stay on as deputy chief of staff.

Sources close to Kaplinsky said last week that he intended to retire if he was not made IDF chief. In his letter to Peretz, however, Kaplinsky offered his experience and capabilities for as long as they were needed.

Peretz began considering the appointment of Ashkenazi as the next chief of staff soon after the end of the war in Lebanon last August. Last week, following Halutz's resignation, Peretz began promoting the idea of Ashkenazi as his replacement.

Peretz held a series of consultations that ended Sunday with a meeting with former cabinet minister Dan Meridor, who headed a committee examining Israel's security doctrine.

Peretz's office announced Sunday night that he had reached a decision, and that he intended to inform Olmert and the other candidates for the position, Kaplinsky and Gen. Benny Gantz. Peretz reportedly decided on Ashkenazi without consulting the prime minister.

Olmert told Channel 1 News on Sunday night that he had still not made up his mind who the next chief of staff would be. He also told the cabinet during its weekly Sunday meeting that the selection process for a new chief of staff would be as quick as possible and undertaken in co-ordination with Peretz.

Olmert also commended Halutz for his leadership, fighting spirit and excellence.

Most members of the Knesset foreign affairs and defence committee agreed yesterday that the new army head should not be an officer who was involved in the recent Lebanon war. In closed deliberations, the committee members did not name their choice for chief of staff, but they agreed that there should be consensus on the matter.

Israel Briefs

Israel lost war: minister

An Israeli cabinet minister said Israel lost last year's Lebanon war. "I think that this war, and I said this throughout the war, was a war we must not lose. And we lost this war, and the implications of this loss are evident today," National Infrastructure Minister Benjamin Ben-Eliezer, a retired general and former defence minister, told Israel Radio on Jan. 18. He was referring to widespread assessments that Hezbollah, merely for surviving Israel's 34-day offensive, had been bolstered in the eyes of its Arab and Iranian supporters. Ben-Eliezer also praised last week's resignation of Israel's military chief, Lt.-Gen. Dan Halutz. "I said that the person who headed the military and who failed must take responsibility and get up and go," he said. But Ben-Eliezer, who is considered close to Defence Minister Amir Peretz, declined to say whether he thinks Peretz and Prime Minister Ehud Olmert should also step down.

Pilots to get IDs

Israel plans to require pilots on all incoming commercial aircraft to use a locally designed anti-terror identification device. Danny Shenar, chief of security for Israel's transportation ministry, said that between May and December, the government will issue a system called Code Positive to all pilots who plan to fly commuter aircraft into the Jewish state. Designed by the Israeli firm Elbit, it uses classified technology to verify that a plane is being flown by its authorized pilot rather than a hijacker. Shenar said the system aims to prevent a Sept. 11-style attack on Israeli soil and is "bluff proof." It will be issued free of charge.

Israel in Francophonie?

More than 50 French politicians, intellectuals and religious figures backed Israel's admission into the International Organization of Francophone Countries. "It constitutes an anomaly" that the Jewish state is not included, "given that 20 per cent of Israelis speak French," the CRIF umbrella organization of secular French Jews said in an ad placed in major French newspapers. It wasn't clear on what data CRIF based its numbers. The measure's backers included Prime Minister Dominique de Villepin and presidential candidates Nicolas Sarkozy and Segolene Royal. Various groups have been trying for years to get the Francophonie to add Israel. The group has 55 states including Canada, Greece and former French colonies in Africa and Asia.

Hospital gets big gift

A California doctor donated $5 million (US) to Jerusalem's Shaare Zedek hospital. Norman Levan gave the funds for a centre for humanistic medicine, the hospital announced. Levan, 90, is a practising dermatologist in Bakersfield.

Jordan seeks nuclear power

Jordan is seeking a peaceful nuclear program. King Abdullah II revealed his country's plans in an interview last week in *Ha'aretz*. Abdullah said he had long opposed any nuclear capacity in the region, including Israel's. His mind changed recently, however, because Iran's determination to forge ahead with a nuclear program that experts say is aimed at manufacturing weapons has spurred Arab nations to consider their own nuclear programs. He cited Egypt and Iran's Persian Gulf neighbours. "The rules governing the nuclear issue have changed in the entire region," he said. "We want to make sure this is used for energy. What we don't want is an arms race."

Settlement plan iced

Israel froze plans for a new West Bank settlement. Israel said last month it was reviving decades-old plans to establish Maskiot, a settlement in the Jordan Valley, in order to house Israelis evacuated from Gaza in 2005. But on Jan. 19, Defence Minister Amir Peretz froze the plans. The decision came days after U.S. Secretary of State Condoleezza Rice toured the region in an effort to revive the Israeli-Palestinian peace process. The announcement of the new settlement last month drew widespread criticism at a time when the international community is seeking to bolster relative moderates among the Palestinians.

— with files from JTA

Jewish Agency sponsors coexistence programs

By SHELDON KIRSHNER
Staff Reporter

For the first time in its history, the Jewish Agency is supporting a set of programs designed to promote Jewish-Arab coexistence in Israel.

The Jewish Agency, founded in 1923 to serve the Jewish community in pre-state Palestine, is working in league with the Abraham Fund, a non-profit organization dedicated to advancing co-operation between Israel's Jewish and Arab citizens.

Starting in February, the Jewish Agency will throw its support behind a path-breaking Abraham Fund program known as Language as a Cultural Bridge.

Originally devised to teach conversational Arabic and the values of tolerance to some 4,500 fifth and sixth grade Jewish students, the program will be expanded to accommodate a total of 8,500 students.

In addition, the Abraham Fund and the Jewish Agency are jointly developing encounter groups so that Jewish and Arab students can meet at sports and cultural events taking place at Jewish and Arab elementary schools in Israel's mixed cities and regions.

Ami Nahshon

Ami Nahshon, the New York-based president and chief executive officer of the Abraham Fund, described these collaborative efforts as "a historic new partnership."

The Jewish Agency's involvement represents a "sea change" in its agenda. As he put it, "It was created to build up the Jewish homeland, but a strong Israel requires investments not only in the Jewish sector, but in the Arab sector as well."

Nahshon said its decision to expand the scope of its mandate was made during Israel's 34-day war with Hezbollah last summer.

As Hezbollah bombarded towns and cities in the Galilee, the Jewish Agency offered emergency relief to Jewish residents affected by the fighting.

No such help was extended to Israeli Arabs, who form a majority of the population in the Galilee and generally regard themselves as second-class citizens.

"The Jewish Agency understood that it was not right to ignore the needs of those Israelis," said Nahshon.

But as the war raged, the Jewish Agency joined forces with the Abraham Fund – which was founded in 1989 and named after the common ancestor of both Jews and Arabs – to send thousands of Jewish and Arab children to common summer camps.

Their shared experiences prompted the Jewish Agency to conclude that "there was value in bringing Arab and Jewish kids together," said Nahshon.

As a result, the Jewish Agency asked the Abraham Fund to draw up plans for Jewish-Arab encounter groups and decided to be part of the Arabic-language program.

"I absolutely welcome the involvement of the Jewish Agency," said Nahshon. "There is a major mindset shift underway here."

Jewish Agency chair Ze'ev Bielski is committed to these programs, he added.

When Bielski announced the expansion of the language program, he did so in the presence of Jewish and Arab mayors, teachers and officials from the ministry of education.

In a press release, Amnon Be'eri-Sulitzeanu, executive director of the Israeli chapter of the Abraham Fund, said that Jewish Agency participation marks "a milestone in the advancement of the vision of a shared society in Israel."

Nahshon expressed the hope that Arab-language instruction lessons will eventually be mandatory for all Jewish students in Israel, from kindergarten on to Grade 12.

"But this is a tremendous beginning," he noted. "We believe we're at the start of long and robust partnership with the Jewish Agency."

Nahshon said that the United Jewish Communities – an umbrella organization representing local federations in the United States and Canada – backs the fresh initiatives, despite "a flurry of opposition from some individuals and organizations."

He was not surprised by the dissenting views. "A big change like this naturally stimulates debate."

Coexistence programs are direly needed in Israel, where the Arab minority constitutes about 20 per cent of the overall population, he observed.

"Israeli Arabs experience significant gaps in all dimensions of employment, education and public services. The vast majority of Israeli Arabs see themselves treated as second-class citizens, though Israeli law does not differentiate between Jews and Arabs. There has not been adequate attention paid to the needs of Israeli Arabs."

In closing, he issued a warning.

"Societies that don't manage majority-minority relations end up in conflict. The Israeli government must do a better job in addressing these issues. Various [Israeli] governments in the past have paid too little attention to this."

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Tafelmusik performs at Holy Blossom

By MICHAEL SEGAL
Special to The CJN

Award-winning and internationally renowned violinist Jeanne Lamon is celebrating her 25th anniversary as the music director of Tafelmusik this year.

The famed baroque orchestra and chamber choir has thrived under Lamon's direction over the last quarter century, and it's been quite the ride, she says.

"When I was invited to come and direct Tafelmusik, it was just starting out," she recalls.

"Today, we're a big family with a strong core of musicians. There is high gratification and high morale in the group."

Lamon learned to play the violin at age seven while growing up in Larchmont, N.Y.

She majored in music at Brandeis University and then headed to Europe to study.

"I studied in Amsterdam with a great teacher, Sigiswald Kuijken, and then I came back to Boston, where I freelanced and played chamber music," she says.

"For the next eight years, I honed my skills."

With her baroque violin in tow, Lamon travelled across the northeastern United States, playing in and directing groups.

When the living-out-of-a-suitcase lifestyle ran its course and Lamon had the chance to cross the border and have a real home base, she didn't hesitate.

"To move to Toronto and build this new orchestra was exactly what I wanted to do," she says.

She notes the orchestra developed its family-like structure in part because of its unique makeup, with Lamon simultaneously directing Tafelmusik while being an active member of the group.

"I lead from my position as first violinist, which is very different from an orchestra that is conducted," she says.

"Our rehearsals feel like a holiday meal with everyone participating fully."

Jeanne Lamon (forefront) and with the Tafelmusik Group (below).

The orchestra hit a high note in 1990, when Sony Music signed it to a recording contract.

Lamon and company responded by producing CDs prolifically.

"We were making five to seven CDs a year, which is a lot considering the average pop group puts out one or two," she says.

"It was a huge opportunity for us to be put on the world stage."

To date, some 75 CDs have been recorded by the group.

Concerts have been performed all over the world, including in Vienna, London and Jerusalem.

Lamon's leadership and passion has garnered her several prestigious awards. She has been named as a member of the Order of Canada, and received a Musician of the Year Award in 1999 from the Toronto Musicians' Association and the Joan Chalmers Award for creativity and excellence in the arts.

Lamon stresses that she always views these awards as prizes she shares with Tafelmusik.

"I accept awards on behalf of the group because I see them as awards for Talemusik, not myself," she says.

Although she has 25 years under her belt, Lamon is still committed to taking Tafelmusik to new heights.

The ensemble is now involved in music education, with the establishment of the Tafelmusik Baroque Learning Centre and the Tafelmusik Baroque Summer Institute at the University of Toronto.

"The new education program at U of T has the potential to grow and become something all-consuming," she says.

"It's definitely got a big future."

Tafelmusik will be performing at Holy Blossom Temple on Jan. 28. For tickets, call 416-789-3291, ext. 224.

To learn more about Tafelmusik and Jeanne Lamon, visit www.tafelmusik.org.

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Nassau offers gambling, great weather, sandy beaches

By KATHRYN KATES
Special to The CJN

The Atlantis on Paradise Island. [Kathryn Kates photos]

If you're looking for a three-day, four-day or one-week getaway with gambling and great weather, there is always Las Vegas, but if you are looking for gambling, great weather and beautiful sandy beaches, then Nassau/Paradise Island in the Islands of The Bahamas will be more to your liking.

WestJet Vacations is making it a lot easier for travellers to get to the Bahamian capital of Nassau, with three weekly flights offered by WestJet. For those looking for a package, there are a number of hotels and resorts with varying prices available, including the grandiose Atlantis, Paradise Island, with its 2,900 rooms and suites; a casino; 35 restaurants, bars and lounges; 20 million gallons of fresh and saltwater pools and lagoons; waterfalls; an outdoor marine habitat; and The Dig, a maze of underwater tunnels where visitors can see the ruins of a lost city.

If you wish to stay in Nassau, close to duty-free shopping, casinos, golf, tennis and many attractions, the historic Colonial Hilton Nassau is ideal. Boasting 291 rooms and suites, this hotel has the only private beach in downtown Nassau. The property sits on land that in 1695 was occupied by Fort Nassau. After an 1837 fire, barracks were erected and operated until Henry Flagler, a wealthy businessman, built a hotel in 1898. A fire swept the property in 1922, and a new hotel sprang up the next year. Canadian Sir Harry Oakes purchased the hotel in 1939, renaming it the British Colonial Hotel. It is now owned and operated by the British Colonial Development Company.

With your casino wins, you can partake in a plethora of fun things to do, including souvenir shopping at the Straw Market; snorkelling; deep sea fishing; visiting the Dolphin Encounters, where you can interact or swim with these friendly creatures of the sea; and seeing the Ardastra Gardens Zoo & Conservation Centre, which has 5½ acres of tropical gardens and 300 animals.

The Islands of The Bahamas form a 100,000-square-mile archipelago that extends more than 500 miles. There are 700 islands including uninhabited cays. Island hopping is very popular with tourists, be it by Bahamas Fast Ferry, a high-speed catamaran that goes to Harbour Island or North Eleuthera, or with a Bahamasair flight to the popular Grand Bahama Island, 55 miles east of the Florida coast, or to The Abacos, called the "Sailing Capital of the World" or "Sailor's Nirvana."

The Abacos' five most important inhabited cays are Walker's Cay, Green Turtle Cay, Great Guana Cay, Man-O-War Cay and Elbow Cay. Along with boating, deep-sea fishing will keep you on the waters. On land, you can explore caves, sisal plantation ruins and lighthouses, and visit Pelican Cay National Park and the Abaco National Park.

There are many quaint accommodations in The Abacos. You can find luxury at The Abaco Club Cabanas on Winding Bay, operated by the Ritz Carlton, with its own golf course and pricey Cape Cod-style homes. For those considering purchasing a winter getaway, the cabanas and facilities, including a full-service spa, are available for a one-time-only holiday while you house-hunt.

For more information about WestJet, visit www.westjetvacations.com or call toll-free at 1-877-737-7001. Other websites of interest are www.bahamas.com and www.abaco.bahamas.com .

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Eye on Arts

By Bill Gladstone

MURRAY FRUM GIVES TREASURED BERNINI BRONZE TO AGO

In keeping with his long habit of generosity towards the Art Gallery of Ontario, Toronto developer and art collector **Murray Frum** has given the AGO a prized Italian baroque bronze masterpiece called *Corpus* by sculptor **Gian Lorenzo Bernini** (1598-1680). The piece, one of the artist's favourites, is a crucifix measuring five feet six inches, and long considered one of the most significant works by an Old Master still in private hands. Its worth is estimated at more than $50 million.

"*Corpus* was immediately appealing because of the beauty and emotion of the subject," said Frum, chairman of the Frum Development Group and a member of the AGO board. "When we learned it could be traced back to Bernini's own collection and was an object that he made for himself, it was clear we were in the presence of a unique work of art, a masterpiece that would be a highlight of any collection."

AGO officials are naturally thrilled at the exquisite gift, a public unveiling of which is planned for June.

* * *

KlezFactor in Koncert: Torontonians have an opportunity to hear **KlezFactor** at Wintercity, a free musical event in Nathan Phillips Square on Jan. 28. The well-known klezmer-fusion band performs three sets between noon and 4 p.m. interspersed with other acts.

But don't despair if you miss the outdoor gig. **KlezFactor** is also booked to play two sets of primarily original klezmer-inspired jazz and rock at the Rex, 194 Queen St. W., between 3:30 and 6:30 p.m. The band also accompanies the Bella, Did Ya Eat? brunch at the Free Times Café, 320 College St. W., Sunday, Feb. 11, 11:45 a.m. and 1:45 p.m. $18.95/person. 416-967-1078. www.klezfactor.com

* * *

***New Yorker* Writer: Calvin Trillin,** author of the recent memoir *About Alice* (Random House) about his late wife, writes that he and Alice met in 1963 at the launch party for an ill-fated magazine, *Monocle*, hosted by editor **Victor Navasky**.

"Although some people thought that Alice looked like the quintessential shiksa, I always claimed that when I spotted her across the room that night I asked Navasky, 'Who's that cute little Jewish girl over by the punch bowl?'" writes Trillin, who adds that both he and Alice had Jewish mothers.

The well-known *New Yorker* scribe is appearing here soon as part of the International Readings at Harbourfront Centre's winter season; other writers in the series include **Vikram Chandra** and **Colm Toibin**. Media personality **Ian Brown** interviews Trillin in the Brigantine Room, Feb. 5, 7:30 p.m. Tickets $8. 416-973-4000, www.readings.org

* * *

Names in the News: Judith Gelber, chair of the Lionel Gelber Prize board, has announced the five finalists, chosen from some 120 nominees, for the 2007 prize honouring the world's best books on international affairs.

Contenders for the $15,000 prize are **Robert Kagan** for *Dangerous Nation* (Knopf); **Margaret MacMillan** for *Nixon in China: The Week That Changed the World* (Viking Canada); **David Malone** for *The International Struggle Over Iraq: Politics in the UN Security Council 1980-2005* (Oxford); **Thomas E. Ricks** for *Fiasco: The American Military Adventure in Iraq* (Penguin); and **Lawrence Wright** for *The Looming Tower: Al-Qaeda and the Road to 9/11* (Knopf).

Corpus by sculptor **Gian Lorenzo Bernini.**

"The prize was established in 1989 by my uncle **Lionel Gelber**, a Canadian scholar, author and diplomat, renowned for his work in international relations," Judith Gelber said. "It fulfills his dream to encourage writers to write books that stimulate public discussion and debate on global issues." The awards banquet is March 27 at the Munk Centre, University of Toronto.

* * *

Arts in Brief

• Teatron Theatre's production of **Alfred Uhry**'s comedy *The Last Night of Ballyhoo* is at the Leah Posluns Theatre, 4588 Bathurst St., Jan. 24-28. $40-$15 (preview). 416-616-5350

• Markham Little Theatre presents *The Constant Wife* by **W. Somerset Maugham**. $21-$18. Markham Theatre for Performing Arts, 171 Town Centre Blvd., Feb. 7-10. 905-305-SHOW (7469).

• Israeli singer **Chava Albertstein** performs at the George Weston Recital Hall, Toronto Centre for the Arts. $50-$43. Tuesday, Feb. 27. 416-872-1111, www.ticketmaster.ca

* * *

At the Galleries

• Ten **Picasso**-esque, semi-abstract paintings by Toronto artist **David Swartz** from his Birds on Ladders series are on view at the Free Times Café, 320 College St. Son of the late artist and art teacher **Marvin Swartz**, David Swartz works at the Shoore Centre For Creative Learning near Bathurst and Eglinton.

• Scratch Gallery launches a new art space with a group exhibition of works by **Ruth Abernethy**, **Debra Archibald**, **Eden Bender**, **Stephen Brookbank**, **Brandon Constans**, **Shawna Eberle**, **David Hunter**, **Dawn MacNutt**, **Marina Reshetnikova**, **Fabrice Strippoli**, **Hans Wontorra** and **Lilly Yung**. Opens Jan. 25, 7-10 p.m. 1358 Bathurst St. (south of St. Clair at Nina Street). 416-536-2220, www. scratchgallery.ca

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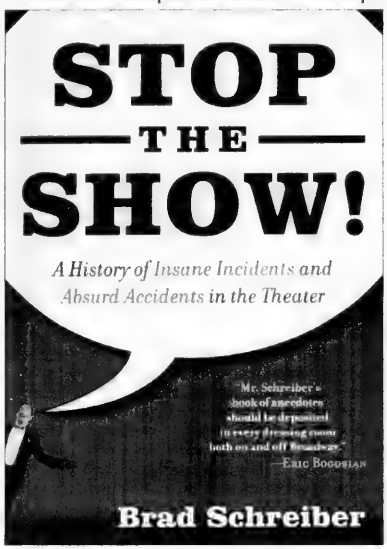
Writer documents wacky theatrics

By ANDY LEVY-AJZENKOPF
Staff Reporter

To patrons of the arts, theatre-going is serious business. But a book released last fall shows how it can also be hilarious.

Titled *Stop The Show! A History of Insane Incidents and Absurd Accidents in the Theater*, the book, published by Thunder's Mouth Press in New York, highlights more than a century of the behind-the-scenes and very public misadventures of some stars of the stage.

Brad Schreiber


STOP
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SHOW!
A History of Insane Incidents and Absurd Accidents in the Theater
"Mr. Schreiber's book of anecdotes should be deposited in every dressing room both on and off Broadway."
—Eric Bogosian
Brad Schreiber

Inspired by a friend's hysterically funny theatrical mishap in the 1980s (found in the book's preface but unrepeatable here), Los Angeles-based theatre critic, journalist and author Brad Schreiber spent nine months compiling the roughly 400 anecdotes found in *Stop The Show!*

The results, gathered from the United States, Canada and around the world, can make you laugh out loud.

There are stories of lines gone wrong, actors freezing up onstage, scenery disasters, costume malfunctions and panicked ad-libs in the heat of a scene.

As Schreiber states in the preface, "Theatre… when it works, my friends, when it really works, there is nothing like it. And when something unplanned happens… it lives in your mind forever."

And as a Jew with an admitted "sense of the absurdity of life," Schreiber plants some rich gems for readers to discover.

The book is divided into six sections for easy reference: actors' lines, costumes and makeup, scenery, outside noise, actors' movements onstage and audience-actor interaction.

But readers can flip through to any of its 251 pages and find an amusing yarn.

One of Schreiber's personal favourites involves legendary comic Andy Kaufman, who sparked a riot in San Francisco with his abrasive alter-ego/act, lounge-singer Tony Clifton.

In another incident, two actors from the *Young People's Theatre* troupe of Canada garbled their lines and ended up teaching a class of young schoolchildren a very off-colour metaphor. Several of the teachers present at the play fainted.

Another time, actor Nathan Lane had to creatively explain away a stubborn prop during a Broadway production of Mel Brooks' *The Producers*.

Even the greats get exposed when Schreiber reveals how Barbra Streisand momentarily lost top billing for a performance of *Funny Girl*, when her co-lead won the audience over by forgetting to zip his fly for a whole scene.

Schreiber relentlessly pummels his readers with these terrific vignettes. But deciding which snippets made the grade was sometimes difficult.

"I rejected good stories that could not be verified and stories that I deemed mundane or similar to even better stories I had already chosen," Schreiber told the *CJN* via e-mail. "Who wants five stories about vomiting while onstage? There has to be one ideal vomiting story, one with a twist, to even bother."

Schreiber, who has lectured at the Surrey Writers Conference in Vancouver, is fond of Canada and reserves some special places for Canadian actors in his book.

"Donald Sutherland has two stories in *Stop the Show!*, as does Bruce Gray, who gets the final one, a hilarious and thoughtful tale about performing for Inuits in a small… community centre," Schreiber wrote.

Stop The Show! is a great addition to either the amateur or veteran theatre connoisseur's library and is available on Amazon.com.

For more information, visit www.brashcyber.com.

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American Jew and Palestinian Arab find common ground

***Prisoners: A Muslim and a Jew Across the Middle East Divide* by Jeffrey Goldberg (Alfred A. Knopf).**

By SHELDON KIRSHNER
Staff Reporter

Jeffrey Goldberg was born in Long Island, N.Y., and raised in a liberal, non-observant Jewish family. He could have become a doctor, a lawyer or an accountant, every Jewish mother's dream vocations, yet when he was a young man, he settled in Israel and became a military policeman, guarding 6,000 Palestinian prisoners at Ketziot, the largest prison ever built by Israel.

Jeffrey Goldberg

Not exactly what his parents had in mind.

Ketziot, a place he says stank of diesel oil, melted tar, body odour and urine, might have been an insignificant but exotic chapter in Goldberg's life had it not been for Rafiq Hijaji, a Palestinian Arab from the Gaza Strip he befriended.

This unusual friendship is an important component in Goldberg's sensitively written book, *Prisoners: A Muslim and a Jew Across the Middle East Divide* (Alfred A. Knopf), which is both optimistic and pessimistic about the prospects for peace between Israel and the Palestinians.

Now the Washington correspondent of *The New Yorker*, Goldberg made aliyah in the late 1980s, when the first and far less deadly Palestinian uprising was still in progress. The scion of agnostic and assimilated Jews who had a dim view of organized religion, he was smitten by Israel after his bar mitzvah at the Western Wall in Jerusalem.

When he returned to the United States, he "burned with love for Israel." His parents gave him a paperback copy of Leon Uris' novel, *Exodus*, which served as "the script notes for my dream life." *Exodus* spurred him to read the works of Zionist luminaries such as Theodor Herzl, Max Nordau and Vladimir Jabotinsky, and they, in turn, buttressed his commitment to Israel, "the polestar of my existence."

In time, Israel felt like "home," while Long Island seemed like "exile." The passages in which he describes his honeymoon with Zionism are among the most evocative in this finely crafted volume.

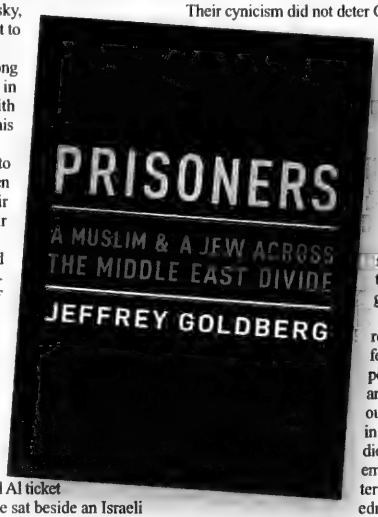
For a while, Goldberg was sympathetic to the Zionist Revisionism of Jabotinsky and even drawn to the rabid ideology of Rabbi Meir Kahane. But he was soon repulsed by their ideas and became a socialist Zionist.

Many of his friends, however, were turned off by Israel and poured their hearts into universal causes, supporting the *campesinos* of El Salvador and the American Indian movement and condemning South African Jews for their complicity in apartheid. "They didn't see the poetry of Entebbe, they didn't see the justice in the sword of Israel, they didn't feel kinship with their people," he writes in a typically lucid passage.

Having reached the conclusion that "exile" was a "disease" and that Israel was the "cure," Goldberg purchased a one-way El Al ticket to Israel. En route to the Promised Land, he sat beside an Israeli who had left the country and now lived in New York. "I disapproved of him immediately," he writes with the indignation of a convert. Goldberg's opinion of him plummeted even further when he wondered why an able-bodied person would wish to move to Israel.

Goldberg was happy in his first home in Israel, Kibbutz Mishmar Ha'Emek, where he tended to chickens in a *lool*. "My lungs filled with feathers and my fingernails were stained black with muck. But I loved the work. This was the fulfilment of my dream. I was a Hebrew labourer, a Tolstoyan ascetic."

Yet some of the kibbutzniks were mistrustful of newcomers like himself who, they believed, came to Israel "in flight from failure."



Their cynicism did not deter Goldberg. "It was here that a Jew could become something noble," he observes. Eventually, he soured on the kibbutz, finding the majority of its members narrow, clannish and cold.

It was then that he was inducted into the army and sent to Ketziot, which rose from the floor of the Negev Desert and was hurriedly built to accommodate "the flower" of the intifadah: the foot soldiers, the squad commanders, the generals and even the propagandists.

Consisting mainly of row upon row of tents and miles of steel fences and barbed wires, with few permanent structures, Ketziot was an entirely alien entity to Goldberg, outside his frame of reference and, in his view, "a monument to expediency, poor planning and the ephemeral nature of cheap building materials." An "island of small-mindedness and cruelty," it was also devoid of culture.

Normally, guards were not permitted to speak to inmates. But since Goldberg was a "prisoner counsellor," he could engage prisoners in conversation. And the prisoner he talked to most was Rafiq, a religiously devout man approximately his age who was smart, observant, ironical and analytical. "I wanted to make Rafiq my friend," he writes. "I felt this keenly, almost from the moment we met."

Although they differed on basic political issues, he and Rafiq both abhorred violence and agreed that a two-state solution was the key to resolving the Arab-Israeli conflict.

Goldberg lost touch with Rafiq after finishing his stint as an army policeman. He began writing a humour column for the *Jerusalem Post*, "an unfunny and revanchist newspaper" that banned the word "occupation" in reference to Israel's grip on the territories.

The longer he lived in Israel, the more he grew disillusioned. "A melancholy realization was coming over me: I was not at home here." He explains his attitude in a succinct but palpable paragraph that ends with this sentence: "Israel is a flawed place, with flawed people, just like everywhere else. But it is not so easy to shake off dreams of Utopia."

But when he went back to the United States, he admits, he was ill at ease. "Only in Israel did I feel American."

Returning to Israel on assignment as a freelancer for the *New York Times*' Sunday magazine, Goldberg looked up Rafiq in the Jebalya refugee camp. Rafiq, whose family was originally from Majdal (Ashkelon), was teaching statistics at the Islamic University in Gaza. He had earned an MA from the American University in Washington, D.C, where Goldberg and his wife lived, and now he was planning to return to pursue a Ph.D degree.

Their friendship was still intact, notwithstanding Rafiq's embrace of Islamic fundamentalism and Goldberg's revulsion from it.

To Rafiq, who would win a tenure-track job at a university in the United Arab Emirates, Goldberg remained a friend. These sentiments are embedded in the last few paragraphs of *Prisoners*.

"When I hear about something terrible happening in Jebalya, my first thoughts are of you and your father," Goldberg says.

"It's the same for me," Rafiq replies. "When I hear that there is a bombing in Jerusalem and I know you're there, I get worried."

"I must have looked surprised just then, because Rafiq said: 'I mean, I don't want you to die. I want you to live.'"

To which Goldberg adds, "And this, I thought, might be the start of something."

Israelis and Palestinians are deeply divided, but if they can ever break out of their mutual isolation and learn to know each other on a personal level, like Goldberg and Rafiq did, there may be hope after all.

And that is the message of *Prisoners*.

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Israeli hospital combines high-tech, human touch

By PAUL LUNGEN
Staff Reporter

Dr. Zeev Rotstein ends the call on his ultra-thin cellphone, spins it around in his hand, places it on the table in front of him and smiles with satisfaction.

This represents the next frontier of medical evolution, he says, looking down at the device.

Beyond the capabilities already built into portable phones

Dr. Zeev Rotstein

– games, text messaging, Internet browsing, music and what not – Rotstein says the cellphone is also being turned into a monitoring device that transmits medical information.

Employing technology developed in Israel and now in clinical trials in the United States, the Bluetooth-equipped phones are being used to transmit information that can save lives.

"With Bluetooth [short range wireless technology] you can capture medical signals from a patient. It can sense life-threatening signals," Rotstein said, referring to conditions such as heart arrhythmia, low blood glucose and other medical indicators. The information is obtained and transmitted to doctors and emergency services while also updating a patient's medical databank, he said.

The Chaim Sheba Medical Center at Tel Hashomer, Israel's largest medical facility, is "the home of many Israeli medical technology developments," he said.

Rotstein is chief executive officer of Tel Hashomer, but this winter he's on sabbatical at Northwestern University in Chicago, where he's overseeing a "home telemonitoring project" that promises to add yet another function to cellphones. He was in Toronto recently to meet with supporters of the hospital.

A cardiologist who's been a hospital administrator for more than 10 years, Rotstein stresses that Tel Hashomer is also the archetypical people's hospital, serving a broad cross-section of Israelis – even some Palestinians.

With 2,000 beds, it is "a monster" on the outskirts of Tel Aviv, in the middle of Israel's population heartland. It is staffed by 6,000 employees, including 850 physicians and more than 2,000 nurses.

It provides all manner of medical services, from acute care to rehabilitation services, all the while serving as a teaching hospital associated with Tel Aviv University.

"We do the most complicated treatment and are a community-needs hospital," Rotstein said. Parents send their developmentally disabled and autistic children to the hospital for special programs, while elderly patients enjoy a variety of programs and many take advantage of the hospital's chronic care programs.

"It's unique in that we do everything," Rotstein said, adding that despite its size, Tel Hashomer staff haven't lost the human touch.

"We are simple people," he said. "We are part of the people of Israel. That means the patient immediately gets our sympathy. He is not coming to Mecca and we try to guarantee everyone not only the best treatment, but to be sympathetic to the patient. We will put our hands on your shoulder. We will listen to you. We call it the Sheba spirit."

About 80 Tel Hashomer doctors were called up during last summer's Hezbollah war, and the hospital played a big part in treating wounded soldiers. As a result of its experiences, the hospital is moving to improve its rehabilitation programs. After receiving acute care treatment at other hospitals, more than 100 wounded soldiers were sent to Tel Hashomer for treatment, and 10 still remain, months after the conflict ended, he said.

Injuries in Lebanon generally were not caused by rifle bullets as in past wars, but were worse because Hezbollah fighters' personal weapon of choice seems to have been the more deadly anti-tank rockets.

Prior to that conflict, Tel Hashomer had developed the concept of a "virtual hospital," in which computers, simulators and actors combine to provide doctors and emergency response teams training in responding to catastrophic events, such as chemical, biological and nuclear attacks. The Mayo Clinic in Minnesota and the Albert Einstein Medical Center in Sao Paulo contract with Tel Hashomer for training in those areas.

Two of the hospital's programs are geared for Palestinian youngsters. "We are the only facility that cares for Palestinian kids with cancer and we accept them without condition," Rotstein said. The second program treats congenital heart failure. Without the programs – 80 per cent success rate for cancer patients, better than 90 per cent for heart treatment – "they are dying."

Operated in collaboration with the Peres Fund for Peace, the hospital treats 50 Palestinian kids or more at any one time and special residences are available for their families. It is an irony at Chaim Sheba that many of the doctors taking care of the Palestinians are also soldiers in the Israel Defence Forces, he added.

"We feel that in this way, we are advancing peace among peoples and we feel every family is an ambassador. They see not just the tip of the rifle and soldiers. We show them another side of Israel – smiling, caring staff that tries to help them reduce their misery and cure them."

One pair of Palestinian boys, aged 10 and 12, were electrocuted while trying to retrieve a kite tangled in power lines. They spent more than one year in rehab, being fitted with prosthetic arms and legs before being returned to Gaza, he said. What's more, they and others using the hospital, were not charged any fee.

The hospital charges the Israeli government insurer, receives income from a number of contractual services it provides internationally and raises money in Israel and abroad from support groups.

Tel Hashomer has particularly effective friends groups in Austria – many of them not Jewish – Germany, France and the United Kingdom.

The centre sends many doctors to Canada for training, and Jewish missions to Israel often stop at Tel Hashomer for a tour.

As for financial support, Canadian Jews, he acknowledged, have many different charitable organizations seeking their support. "Awareness is very important for us. We want every Jew to be proud of what we do for the people of Israel and for the area as well. We care very much about it."

What's in our food?

Q. Lately, I have wondered whether we are too concerned about how our food looks and tastes, and not concerned enough about what's in it. How can we address this issue?

A. We love the idea of buying a cake that will stay fresh for a week, or fruit that has been shipped here from places all around the world and still looks fresh and perfect after it's been in the fridge for three days. We buy packaged foods that are fat free, sugar free and still tasty, and brightly coloured snack foods for our kids. All of these convenience foods and products look great, usually for a long time, and even frequently taste great, but most of us never ask what is in the foods to make this possible.

But we should be asking. Is the most important thing to us at the grocery store how long a food lasts and how good it looks? I think it often is for many of us, followed by price, which is, of course, an essential consideration. But do we buy junky foods just because they're affordable?

When I have patients in my office who want to eat healthier for their own sake as well as for that of their families, we often end up having a discussion about which products they should choose, which they should avoid, how to read labels and what many of the unrecognizable ingredients actually are. This often ends with the patients becoming committed to being more conscious of what is in the food they choose. In addition, they begin to wonder why this has not been a priority or concern in the past.

In general, we may check to see if a food is trans fat free, or we may want to know its fat or calorie content, but are we at all interested in what else is in there?

The great news is that there is so much available on the mainstream market now that is more natural, with fewer artificial colours, preservatives, additives, chemicals, flavourings, pesticides, herbicides, fertilizers, bad fats, excessive salts, etc. Simply by walking into any grocery store and paying attention to these details, we can cut down on the number of unnatural ingredients that we put into our bodies and the bodies of our children each day.

It's important to note that we should direct the most attention to the foods we feed our children, because the snack foods targeted at kids, the ones our kids love to eat, are often the worst. However, great alternatives do exist.

Take a few extra minutes to look at the labels the next time you're in the grocery store. Or have a look in your pantry. Try to see if there is an alternative product that would be healthier than the one you usually use. After all, isn't the point to eat food that is good for us and to know what's in it? Or are we okay with not caring? Make sure you know what you're getting – the nutrition label only tells part of the story.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

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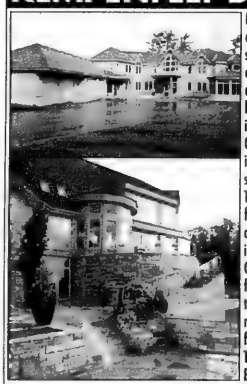

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220 Canadians make aliyah

By JENNY HAZAN
CJN Israel Bureau

Jared Sarfin is seen on the plane heading to Israel.

TEL AVIV — Ever since he visited Israel for the first time with his family in 1996, Jared Sarfin knew that it was his destiny to live here.

"I always imagined that I would raise my family in Israel, surrounded by Jews, where I could help promote the growth of the country and demonstrate my commitment to the future of Israel and its people," says the 25-year-old from Thornhill. "It is where I have always felt most Jewish and most at home. It's just where I want to be."

Since that visit, Sarfin returned to Israel several times: as a kibbutz volunteer in 2000; a birthright israel participant in 2001; an Aish Hatorah Hasbarah Fellow in 2004; and as a participant in the 10-month Otzma program in 2005.

"That program gave me the chance to work and live with Israelis," he says. "I fell in love with the people and the culture. It was after those 10 months that I came to the conclusion that I needed to live in Israel – and soon."

Sarfin returned to Toronto after Otzma and began working for the Association for the Soldiers of Israel, a non-profit group that supports active duty soldiers. "It was a great cause, and an experience that helped me to decide that I didn't want to go into business, but into non-profit work for the Jewish community," says the graduate of the York University Shulich School of Business.

The only problem was that he missed Israel. "I had a very rich Jewish life in Toronto – the community in Toronto is great. I wasn't lacking," he says. "But I just felt this constant pull to return to Israel."

It wasn't until Sarfin learned about Nefesh B'Nefesh (NBN), an organization dedicated to revitalizing North American immigration to Israel by removing or minimizing the financial, professional, logistical and social obstacles to aliyah, that he realized his lifelong dream could finally become a reality. "I knew I was going to make aliyah, and I didn't want to put it off. But I didn't know when I would be able to," Sarfin says. "Nefesh B'Nefesh was my lifeline. I wouldn't have been able to do it without them."

Sarfin was among 220 new immigrants, ranging in age from eight weeks to 87 years old, and hailing from 21 U.S. states and four Canadian cities (Toronto, Montreal, Winnipeg and Ottawa), to arrive on the 23rd Nefesh B'Nefesh flight on Dec, 27.

Natan Sharansky, head of the Strategic Studies Institute at the Shalem Center; former Israeli ambassador to the United Nations, Dore Gold, president of the Jerusalem Center for Public Affairs; and Nefesh B'Nefesh co-founders Tony Gelbart and Rabbi Joshua Fass were at Ben-Gurion Airport to welcome the new immigrants. They were the last group of more than 3,200 Jews to immigrate to Israel through Nefesh B'Nefesh in 2006.

> ***'I just felt this constant pull to return to Israel'***

The flight and arrival were unforgettable experiences, Sarfin says. "There is no way to describe how amazing it was to be on a flight with all of these Jews, making aliyah together. Going through the same thing together at the same time was an unforgettable experience."

Sarfin's Nefesh B'Nefesh shaliach put together a Facegroup account for the immigrants headed to Ulpan Etzion in Jerusalem, to prolong their sense of togetherness and to help the new olim support each other throughout the aliyah process.

"I connected with so many people who I will be studying Hebrew with for the next five months before I left Toronto, so although I came alone, I already feel like I have a network of friends in Israel," he says.

Like Sarfin, Leah Charney, 22, intended to make aliyah for some time but wasn't able to do so without the help of Nefesh B'Nefesh.

"Moving here was a long-term goal of mine," says the graduate of the psychology and rehabilitation services programs at York University and Seneca College. "Nefesh B'Nefesh made it possible for me to realize that goal now."

Although they are both happy on the whole, their arrival has not been without small challenges. "I have been running around the last few weeks doing bureaucratic things," Sarfin says.

"Nefesh B'Nefesh really lightened this load, too, but there's still quite a bit of running around to do."

NBN, which recently gained a new co-chairman (outgoing Israeli ambassador to the United States Danny Ayalon) has brought more than 10,000 new immigrants to Israel from North America and Britain, including more than 700 of them from Canada, since it was founded in 2001.

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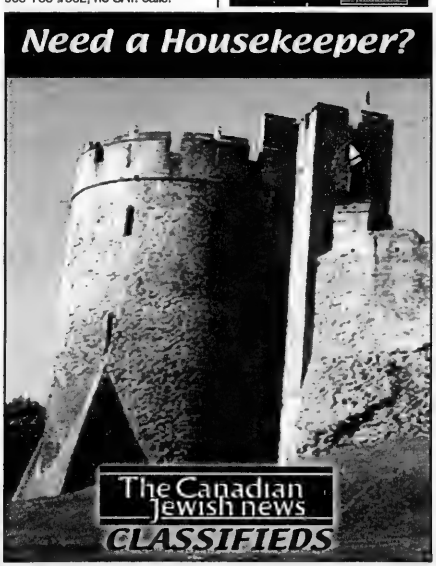

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Charity dinner to honour 1967 Leafs

By PAUL LUNGEN
Staff Reporter

It's hard to conceive of a sports team held in as much awe as the 1967 Toronto Maple Leafs – at least in Toronto.

For fans of the Blue and White, the team is legendary on a number of accounts. They were the last group to win a Stanley Cup in the last pre-expansion season, denying the mighty Canadiens the opportunity to display it at Expo 67. They were a team deemed too old to get into the playoffs, let alone get past the high-flying Black Hawks and Habs. They were a team about to be dismantled, yet they overcame a mediocre regular season to pull together and win one more time as a group. They were the last team from hockey-mad Toronto to actually win the Cup before beginning their 40-years – and counting – of wandering in the hockey desert.

Fans still utter the names Keon, Armstrong, Pulford, Horton and Bower as if referring to larger-than-life heroes from Mount Olympus. So, it's no surprise that when five of them got together to announce a 40th-anniversary reunion dinner, the media turned out in droves and the press coverage was extensive.

Hersh Borenstein, who was born after the Leafs last won the Cup, is the guy who pulled together the dinner and hitched it to a charitable cause. About a year and a half ago, he was speaking to Eddie Shack and Johnny Bower and learned that no one was planning a reunion event to mark the 40th anniversary of their victory. Recognizing the importance of that particular edition of the Leafs, he decided he might as well do it.

The '67 Leafs possess "an aura" about them, much like the 1927 Yankees, he said.

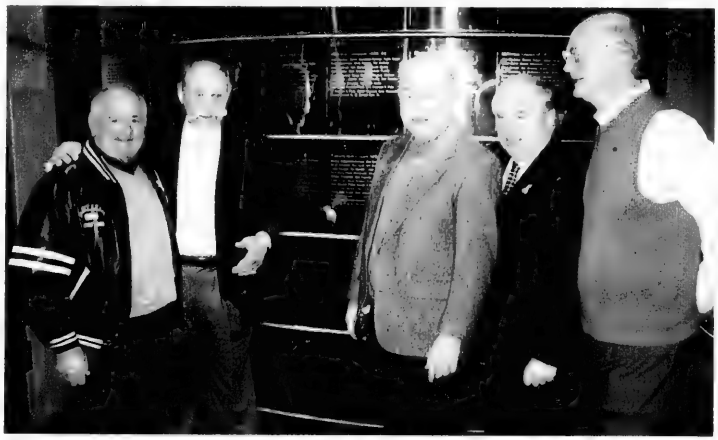
Borenstein, event chair of the 40th Anniversary Stanley Cup Dinner, leveraged his personal connections to many Leaf players and other hockey greats to put together the tribute.

Owner of Frozen Pond, a sports memorabilia company he founded, Borenstein has many friends and business acquaintances in the hockey world. Working the phones, he was able to convince most Leaf players to agree to participate.

"The vast majority" will attend the "once-in-a-lifetime event," he told a news conference at the Hockey Hall of Fame announcing the dinner.

Tickets for the dinner, set for March 22 at the Metro Toronto Convention Centre, run at $450 and proceeds go the Make-A-Wish Foundation, which grants wishes to children facing life-threatening illnesses.

Borenstein is convinced the dinner will be a roaring success, despite the rather steep ticket price. Dinner-goers will receive a lithograph signed by the players, which in itself is a $325 value. Plus, he said, consider the profiles of the guests. In addition to the Leafs of yesteryear, hockey greats Jean Beliveau and Phil Esposito will be in attendance.



They were titans once - former Leafs, from left, Bobby Baun, Eddie Shack, Red Kelly, Ron Ellis and Brian Conacher were at The Hockey Hall of Fame to announce the 40th Anniversary Stanley Cup Dinner. **[Paul Lungen photo]**

Among the Leafs who have agreed to attend – and participate in a sports autograph and memorabilia show at the Convention Centre that runs through March 25 – are Allan Stanley, Marcel Pronovost, Larry Hillman, Red Kelly, Ron Ellis, Brian Conacher, Bob Pulford and Shack.

Shack, Conacher, Ellis, Kelly and Bobby Baun were at last week's news conference.

Baun is looking forward to the reunion, but he adds with a cautionary note, "the part you get upset at is that it could be the last time… We're really looking forward to getting the fellows together."

Looking back on the Leafs' success in that Centennial Year, Baun believes "the reason the team was so great is that we were a team."

The players, many of them veterans, enjoyed a lot of shared experiences, he said.

And, adding a point that runs contrary to the received wisdom about the '67 Leafs, he does not believe the team had even reached its full potential. There were "some of the best young guys coming up," and if the team had been kept together, they'd have been tutored by veteran Leafs who were real students of the game.

Instead, he said, the Leafs lost key players like Stanley to expansion.

Ellis, director of public relations for the Hockey Hall of Fame, said he continues to "bleed blue. I follow the team and I go up and down with the team."

Back in 1967, he was one of the younger Leafs. Once they got past Chicago in the first round (his role was to check superstar Bobby Hull), "some of the veterans saw it could be their last hurrah," he said. "We knew the team was going to be broken up, and we knew it was the last chance to play together."

Looking back on that playoff run, Ellis acknowledges that "it was a close team. There's just a bond that develops when you go through what we did that year. I'd go through a wall for these guys."

For more information, visit www.1967LeafsDinner.com.

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A problem that demands attention

By YONI GOLDSTEIN

Over the last few months, a horrifying child-abuse scandal has been unfolding in a haredi neighbourhood of Brooklyn, N.Y.

First-person testimonials and police records – which, since last May, have been adding up by the week – allege that Rabbi Yehuda Kolko, a teacher and assistant principal at Yeshiva-Mesivta Torah Temimah in Brooklyn, has been molesting and sexually abusing his young students for somewhere between 25 and 30 years.

New Views

What's more, many of the allegations also claim that Torah Temimah's administration, led by Rabbi Lipa Margulies, along with a number of American beit dins and senior rabbinic leaders, have been covering-up complaints about Rabbi Kolko since the mid-1970s. According to some accusers, over the years Rabbi Margulies and other rabbinic figures have used threats of expulsion and/or excommunication to keep victims and their families quiet.

Many have preached patience while the courts investigate the Kolko affair (he was arrested at the beginning of December), but where there's smoke, there's usually fire.

And this isn't the first time abuse in the Orthodox community has become public knowledge. In 2000, for example, a report in the *New York Jewish Week* accused Rabbi Baruch Lanner, a former NCSY supervisor, of abusing young girls over a 30-year period. He is currently serving a seven-year prison sentence.

And don't think similar allegations haven't arisen in Canada – a simple Google search uncovers numerous websites and forums with accusations against some of our teachers as well.

The Kolko affair has blown the lid off of two main problems: child abuse in the Orthodox community and an institutional cover-up of abuse claims (Orthodox Union officials were similarly accused of trying to hide the Lanner scandal).

Most agree that the former is an awful crime that should be stopped, but in the Orthodox community, some religious leaders argue that these abuse scandals must be kept hush-hush, citing a desire to solve community problems within the community.

That's where the problem starts.

It's easy for Orthodox leaders to argue in favour of keeping things within the community – they can cite a desire to avoid *lashon hara* or fears of bad publicity should the mass media get their hands on the story.

But in some cases, such as the Kolko affair, it seems that professing such fears is simply a cover for attempts to ignore the problem. The sad reality is that some people would rather bury the problem rather than solve it.

This most recent case should motivate Canadian Jews to implement an independent and dedicated system to fight child and sexual abuse (the United States already has JSafe).

Sadly, many Orthodox kids simply don't know what constitutes abuse – they aren't taught that it's wrong for a teacher or camp counsellor to touch or engage them in certain ways (and the fact that many teachers don't understand those boundaries is equally alarming).

As well, young abuse victims often are unaware that law enforcement and trauma agencies can protect them and punish the abusers. If we want to start helping ourselves out of this mess, we must start by educating children and parents of their rights, and training teachers, rabbis and other religious leaders to prevent or identify potential problems.

This education and awareness program group should be non-denominational – child abuse among Jews is most certainly not the exclusive problem of Orthodox Jews – but perhaps that's too much to ask. Nonetheless, an independent group devoted exclusively to child abuse – one that would govern school officials, synagogue clergy and rabbinic boards – would surely be more vigilant in rooting out child abusers. Such a body would also be less inclined to succumb to the wishes of religious leaders who seek to protect their own necks (and wallets) by conveniently sweeping the problem under the carpet.

The Orthodox community has an abuse problem. Recent events may call attention to only a few cases, but they could also indicate a more widespread problem. Either way, it's time to do something.

Tu B'Shevat Dried Fruit Noodle Kugel

1 (8 oz.) package medium noodles
4 tblsp. vegetable oil, divided
3/4 c. diced mixed dried fruits (prunes, apricots, dates and/or figs)
1 medium apple, peeled, diced (approx. 1 c.)
pinch of salt
4 lg. eggs
1/3 c. sugar
1 c. orange juice
1/2 tsp. cinnamon
1/8 tsp. ground ginger
1/4 c. raisins
pinch of salt

Cook noodles according to package directions; drain well, put back in pot and toss with 2 tblsp. oil. Set aside to cool slightly.

In large bowl, beat eggs with sugar until well mixed. Beat in remaining 2 tblsp. oil. Add orange juice, cinnamon, ginger, and salt. Add in mixed dried fruit, raisins and apple; add noodles and stir until all ingredients are evenly distributed.

Pour into greased 10" square casserole; cover with foil. Bake at 350°F for 20 min.; remove foil and bake uncovered for 20 min. more or until seems to be firm and set. Let it cool slightly before cutting into squares.

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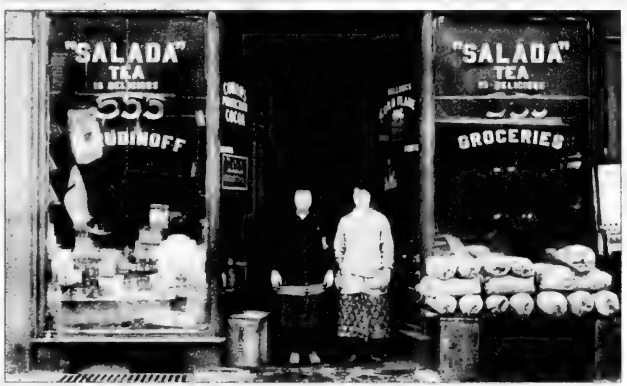

REMEMBERING OUR YESTERDAYS

By BILL GLADSTONE

A box of Kellogg's Corn Flakes cost 10 cents at the M. Rubinoff grocery store in Toronto in the early 1920s. Located at 555 Queen St. W. near Spadina Avenue, the mom-and-pop shop was operated by Moishe Leib and Chaya Kayla Rubinoff, whose daughters Annie (later Naftolin) and Sadie (later Weinstein) are shown out front. Widowed in 1929, Chaya Kayla later ran a tobacconist shop on Queen Street west with her son Abe Rubinoff. Various cousins in the extended family operated numerous other shops along Queen Street West, including a large department store called Rubinoff's. To submit an old photograph for consideration, please contact Gladstone at 416-391-1836 or by e-mail at info@cjnews.com.

Yechiel Rosenzweig's bar mitzvah

By AVRUM ROSENSWEIG

URBAN WRITER

It's not easy to read an entire Torah portion at 13 years old. Standing in front of shul members whom you have known your entire life and making a dvar Torah is a daunting prospect for anybody, let alone a new teenager.

But on Jan. 13 that is exactly what Yechiel Rosenzweig did at Clanton Park shul. He celebrated his bar mitzvah, and did so magnificently.

Yechiel is my nephew. He is the sixth child of David (rest in peace) and Chavie Rosenzweig; their fifth son. I have been fortunate to have celebrated many simchot with my family, as we have a very large one, however, there was something about Yechiel's bar mitzvah – something a little bit different.

Yechiel's father, David, was taken from us four years ago. Most of you will remember David's death as it was news that made its way around the world. Only four short months after David's demise, his son Shragie celebrated his bar mitzvah. That was a difficult moment in our family's life – the numbness of losing David had not subsided, although Chavie and family were able to get through it, with sheer adrenaline and the drive to ensure Shragie's bar mitzvah was special for him.

Yechiel's bar mitzvah, however, was a different experience. It was because the adage that time heals is indeed true. Four years is not a long time, and indeed David's mother and brothers would tell you it feels like yesterday that David's life ended, but the rawness of those days, those weeks and months is gone. The cutting pain that many of us felt, our inability to sleep and smile, is in the past.

Therefore when Yechiel approached the Torah on Jan. 13, well prepared and ready to read his portion, he did so with joy in his heart. I know this because I saw the smile stretching across his angelic face whenever someone would whisper a mazel tov in his ear or when the candies were hurled at him.

Yechiel was laughing. There was real bliss on his face, and there was the excitement of knowing he had arrived at this day – one that would never come his way again.

And Yechiel was brilliant. He was, because over the last four years he has made the most out of every possibility to grow. He also has had the benefit of unconditional love from his brothers and sister, who stuck together supporting one another in a way that any family would want to emulate.

Yechiel's bar mitzvah was great because he has learned how to truly be the man we speak of when we define the meaning behind this rite of passage. He became this diminutive man while watching Chavie as she pushed herself to ensure that she and her family would not only survive their loss but also turn life around and make it positive – exactly how David would have wanted it.

Yechiel's bar mitzvah is a simchah for the entire Jewish community of Toronto. It is because this mighty little warrior represents the resilience of our people; our ability to build castles on the ashes of our tragedies and to do so with effervescence and the desire to strengthen ourselves and the Jewish people.

Yechiel Rosenzweig just had his bar mitzvah. Mazel tov and welcome into the world of Jewish adulthood. Mazel tov to you, Chavie. Your son has emulated your grace and courage. And mazel tov to you, David, for raising such a splendid son who shares your curiosity, commitment to our people and Israel, and has a soul that shines ever so brightly.

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Israeli president faces indictment

CJN News Services

JERUSALEM — Israelis who have had to deal with the Lebanon war and a slew of government corruption scandals now find their president facing a rape indictment.

Though President Moshe Katsav has denied wrongdoing, the announcement last week that Attorney General Menachem Mazuz intends to press charges prompted Katsav to step down temporarily, even as lawmakers began impeachment proceedings against him.

The scandal has sparked an outburst of recrimination that suggests many in the Jewish state want the sort of high-level purge they think might finally set the country straight.

"Resign," read a banner headline on the *Yediot Achronot* newspaper.

"Go home," the rival daily *Ma'ariv* pitched in.

Katsav, 61, a married father of five, faces the prospect of an indictment that includes charges of rape and sexual harassment against four female ex-employees, as well as of fraud and breach of trust over allegations that he abused his executive privileges.

Israeli President Moshe Katsav proclaims his innocence against rape allegations last week. *[Israel Sun photo]*

It's the first time an incumbent Israeli head of state has been accused of such serious felonies. If convicted on the most serious charge, Katsav could be jailed for 16 years.

At an emotional news conference last week, Katsav announced that he was declaring himself temporarily incapacitated – incapable of fulfilling his duties. Though he is immune from criminal prosecution as president, Katsav told the High Court of Justice last year that if he were indicted, he would step down while the case is underway.

The Knesset house committee subsequently voted to approve a three-month temporary leave.

But Katsav appeared for work at his President's Residence chamber, despite having announced his temporary incapacitation, Israel Radio reported on Monday.

Continued on page 32

New JTS head stresses importance of mutual respect

By FRANCES KRAFT
Staff Reporter

The two main tasks for Jews today – and by extension, for the Conservative movement – are to build community and present tradition in a way that's "relevant, authentic, beautiful and deep," says Arnold Eisen, chancellor-elect of the movement's Jewish Theological Seminary (JTS).

Despite concerns about Conservative Judaism losing adherents in recent years, Eisen says he is confident the movement is not in decline.

In a keynote address on "The Jewish Theological Seminary and the Conservative Movement: Its Vision and Place in North America," part of the sixth annual Torah in Toronto program held at Beth Tikvah Synagogue on Jan. 20, Eisen said that "a series of sociological factors," including mobility and an aging population, are working against the movement.

He believes it's important to "build on the strengths we've got," he said, citing Conservative Judaism's Ramah summer camps, synagogues, energetic and committed JTS students, and Solomon Schechter schools.

Eisen said that three areas strike him as "obviously in need of some work." He calls them "message," "quality," and "structure."

Continued on page 6

Arnold Eisen
[Frances Kraft photo]

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The News in Brief

Canada

Groups Target Tories

OTTAWA — Canadian Muslim and Arab leaders are threatening to work against the Conservatives in the next election because of the government's support for Israel. The leaders cited perceived snubs and said the Tories' strong pro-Israel stance has compromised Canada's standing in the Middle East. Foreign Minister Peter MacKay, who returned last week from a visit to the region, "is not accessible to the Canadian Arab and Muslim community," said Mohamed Elmasry, president of the Canadian-Islamic Congress. Khaled Mouammar, president of the Canadian Arab Federation, said various Muslim and Arab groups have started contacting churches, unions and other groups to dissuade them from voting Tory in the next election, CanWest News reported.

Attack Was Hate: CJC

MONTREAL — Canadian Jewish Congress is urging Montreal police to recognize the Jan. 17 attack on L'école Les jeunes musulmans canadiens in Ville St Laurent as a hate crime. On Jan. 18, CJC officials and Rabbis Chaim Steinmetz and Reuben Poupko visited the Muslim school and saw the damage first hand. "The destruction at this school was not simply the act of reckless vandals," said Rabbi Steinmetz. "The rocks, the broken glass – whoever did this was trying to send a message." CJC said police should create a hate-crimes unit to deal with racism-related crimes.

Survivor Remembered

LETHBRIDGE, Alta. — The Galt Museum and Archives is hosting an exhibit on the life of a Shoah survivor who settled in southern Alberta after the war. "Auschwitz: the Eva Brewster Story" opened Jan. 27 and runs until April 29 at the Lethbridge, Alta., museum. Brewster's daughter and first husband died in Auschwitz. The Soviets liberated her from the camp near the end of the war and she became a partisan. She later married a British soldier and settled in Alberta in 1981. She died in 2004.

World

Dichter to Visit Cda.

JERUSALEM — Israel's minister of public security, Avi Dichter, will meet his Canadian counterpart, Stockwell Day, during a visit to Canada next month. The trip aims to further bilateral ties that have reached a "peak" since the Tories took power a year ago, Israel said last week. Dichter will also meet Prime Minister Stephen Harper and other MPs.

Politician Convicted

PARIS — Far-right French politician Bruno Gollnisch was convicted of Holocaust denial. A French court fined Gollnisch, deputy head of Jean-Marie LePen's National Front Party in France and a member of the European Parliament, 5000 euros and gave him a suspended sentence for questioning in 2004 how many Jews died in the Shoah and whether the Nazis had gas chambers in concentration camps. He must also pay the groups who sued him and was suspended from a university teaching job in Lyon for five years. Gollnisch, who heads a new far-right caucus in the European Parliament, called the verdict "repressive" and said he'll appeal.

Group Accused of Being 'Front for Israel'

TORONTO — Three Canadian Arab and Muslim groups last week accused a Toronto-based right-wing group of being a "front for yet another pro-Israel lobby."

In a joint statement, the Canadian Islamic Congress, the Canadian Arab Federation and the Muslim Canadian Forum said that the name of the Canadian Coalition for Democracies (CCD) "has deceived politicians, the media, and the public about its true intentions and ideology."

The CCD "has never addressed any serious democratic issues in Canada" and "instead… is promoting only Israel's agenda," the groups said. They added that the CCD "also promotes an anti-Arab and anti-Muslim agenda" and urged it to change its name to "the Canadian Coalition for Israel."

In a response posted on the CCD's website, president Alastair Gordon said his group has been called "a 'tool of Taiwan,' a 'mouthpiece for Lebanon,' a 'promoter of Indian hegemony,' a 'propagandist for the Sri Lankan government,' 'a lapdog of George Bush,' a 'Stephen Harper toady,' 'and now 'the Canadian Coalition for Israel.'

"And as for our failure to address democracy issues within Canada, if the current critics had read our mission statement, they would see that we focus on Canadian foreign policy, and its relation to democratic allies."

Founded in 2003, the CCD calls itself "a non-partisan, multi-ethnic, multi-religious organization of concerned Canadians dedicated to the protection and promotion of democracy at home and abroad." Its website says that Canada's "foreign policy has in the past consistently failed to support sister democracies who share our values, including India, Taiwan, the United States, Israel, and others who are under attack on the front lines of tyranny and global terrorism."

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Project seeks to make synagogues green

By FRANCES KRAFT
Staff Reporter

Four Ontario shuls are aiming to make their buildings and their congregants' homes more energy efficient as part of a national interfaith environmental initiative.

"It makes a lot of sense," said Rabbi Reuven Bulka of Ottawa's Congregation Machzikei Hadas, which is taking part in the program and held an educational program last fall that included distributing low-energy light bulbs. "We all have to do our little bit," the rabbi said. "Everyone suffers when we have a polluted environment."

He noted that Tu b'Shvat, which falls this year on Feb. 3, is "a great time to say thank you… [Being environmentally sensitive] is a nice way of saying to God, 'We don't take for granted the blessings you give to us.'"

Other synagogues in the program are Toronto's First Narayever Congregation and Congregation Darchei Noam, and Temple Israel in Ottawa.

Rory O'Brien of Faith & the Common Good, a national group that facilitates interfaith action on social and environmental matters, is co-ordinating the organization's Greening Sacred Spaces program, which is less than a year old. In Ontario, which has more than 6,000 places of worship, the program is currently focusing on the Toronto, Ottawa and Waterloo regions, he said. The program also has affiliates in Calgary, Vancouver and on the East Coast. There are 30,000 faith buildings across the country, he noted.

Faith & the Common Good and Green Communities Canada, a national association of non-profit organizations that deliver environmental services, held a day-long planning session last week in Toronto to discuss how the churches, synagogues and other faith communities in the program can realize large-scale energy savings in their places of worship.

Although there were no synagogue representatives at the invitation-only meeting, which had 32 participants including representatives of agencies, funders and non-governmental organizations, the Ontario synagogues are already working with Faith & the Common Good (FCG) to lower energy consumption both in their buildings and among their congregants, in their homes.

Kevin Flynn, MPP for Oakville and parliamentary secretary to the minister of energy, presented a cheque for $35,000 to Faith & the Common Good at last week's meeting. "Today's workshop is a significant step in a long-term process that will ensure every church, temple and mosque in Ontario becomes as energy-efficient as possible," he said.

Faith & the Common Good has been subsidizing energy audits for buildings, which identify possible savings, but it asks participating institutions to contribute an equal amount of money in retrofits, O'Brien said.

"We're trying to get faith communities to have an energy audit done," said O'Brien, adding that sometimes people can do them on their own "in a very cursory way."

A professional audit runs between $2,000 and $4,000 and can be facilitated through the Greening Sacred Spaces program by Green Communities Canada, which has been involved in the federal government's EnerGuide for Houses program.

Faith buildings are "notoriously energy inefficient," said O'Brien. It often takes "an incredible amount of oil or gas" to heat their "cavernous" spaces.

"With the right kind of conservation, they can save a lot of money and a lot of greenhouse gases from going into the atmosphere," he said.

Retrofits such as switching to compact fluorescent light bulbs, upgrading to a high-efficiency furnace, and draft-proofing can result in savings of 20 to 40 per cent per year, he said.

"What we do in our places of worship should really reflect our best ideals," said Rachel Melzer, chair of social action at the First Narayever Congregation in downtown Toronto. The congregation has occupied its present building since 1940.

The synagogue, which has between 400 and 500 members and is featured in a Greening Sacred Spaces film, has undertaken retrofits over the years that include new windows, some energy-efficient light bulbs, and timers on its heating and cooling systems, Melzer said. It also uses glass plates and metal cutlery instead of disposables, has a composter on site, and has published suggestions in its bulletin about ways congregants can make a difference in their homes. Ever since a November meeting on energy conservation, new ideas have been "pouring in," said Melzer.

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Greater Toronto Area

A great endeavour together

From the editor's desk

Every now and then, very rarely though, certain human events transcend history. In a manner other than the advance of scientific process, they change things permanently for subsequent generations.

Forty years ago, the soldiers of Israel fought for their lives and for the life of their young, 19-year-old country in a war that would come to be known as the Six Day War. During that war, they captured the eastern part of the city of Jerusalem, which the Jordanian army had severed from the western part in 1948.

Rare was the Jew who didn't react with tears and goosebumps when he heard paratroop commander Motta Gur report back to his commanders "*Har Habayit b'yadeinu.*" ("The Temple Mount is in our hands.")

The "our" of that proclamation, of course, was the "our" of the sovereign Jewish State of Israel. For the first time in some 1,900 years, the Temple Mount, and with it the last remaining remnant of the Second Temple – the outer retaining wall of the temple, more specifically the visible portion of the Western (retaining) Wall – was once again under the jurisdictional control of Jews.

The day the barriers were brought down, the 28th day of the month of Iyar in the Jewish calendar, was a transcendent moment in Jewish and world history. It changed the course of history.

The 40th anniversary of that moment will be celebrated worldwide on May 16.

In anticipation of that celebration, *The CJN* was a guest in Jerusalem of the Jerusalem Foundation, the independent, non-profit organization with offices around the world dedicated to the diverse peoples and beauteous precincts of the city of Jerusalem.

Founded in 1966 by the venerable and visionary mayor of the city, the late Teddy Kollek, the Jerusalem Foundation became the central instrument in helping to build and shape the newly unified city. It continues to do so to this very day.

"We created an opportunity for Jews and non-Jews from around the world to play a significant role in shaping Jerusalem's future," Kollek said.

The future that Kollek foresaw for the city was a capital of Israel that was open, deferential to the cultural, religious, ethnic, linguistic and other differences of its many peoples, respectful of its past, nurturing of its future, a haven of educational opportunities, safe, green, expansive, pluralistic, tolerant and forever beautiful.

Since its founding 40 years ago, the foundation has raised more than $1 billion (US) from donors around the world and disbursed those funds in some 3,000 projects and tens of thousands of grants, all of which are aimed at building the city in the very broadest sense of the term.

"The Jerusalem Foundation is the driving force for the building of the city. The municipality cannot do it alone," Steve Solomon, the director of the foundation's Canada desk in Jerusalem, told a small group of visiting journalists last week.

There was palpable electricity in the air when the former Montrealer spoke of Jerusalem and of the work of the foundation. The 50-ish, silver-haired Jerusalem enthusiast was the group's guide and leader for a much-too-short, yet still-exhausting, five-day familiarization tour of some of the foundation's projects in the city. His voice invariably crackled with sparks of love for the eternal city as he spoke of the community building in which he was able to participate.

"Working for the foundation allows me to bask in the feeling that in everything I do, I am doing mitzvah work," Solomon told *The CJN*.

"Whether it helps repair a street, stock a library or feed the hungry, I feel very much that my personal decisions are part of Jewish history," he said.

The projects of the foundation fall within six broad categories: educational equality; tolerance and coexistence; arts and culture; social, health and community services; parks and recreation; and preservation and heritage.

Yet, despite the breadth and scope of the many activities undertaken or partially funded by the foundation, there is an over-riding focus to its work.

"In everything we do," said Ruth Cheshin, the foundation's president, "we have our eyes on coexistence. Every project also serves this purpose." By coexistence, she meant between Jew and Jew as well as between Arab and Jew.

Time and again, as our group walked, bused and cabbed through the enchanted streets of Jerusalem, we were told to "look at the faces of the people." It is for them that the foundation exists.

Referring to a recent essay in *The Economist*, which suggested that a large portion of the Jewish Diaspora was increasingly alienated from Israel, Alan Freeman, the vice-president of overseas coordination, plaintively asked: "Are we on a great endeavour together?"

The return nearly 60 years ago of the Jewish people to sovereign history and the reunification some 40 years ago of its ancient capital requires us to answer Freeman's more-than-rhetorical question in the absolute, unhesitating affirmative.

Over the course of the next few weeks, I will write about some of the projects of the Jerusalem Foundation that we saw and the effect of the tour on some of my fellow travellers who were seeing Jerusalem for the first time.

– *MBD*

SeeJN

IT'S A MITZVAH TO BE GREEN: Downtown Toronto's First Narayever Congregation is one of four Ontario synagogues involved in an initiative to save energy and raise awareness of environmental issues. (See story on page 3.) From left, synagogue members Rachel Melzer, Rabbi Jonathan Crane and Lindy Miller help out with planting and weeding at High Park at the congregation's mitzvah day last June. [Dianne Saxe photo]

Jewish environmental group seeks volunteers

By CAROLYN BLACKMAN
Staff Reporter

Ahuva Goldshmidt says she's overwhelmed by the positive response she has received about creating "a community greening network."

The executive director of Torat HaTeva, an organization that promotes environmental awareness and stewardship, said it was evident at a meeting of potential volunteers earlier this month hosted by the UJA Federation Board of Jewish Education that "everyone shared a strong passion… for creating a strong, viable environmental network in the Greater Toronto Area."

Shai Spetgang

Goldshmidt said she is seeking other "eco-Jews" to work together in groups in order to focus on such efforts as education, action projects such as tree planting, and fundraising.

She also wants to "green" community buildings, a project that includes conserving water and energy, and co-ordinating initiatives such as carpooling. She has approached other community organizations to work in collaboration with her group to reach this goal.

"We could say we've reached a critical mass. We had to turn people away from the meeting, and every one of the 40 people present signed on to help."

In the long-term, she says, she envisions creating a Jewish nature centre at the new Joseph and Wolf Lebovic Jewish Community Campus in Vaughan.

"This would serve the [both the Jewish and the larger community] and would include organic gardening, hiking trails, and educational projects."

Shai Spetgang, chair of Torat HaTeva, said at the BJE meeting that the group's interest in the environment has a basis in Judaism.

"[One of our mitzvot] states not to [take part] in wanton destruction. The sub-point to this is to recycle and compost."

Goldshmidt, who said she is working "more than full time" for Torat Ha Teva, said there have always been people in the community interested in environmental issues, but until now, there has been no central volunteer organization.

"A [group] of people has the capacity to do something and my role was to put this group together."

She would like to see things move ahead quickly, she says, "because it would be a shame to lose the momentum."

A psychology graduate, Goldshmidt says she has always been interested in the environment.

She said that in 2004, while participating in an annual bike ride in New York state sponsored by Hazon, an organization that promotes outdoor and environmental education in the Jewish community, she met a number of other environmentalists who were "discovering and rediscovering their connection to nature. For me, nature has always been an unbelievable source of strength."

She hopes that representatives from Torat HaTeva will participate in this year's ride.

She said learned about the value of nature-based organizations while volunteering at such agencies as Outward Bound and Earth Rangers, and while interning at Camp Isabella Freedman in Connecticut, home of the Teva Learning Centre, which offers students programs that combine ecology, Jewish environmental ethics, and environmental activism.

While at the camp, she said, she was surprised to meet a number of other Torontonians, "and we had a moment. We realized we had to create a network.

"We are all drawn to the ideal of living in a way that will impact the world. The energy I drew from all these people inspired me."

She says that Torat Ha Teva is holding its annual Tu b'Shvat seder on Feb. 3 at Anshei Minsk Congregation, 10 St. Andrews St. The evening features the seder, drumming, organic fruit and refreshments.

For information, call Goldschmidt at 647-4305445.

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SAMPLING ISRAEL'S FRUITS: Preschoolers at Netivot HaTorah Day School get ready to sample an assortment of fruit from Israel– including figs, dates, olives, pomegranates and grapes – in celebration of Tu b'Shvat. Pictured, standing, from left are Tani Cohen, Maytal Weitzner, Noa Sharabi, Benjamin Nemirov, Ben Blaine, Ariella Berman and Ofir Kandler; and sitting, from left, Adin Jacobovici, Ido Sapir and Daniella Shlagbaum. [Rebecca Ansel photo]

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EMUNAH

Eisen optimistic about Conservative Judaism's future

Continued from page 1

The Conservative movement has not always succeeded "in articulating or communicating a clear message about what it means to be a Conservative Jew," Eisen said.

"The job is to make a statement about what Conservative Judaism means that is clear, compelling, and can persuade people – at a time we disagree about important things – that the things we agree about are broader and deeper than the things we disagree about."

Eisen stressed the importance of demonstrating "real mutual respect," referring to pluralism not only within the movement, but within the greater Jewish community, and between Jews and non-Jews.

He said that pluralism does not mean "anything goes." Instead, he explained, it means that "you recognize a certain range of opinions, and agree to respect people who disagree with you."

Although he didn't mention it specifically when talking about pluralism, the December 2006 vote by the Rabbinical Assembly's committee on Jewish law and standards (the movement's authority on Halachah, or Jewish law) about homosexuality has been a high-profile area of controversy.

The committee endorsed conflicting rabbinic opinions on the issue, one of which allows same-sex commitment ceremonies and ordination of gay and lesbian rabbis. JTS has yet to make a decision on whether to admit openly gay or lesbian students to its rabbinical seminary, but it's expected to decide within the next few months, Eisen said near the end of a question-and-answer period.

Other areas of difference in the Conservative movement include the use of musical instruments on Shabbat, as well as egalitarianism. Some 92 per cent of American Conservative synagogues call themselves egalitarian, compared to only 20 per cent of Canadian ones, according to Eisen.

Eisen, a scholar of modern Judaism who is completing his 21st year teaching at Stanford University before officially starting his job as JTS chancellor in July, attributes his optimism about the future of Conservative Judaism in part to the "quality" issue. "If we were performing at maximum effectiveness and still losing people, then I'd really be scared.

"What we are doing well in some places, we can do well in other places," he said.

Referring to the loss of "some of the best and brightest of [Conservative] youth to Orthodoxy, because of the experience of davening and learning at Ramah or in Israel that they can't find in their Conservative synagogues," Eisen said that "the Jewish people will not be the loser if [young people] go to Orthodoxy. The Conservative movement, however, will be the loser."

> ***'We have something different to offer, something precious to offer'***

The issue was of concern to at least two of an estimated 130 audience members, who raised it in a question-and-answer session after the talk. Both have children who have left the movement to become Orthodox.

Eisen said he wants to provide young people with an intensive davening and learning experience in the context of Conservative Judaism. "We have something different to offer, something precious to offer."

Also, he noted, Orthodoxy need not have a monopoly on tight communities. Conservative Judaism needs to provide community, charismatic teachers and "content" that hits young people "where they are with what they need at that moment," he said. "We need better kinds of outreach."

Referring to the third area, "structure," Eisen said the different arms of Conservative Judaism need to work more effectively together. "We have to change the way we do business at a time of Internet, of unparalleled mobility, of challenges and rapidity of change like none other in history."

Eisen believes that JTS has several roles to play, not just with respect to its own Conservative constituency, but all over North America. In an age when religious Americans are increasingly fundamentalist or evangelical, he said, "we need this in-between [place]."

JTS, he added, also has a responsibility to use its connection with the Schechter Institute of Jewish Studies (its counterpart in Israel) to strengthen Israeli-Diaspora relations and connections between Jews and Judaism.

During his year as chancellor-elect, Eisen is travelling to North American Conservative communities and is also seeking input via the JTS website (at www.jtsa.edu/progs/phi/areisen/facon.shtml). Although he has already received hundreds of e-mails, he said he will not "make any definitive pronouncement on what the direction of Conservative Judaism should be until after we finish gathering these opinions."

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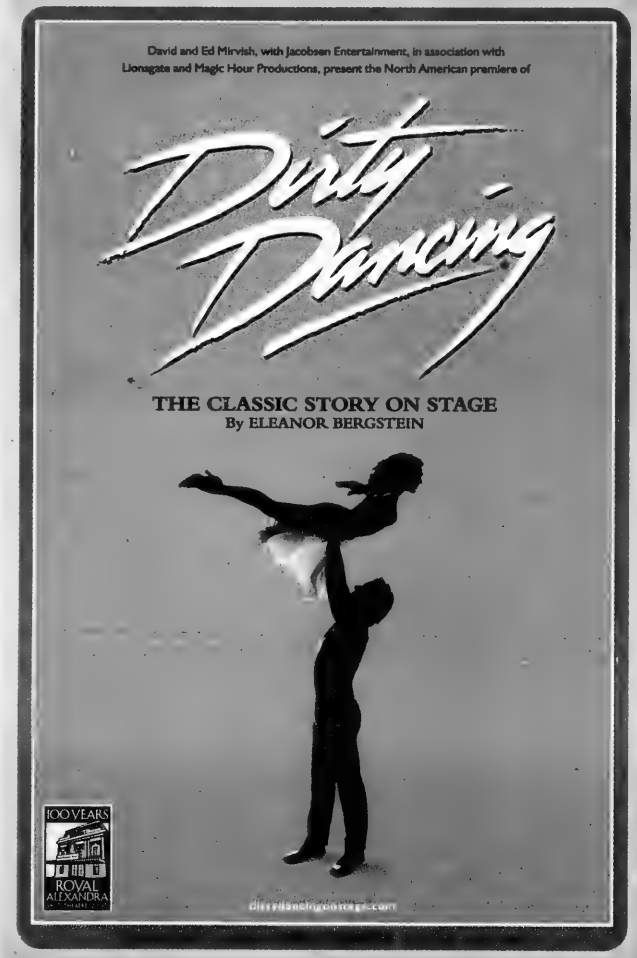
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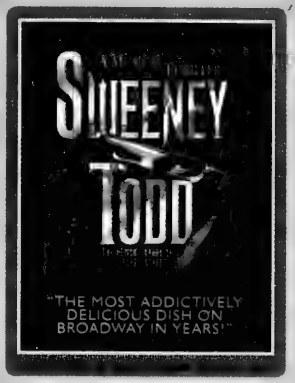

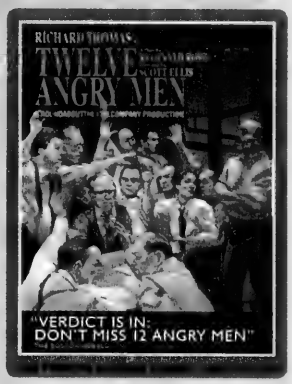

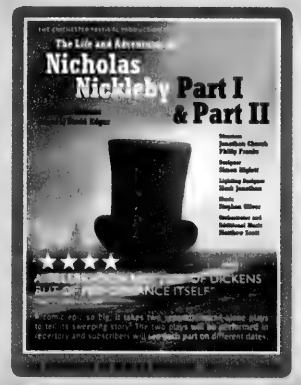

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Strong support that must be praised

Canadian Foreign Minister Peter MacKay visited Israel and the Middle East region for the first time ever last week. His schedule was very busy. As *CJN* correspondent Jenny Hazan reports, the minister met with his Israeli counterpart Tzipi Livni, Israeli Prime Minister Ehud Olmert, Palestinian President Mahmoud Abbas and Jordanian Prime Minister Marouf al-Bakhit. He also found time to visit the Yad Vashem Holocaust Memorial in Jerusalem, the Canada Centre in Metulla and the United Nations Relief and Works Agency satellite in Bethlehem.

His busy schedule notwithstanding, it was his dignified comportment that was indeed very impressive and provided ample hope and evidence that the minister will be able to navigate the jostling political entanglements and policy snarls of the always complicated nuances of Mideast diplomacy to stand firm, finally, on matters of principle and conscience.

And it was his unambiguous, forthright assertion of plain and simple propositions at the Herzliya Conference that deserves high praise. He articulated the government's longstanding view that "Palestinians need a state, Israel needs security, and the two are intricately linked." But he elaborated. These were not platitudes aimed at equal appeal. "Without the Palestinians assuming responsibility for security internally, and by extension, offering security to their neighbour Israel, progress will not be possible. Fatah reform has to be a top priority."

He also refused to meet with Hamas, because to do so would be to violate the Canadian commitment not to support terrorists, and would make a mockery of Canada's participation and sacrifice in Afghanistan.

"Six decades have passed, and Canada's support for Israel has become even stronger… Canada continues to understand the significance and importance of Israel, *both as an idea and as a state*" (editorial emphasis). And then, in a remarkable public statement of confession, the foreign minister said: "However, our record is not unblemished. We were among those who turned our backs on Jews fleeing the Holocaust. But we have learned from our mistakes."

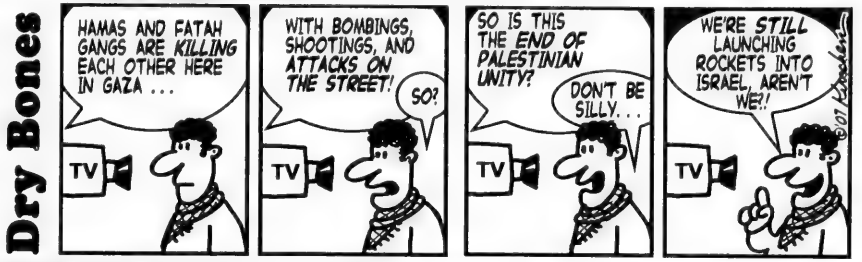
One of those mistakes, we hold, is that Canada must never again acquiesce or seem indifferent in the face of threatened genocide. And thus he also said the following: "Canada is deeply concerned with the direction Iran is heading in. With no doubt that Israel would be [Iranian President Mahmoud] Ahmadinejad's first target… the regime in Iran cannot be allowed to acquire nuclear weapons.

"We will speak out and speak loudly for Israel to be treated as an equal nation in the international community – when and where, we will be there. Canada has stood and will stand shoulder-to-shoulder with Israel, and we will continue to do so."

Shoulder-to-shoulder with Israel these days means helping mobilize a worldwide coalition to stop a nuclear Iran.

25 years ago in *The CJN*

During a visit to Canada, the chairman of the Jewish Agency for Israel and the World Zionist Organization, Leon Dulzin, told a Montreal audience that Israel and Jews worldwide should make the aliyah of Soviet Jews a priority and relaunch the campaign to win their freedom. He said the Jewish Agency had affidavits from 400,000 Soviet Jews who wished to emigrate.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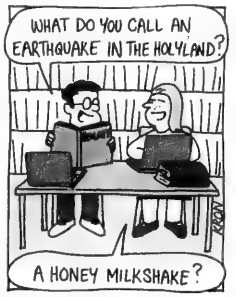
Phony refugee claimants

From 1972, when I and others organized Canadian Lawyers and Jurists for Soviet Jewry, we argued that according to Soviet law, Jews were entitled to immigrate to Israel and if they chose not to, to be permitted to practise their religion without harassment and persecution. Eventually, pressures on the Soviet government from our groups and others resulted in a lifting of restrictions and many Jews were allowed to leave for Israel. A debate developed in the Diaspora as to whether Jews who were permitted to leave the Soviet Union should opt out and go to countries other than Israel. That issue was eventually resolved on the basis that as long as Soviet Jews found freedom, it mattered not where they settled. The vast number of Soviet Jews integrated into life in Israel, and others found new and rewarding lives in countries such as Canada.



The article "Asylum seekers 'deliberately mislead'" (*CJN* Jan. 18) is most disturbing not because former Soviet citizens are claiming refugee status here in Canada alleging discrimination, harassment and economic disadvantage but rather because the Immigration and Refugee Board finds credibility in these complaints. Israel is a flourishing democracy with human rights commissions and courts that uphold the rule of law. If these phony refugee claimants were sent back to Israel, they would not face torture or imprisonment, but could vent their concerns before the appropriate legal institution. It is preposterous that the IRB lists Israel where refugee protection is sought along with countries like China, Haiti, Sri Lanka and Nigeria.

Bert Raphael
Toronto

* * *

Jihadist conflicts trigger domino effect

The war raging against jihadists and Al Qaeda in Somalia attracted U.S. aid in the form of air strikes by AC-130 aircraft in support of the Ethiopian liberation armies. According to reports, the targets of the U.S. strike in Somalia were Al Qaeda leaders, including those responsible for the 1998 bombings of the U.S. embassies in Kenya and Tanzania, which killed more than 200 people.

A feudal culture of tribal vendettas that has long plagued the Muslim world from Indonesia to Turkey is spreading to the West. It's an archaic culture in which the gun is still the favoured instrument of the electoral process. Will the West always be vexed and blamed for these bitter conflicts?

We should be prepared for the domino effect being triggered by these jihadist conflicts as Iranian President Mahmoud Ahmadinejad threatens annihilation of those who oppose him and strives to champion an Islamist empire. He is fomenting enough heat to cause the downfall of the more balanced nations in the Middle East.

The curved blade will turn back on its handler. Will Israel ally itself with the Saudis, Jordan, Egypt and Turkey, who also fear this oligarchy?

Harry Grunstein,
Hampstead, Que.

* * *

Beth Emeth Out of the Cold program

Beth Emeth Bais Yehuda Synagogue does provide overnight accommodations for 30 guests, but we also serve four-course hot kosher meals for 80 to 90 guests each Monday night ("Synagogues warm up winter for the homeless," *CJN*, Jan. 25).

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Shelley Cobrin
Co-chair, Out of the Cold Program
Beth Emeth Bais Yehuda Synagogue

* * *

Beth Tzedec Out of the Cold program

For the past five years, Beth Tzedec Congregation has been a more than equal partner with Beth Sholom Synagogue in a joint Out of the Cold program ("Synagogues warm up winter for the homeless," *CJN*, Jan. 25). Our cooperation extends to every aspect of this endeavour, except venue. Our chesed committee chairs, under my leadership from Beth Tzedec and that of Paul Price from Beth Sholom, began this joint venture in an effort to share resources, organizational skills and volunteers while connecting our two shuls in the fulfilment of the mitzvah to feed the hungry.

More than 100 Beth Tzedec volunteers participate in this worthy endeavour. Visit on any given Tuesday night and you will find the current chesed chair of Beth Tzedec, Margaret Weinstein, working triple shifts. Come by at 5 a.m. the following morning and you will probably find our very own Rabbi Baruch Frydman-Kohl serving up eggs and bagels for breakfast.

The space at Beth Sholom is very graciously given, but without the joint participation of Beth Tzedec members, there would be no Out of the Cold program.

Mary Ellen Herman
Chesed Committee
Beth Tzedec Congregation

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Iran cannot be allowed to acquire nuclear weapons

The following is the address given Jan. 24 by Israeli Prime Minister Ehud Olmert at the 2007 Herzliya Conference on Israel's national security.

I cannot speak tonight without referring to the events of the past day and the attorney general's decision to hold a hearing for the president in light of the possibility that serious charges may be filed against him. In these circumstances, I have no doubt that the president cannot continue to fulfil his role and he should leave the President's Residence. This is a sad day for the State of Israel.

Exactly one year ago less one day, I had the privilege to stand at this podium, at the final session of the Herzliya Conference, as acting prime minister, in place of Ariel Sharon, who days earlier had fallen into a coma from which he has yet to awaken. In that speech, I expressed my profound prayer, and that of all those present, as well as the entire nation, that Arik Sharon would return to us. I have carried this hope and this prayer since then.

Today, I would like to focus on a subject that I believe is the most important one, and that was one of the main points of discussion during this conference over the past few days. This subject is one with significant repercussions for the State of Israel and the region in the next decade. I will present you with a report on the state of the Iranian threat.

Today, there is not one among us who does not sense the dangers inherent in this threat, not only to Israel, but also to the future of the region and to the stability of the world order.

Every Israeli government over the past decade has acted vigorously to improve our ability to track Iran's intentions, increase international awareness of the threat, mobilize international support to stop external assistance of the Iranian plans and prepare appropriate options in the event that these efforts prove unsuccessful in the end.

We achieved considerable accomplishments in each of these areas; however, let us not delude ourselves: the primary goal which must be realized still lies ahead.

For many long years, we have followed Iran's efforts to acquire nuclear weapons in the guise of a civilian nuclear program. They are working through secret channels in a number of sites spread out across Iran. In the past few years, we have been witness to especially intense Iranian activity on two tracks – the overt and the covert.

Iranian support of Palestinian terror – through financial support, provision of weapons and knowledge, both directly and through Syria – Iranian assistance of terror in Iraq, exposure of the capabilities that reached Hezbollah from Iran during the fighting in Lebanon and the assistance which they offered just recently to Hamas, have demonstrated to many the seriousness of the Iranian threat.

This activity has created an opposing front, which includes, in varying intensities, all the permanent members of the UN Security Council: Arab states such as Saudi Arabia, the Gulf states, Egypt and Jordan, and other key countries in the West, such as Germany and Japan. This front is acting to unite forces and prevent this threat from becoming a reality.

Recently, I returned from an important visit to China, and thus ended a round of diplomatic visits. I met with all the leaders of countries that serve as permanent members of the Security Council, and other key countries. The Iranian topic was at the top of our agenda and at the core of the meetings I held, and of those that various ministers and other professional officials regularly hold.

In all the contacts I have had, there has been clear agreement that Iran cannot be allowed to acquire nuclear weapons or the material to produce them.

The Security Council's discussion of the Iranian situation and its acceptance of Resolution 1737 are important steps, which brought together all the members of the Security Council. The resolution was achieved following intense and complex diplomatic efforts. Many parties took part in it, including several agencies in the State of Israel, both at a political level and at a professional level. We know that our efforts contributed greatly to the result.

It is clear to everyone that a diplomatic solution to the Iranian issue is the preferred solution. We also prefer such an outcome. The direction which the majority of the international community leans toward is a solution that can bear fruit, as long as it is done with the necessary ingenuity and determination, while meticulously adhering to the minimum requirements on which there can be no compromise.

Assuming that all the steps which will now be taken (and those which are already being taken) by the international community are sharper, more significant, clearer and more vigorous, the need to adopt more demanding and harsher solutions in the future will be reduced. Those who believe, as we do, that a diplomatic solution is preferable, must now muster their strength to exert pressure on Iran and stay the course until change is achieved.

If we turn a blind eye now, while ignoring reality, dragging our feet and attempting to reach dangerous compromises while avoiding taking clear steps, those of us who wish to prevent Iran from becoming a nuclear power will, down the road, not be left with any choice but to take much more severe steps in the future.

I wish to clarify – Iran is very vulnerable and sensitive to international pressure, despite its defiant, arrogant and provocative stance, and it is already paying the ever-increasing price of this behaviour, a price which will only increase if it continues in its policy. As serious as the Iranian threat is, the threat of nuclear attack on Israel is by no means imminent.

At this stage, there is still time, while not unlimited, to stop Iran's intention of becoming a nuclear power that threatens its adversaries – first and foremost, Israel. We are not complacent, we cannot be complacent, and we are responding to the Iranian threats with the necessary seriousness.

Israel is not spearheading the struggle against the Iranian threat. This threat must be dealt with seriously and responsibly, first and foremost by the major powers and by other key nations.

We are at the forefront of the fight to place this issue at the top of the agendas of world leaders and international public opinion. It is our duty to point out the dangers and help in finding solutions.

The Jewish people, on whom the scars of the Holocaust are deeply etched, cannot allow itself to again face a threat against its very existence. In the past, the world remained silent, and the results are known. Our role is to prevent the world from repeating this mistake.

This is a moral question of the highest degree. There is a moment during which any rule among the routine diplomatic rules becomes irrelevant. When the leader of a country announces, officially and publicly, his country's intention to wipe off the map another country, and creates those tools that will allow him to realize his stated threat, no nation has the right to weigh its position on the matter. This is an obligation of the highest order, to act with all force against this plot.

We have nothing against the Iranian people, we are not the enemy of the Iranian people and we have no interest in conflict with Iran. In the past, before the takeover by the radical factions of the country, with its exceptional tradition and impressive abilities, we had close and friendly relations.

The Iran of today, whose leadership is motivated by religious fanaticism and ideological extremism, has chosen a policy of confrontation with us, and threatens to wipe Israel off the map of nations. It supports terror and undermines stability in the region. The Iranian regime, in its aspiration to regional hegemony, bears responsibility for the riots perpetrated by the Hezbollah today to bring down the Lebanese government.

Threats, hostility and fighting are not our way. Our aspiration was, and will always be, to live in peace with our neighbours, near and far. We will never reject a hand offered in all sincerity towards genuine peace, by any nation. For this we yearn.

At the same time, our desire for peace should not be interpreted as weakness, but rather as a source of strength. Anyone who threatens us, who threatens our existence, must know that we have the determination and capability of defending ourselves, responding with force, discretion and with all the means at our disposal as necessary. We will not place the lives of our people, the life of our country, at risk.

We have the right to full freedom of action to act in defence of our vital interests. We will not hesitate to use it. I do not suggest that anyone mistakes our restraint and responsibility, or presume that it will harm our determination and capability to act when necessary.

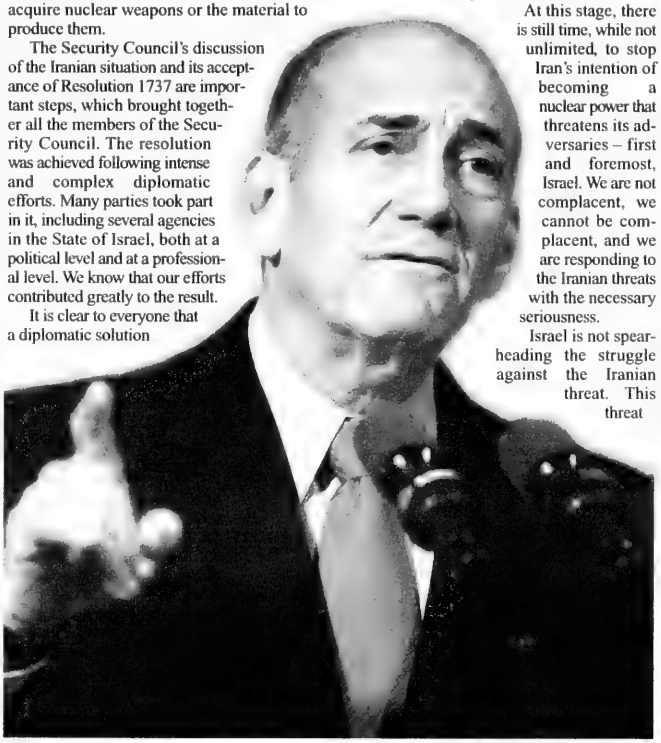
The Iranian issue preoccupies me and my thoughts constantly. I am co-ordinating the handling of this matter and follow up on it on a daily basis, of one mind with the ministers involved in the matter and in co-ordination with the relevant agencies and ministries.

Faced with the Iranian threat, there is not, never was and will never be, any difference between opposition and coalition, between right, centre and left. We are all united in this regard, and the people stand behind us, united and ready to face the dangers lurking at Israel's doorstep.

There is no human experience we have not undergone. There is no affliction, threat, hatred, jealousy, envy, persecution, violence and bloodshed which have not been seared into our flesh. With unparalleled strength, we built our lives and established a glorious country.

No force in the world can destroy us – and there will never be. We refuse to be dragged into an atmosphere of collective, self-induced fear. We will not allow the people to sink into depression and insecurity. We have immense strength. We have nothing to fear and we will not be afraid.

All of us understand the weight of responsibility and the importance of the hour related to this sensitive subject. Together, through joint internal effort, by joining forces with the world and by speaking in one responsible voice at home – not overly excited, but rather clear and determined – we will stand up to nuclear threats and prevail.



Israeli Prime Minister Ehud Olmert addresses Herzliya Conference. [Israel Sun photo]

Opinions

Indifference is a killer

Have you ever wondered if you could be a hero? Generally, heroes are tested in crisis and war. They usually don't have split-level homes, mortgages and RRSP's.

Rabbi Chaim Steinmetz in Montreal

But even those of us with boring bourgeois lives can save lives. By taking a simple cheek swab, we can vault into the pantheon of life-saving heroes. Registering in the Gift of Life Registry puts you into a database of potential bone marrow donors who can save the lives of patients fighting leukemia and lymphoma.

Remarkably, it's a struggle to get people to register. Even when presented with an opportunity for effortless heroism, many people still look the other way. And unfortunately, because of this indifference, lives will not be saved. Simply put, indifference is a killer.

What makes people so indifferent? Community does. When more than one person can assume responsibility for something, each one mentally shifts responsibility to the others. The Talmud notes that "a pot of partners is neither hot nor cold" (i.e. the pot is neglected), and each partner assumes the other one will take the initiative to heat the food for the meal, or cool the food for storage. In a community setting, it's easy to dump responsibility on "someone else."

Sociologists call this type of apathy the "bystander effect." Good people rely on others to respond and don't bother to get involved. The indifference can be deadly. In the famous 1964 Kitty Genovese murder in Kew Gardens, New York, Kitty's neighbours heard her scream for help but did nothing. Each bystander assumed someone else had already called the police.

The evil produced by indifference is enormous. On the world stage, genocide is ignored, because it's another country's responsibility. As Jews, we remember how the Allies closed their doors to Jewish immigration before World War II, and did virtually nothing to stop the Holocaust. Today, a genocide is taking place in the Darfur region of Sudan, and the world sits idly by. As the English statesman-philosopher Edmund Burke put it: "The only thing necessary for the triumph of evil is for good men to do nothing."

Heroism doesn't require a military conflagration or international crisis. To become a real hero, the first thing you have to do is shake off indifference. You have to be willing to accept the community's responsibility as your own and step up to the plate.

A Gift of Life donor drive is taking place in Montreal on Sunday, Feb. 18, at the Federation CJA building. Among the patients seeking bone marrow transplants is Amy Katz, a beautiful, sweet 13-year-old from Pittsburgh. A few minutes of your time can save her life.

Will you be indifferent, or will you be a hero? Amy's life depends on your answer.

Memo to a useful idiot

Dear Shulamit Aloni,

In early January, you supported former U.S. president Jimmy Carter's inaccurate, inflammatory accusation that Israel is guilty of practising "apartheid." You must be pleased with yourself. Your article has been widely posted around the Internet. Googling "Shulamit Aloni" and "apartheid" generates 70,000 hits.

Gil Troy in Montreal

I am, however, appalled. Not only did you fail to make the case, but I challenge you to see how your article is being used. I do not believe that all critics of Israel are anti-Semites. Nor do all critics call for Israel's destruction. But I wonder how many anti-Semites – how many people devoted to destroying Israel – will post your article and lovingly quote your words before you take responsibility for fanning the flames of hatred against your people and the country you served as education minister.

You repeated the term apartheid nine times in your nearly 1,100-word article, yet only one paragraph discusses the term. Citing international law, you define apartheid "as an international crime that, among other things, includes using different legal instruments to rule over different racial groups, thus depriving people of their human rights." Having shown that Israeli soldiers disrupt Palestinian travel you ask: "Isn't freedom of travel one of these rights?"

That's the wrong question. The relevant question is whether the Israeli-Palestinian clash is a racial conflict and whether the State of Israel has imposed a systematic, racist South-African-type regime. You contradict your title when you say that "we, too, used very violent terror against foreign rule because we wanted our own state." If Palestinians are fighting "foreign rulers" then how is the apartheid label relevant? Apartheid, with its network of laws separating black citizens from whites, institutionalized white supremacy. Neither you nor Carter have justified that charge.

Unfortunately, this is more than a legalistic debate. By supporting Carter's term, you are advancing a growing worldwide campaign to delegitimize Zionism and expel Israel from among the community of nations, which is the correct punishment for an "apartheid" state. Your article – and your career – demonstrate many other eloquent ways to condemn Israeli policies without using an incorrect, destructive analogy.

If you doubt how the apartheid accusation is being used against Israel, I invite you to surf the web and meet your new allies.

When I appeared on the left-leaning American radio and television network Democracy Now to condemn Carter's use of the term, I received a wave of abusive anti-Zionist and anti-Semitic e-mails. Most critics blamed Israel exclusively for the entire Mideast mess, putting Israel's actions and "the Jews" at the centre of all the world's troubles.

I was told that the Jewish state should be in southern Germany, not on Palestinian land, that we Jews thought we were better than everyone, and that as a "Jewish New Yorker" I spoke "Yinglish" not English. Most critics triumphantly referenced your article or other similar articles from Israelis "proving" that Israel practises apartheid – as if it's impossible for an Israeli to be wrong, too.

You are, of course, free to believe what you wish and write what you wish. That's your right. You live in a free county. But had you lived under South Africa's apartheid regime, you would have had to write such attacks from outside the country or from inside a jail cell.

My question then, is, what is your responsibility? When your words, consistently, are used by others to smear Israel, to delegitimize the state, to rationalize terrorism, and to peddle anti-Semitism, at what point do those actions implicate you?

The time has come for you to stand up and say, "Yes, my anger about the situation in the territories remains but, no, don't delegimitize my state, don't libel my people, and don't use my heartfelt words to advance your despicable agenda." You and many of your comrades on the Israeli left seem to have forgotten that in the Internet age, your words resonate, making you foot soldiers in the "electronic intifadah" that seeks Israel's destruction. I challenge you and your buddies to take responsibility for the anti-Semitic effects of some of your rhetoric. You cannot deny your impact.

The old saw falsely attributed to Lenin still holds – you don't have to recognize that you're a "useful idiot" to be one.

Other minorities can learn from Jews

This month marks the 200th anniversary of the first meeting of the modern Grand Sanhedrin, a high Jewish court convened at the order of the emperor Napoleon.

The meeting of the Grand Sanhedrin was the culmination of a process that began with the French Revolution of 1789. The Revolution marked the height of the French Enlightenment and the beginning of the emancipation of the European Jew. French liberals argued for according the full rights of citizenship to France's native Jews, starting a modern movement that spread to other European nations. The ideals of the Enlightenment shaped North American ideas about citizenship, human rights, and difference.

Sara R. Horowitz in Toronto

But French activists and thinkers worried about integrating Jews into French society as equals. They wondered whether Jews would have dual loyalties – to the Jewish nation and to the French nation – that might put them into conflict. If so, Jews could not be relied upon as citizens. Instead, if accorded full rights, they might prove a subversive and dangerous element.

In a speech that has become famous for setting the terms by which liberal democracies would regard minority cultures, a French nobleman insisted that if the French Republic is to be consistent with its own principles of equality and human rights, it must grant equal rights to French Jews. Count Stanislas de Clermont Tonnerre argued that Jews must be granted citizenship as individuals, but that their national loyalty must be to France alone.

Citizenship was a public and collective commitment, shared not with other Jews as such, but with all Frenchmen. As a non-nation, French Jews might be integrated into the French nation-state. This distinction between private and public life, and between personal and national identity, became the standard way of the thinking about not only Jews, but all minorities, in modern democratic countries.

In an 1806 exchange between Napoleon and a group of Jewish dignitaries, the Assembly of Jewish Notables that convened upon his orders, the emperor posed a series of questions designed to address elements of Jewish citizenship and dual loyalties. He wanted reassurance, for example, that in matters of marriage and divorce – highly regulated matters during his rule – French law would prevail. He also asked whether Jews would defend France on the battlefield, and whether Jews considered themselves part of the French nation. These issues were a touchstone to matters of Jewish loyalty. They also made the distinction between the private and public spheres, and between the domestic and the civic realms, less distinct.

The Assembly of Jewish Notables, and the Grand Sanhedrin that picked up its mandate, walked a fine line, offering reassurances of Jewish loyalty to the country without negating the rights of Jews to practice Judaism.

Canadian Jews owe our place as Jews in Canadian culture today to the the 1807 Sanhedrin. At the same time, many of the tensions that riddled French Jews 200 years ago are still pressure points today: the boundaries between acculturation and assimilation, or between uniquely Jewish values and Canadian values; the conflicting desires to fit in and stand out as distinct; the elasticity of the country in accommodating difference among its citizenry; and the adaptability of minorities to Canadian norms and ideals.

In our own country today, Jews aren't unique in grappling with these issues. Other religious, ethnic and heritage groups navigate these vexing issues, which are inherent to diverse, democratic countries.

By now, the Jews of the West carry 200 years of experience in exploring and negotiating these issues. Our own historical moment in the West is as fraught, however, as the moment when Napoleon's Grand Sanhedrin first convened. Not only Jews, but other groups – particularly Muslims in the West – face questions that have confronted Jews for ages: headcoverings in public places, different clothing, different foods, integration, self-definition, and so on.

Sometimes, my students – across religious and ethnic divides – are struck by the resonances of the Jewish experience for different groups today. To what extent might the experience of Jews serve as a model for a wide range of other groups struggling with similar issues today? I like to think that an intercultural dialogue about integration and difference in democracies might be a fruitful move toward understanding.

The Kirshner File

Nazi propaganda shaped German opinion

As World War II raged, the Nazi propaganda machine, directed by Josef Goebbels, bombarded the German public with a paranoid narrative of the fighting and a justification of the anti-Semitic measures Germany was taking against Jews in Europe. In a relentless media campaign in which the big lie technique was perfected to a fine art, the Nazis claimed that the extermination of the Jews was a justified response to a war launched by "international Jewry."

Sheldon Kirshner in Toronto

Jeffrey Herf, a University of Maryland historian, examines this pivotal subject in a first-rate book, *The Jewish Enemy: Nazi Propaganda During World War II and the Holocaust* (Harvard University Press), which won the 2006 National Jewish Book Award in the Holocaust category.

It is no secret that the Nazi regime exploited age-old anti-Semitism to shape opinion in Germany and elsewhere. But Herf's volume, drawing on primary and secondary sources, goes beyond the obvious and documents the extent to which the resources of the state were mobilized to impose what Herf describes as "a paranoiac pattern on world events." In this respect, *The Jewish Enemy* is the first book, in English at least, to comprehensively deal with this important topic.

The Nazi thesis, bought hook, line and sinker by the majority of Germans, was that Jews were guilty of starting and prolonging the war, and that a Jewish conspiracy was intent on wiping out Germany and Germans. Seen from this distorted and twisted perspective, the genocide of the Jews was conveniently regarded as a war of retaliation and defence.

The radical, race-based anti-Semitism disseminated by Adolf Hitler and his cohorts rested on the assumption that Jews were a cohesive, politically active group loyal to no nation state, and that this powerful and autonomous entity, international Jewry, manipulated and controlled stooges and accomplices who served its interests. Proceeding from this theory, already popularized by *The Protocols of the Elders of Zion*, a Russian tract, the Nazis spoke of a global Jewish conspiracy to attain power and exterminate the Germans.

No sooner had Hitler been appointed chancellor than he embarked on a quest to destroy the free press and thus shape popular opinion. Two thousand journalists, including Jews, liberals, conservatives and communists, were driven from their jobs, arrested or forced into exile, while 200 Social Democratic and 35 Communist newspapers were summarily closed. Meanwhile, the Nazis bought various newspapers and periodicals, often at bargain-basement prices, and merged major press services under their supervision. Newspapers that remained privately owned were subjected to rigid censorship. In Herf's words, the German press became "a state monopoly."

Two months after attaining the chancellorship in January 1933, Hitler placed Goebbels – who held a PhD in German literature from the University of Heidelberg and had been editor of the Nazi weekly *Der Angriff* – at the head of the newly-created Ministry of Propaganda. By 1939, his ministry included departments for the domestic press, the foreign press, radio, film, theatre and music.

Within the ministry, a functionary named Eberhard Taubert produced much of the anti-Semitic propaganda aimed at Eastern Europe and the Soviet Union, while a Nazi ideologue, Alfred Rosenberg, managed the affairs of the Institute for the Study of the Jewish Question.

In addition, the ministry was responsible for the graphically vivid wall newspaper *Word of the Week*, which appeared on walls, kiosks and specially designed glass-fronted boxes. According to Herf, it was the most intrusive and pervasive form of visual propaganda in everyday life in Germany.

Though immensely powerful, Goebbels was not the sole top-level figure in charge of propaganda. His rival, Otto Dietrich, administered the Reich Press Office, which laid down the party line on breaking events in Germany and abroad. Dietrich also briefed Hitler on the news of the day every morning.

The national daily of the Nazi party, *Der Volkische Beobachter*, which was edited by Rosenberg from 1923 until 1938, was a key component in Germany's anti-Semitic campaigns. By 1944, its circulation was about 1.7 million per day. By contrast, Julius Streicher's anti-Semitic organ, *Der Sturmer*, had a fairly modest circulation of 400,000.

Hitler, on Jan. 30, 1939, presented what Herf casts as "the core Nazi narrative of the coming conflict." In his annual speech to the Reichstag, eight months before Germany's invasion of Poland, he warned: "I want today to be a prophet again: if international finance Jewry inside and outside Europe should succeed in plunging the nations once more into a world war, the result will not be the Bolshevization of the earth and therefore the victory of Jewry, but the annihilation of the Jewish race in Europe."

Hitler repeated this threat, which was broadcast on radio and published in the press, on four subsequent occasions.

Another enduring theme in the Nazi playbook was the affinity between Jews and Britain. Peter Aldag's two-volume work, *Jews in England*, published in the year the war broke out, established the tone of this particular campaign. In short, Aldag wrote of the bond connecting Jews with the Church of England, the monarchy and Puritanism.

A Nazi anti-Semitic poster, circa 1943, says, "He bears guilt for the war."

Nazi propaganda, too, attempted to stir up anti-Semitism in the United States, contrasting president Franklin Roosevelt's Jewish "brain trust" and the Hollywood film industry with "real" Americans. More often than not, Roosevelt was portrayed as a Jew.

With Germany's invasion of the Soviet Union on June 22, 1941, Nazi propaganda harped once again on the alliance between Bolshevism and Jews. A pamphlet, *Germany has Entered the Fight to the Finish with the Jewish-Bolshevik System of Murder*, was widely distributed to local party leaders.

The regime promoted anti-Zionism as well. Rosenberg, in an essay first published in 1921 and reissued in 1938, contemptuously argued that Jews were incapable of statecraft. But in the midst of the war, Hitler's contention that a Jewish state in Palestine would be a base for the international Jewish conspiracy displaced Rosenberg's dismissal of Zionism.

Viewing Muslims as possible allies, Nazi propagandists let it be known, in June 1939, that the term "anti-Semitism" should be dropped in reference to Arabs and replaced by expressions such as "defence against Jews" and "hostility to the Jews."

The Nazis cultivated the grand mufti of Jerusalem, Amin al-Husseini, who lived in Berlin during the war. In Arabic broadcasts on German radio, Al-Husseini attacked "Jewish influence in America" and called on Arabs to back the Axis powers. He also worked to establish an SS division of Muslims from Bosnia and, in a 1944 letter to SS chieftain Heinrich Himmler, noted the "parallels" between Nazism and Islam and urged him "to do what was necessary to prevent the wandering of Jews to Palestine."

This, of course, was code language for genocide. Although the Nazis made sure that not a single fact about the Holocaust ever appeared in German newspapers and magazines, Goebbels alluded to his support for the mass murder of Jews in a November 1941 edition of *Das Reich* – the political and cultural journal aimed at an intellectual readership – and in a radio essay titled "The Jews are Guilty." At the Wannsee conference in January 1942, the Nazi leadership decided to murder the Jews of Europe on a systematic basis.

Though Hitler was the main force behind the regime's anti-Jewish campaign, Goebbels was its leading practitioner. In 1943, when the gas chambers and ovens of Auschwitz were operating at full tilt, he said in a radio essay: "Jewry now understands that the war has become a war against them."

Until his death by suicide two years later, Goebbels and his clique fervently believed their own hateful propaganda.

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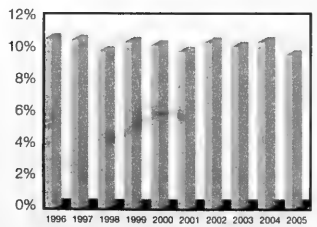

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Diabetes breakthrough gives Toronto family hope

By ANDY LEVY-AJZENKOPF
Staff Reporter

Last December, diabetes sufferers around the world were given reason to hope when scientists at the Hospital for Sick Children announced they had made a major breakthrough in understanding the disease.

Researchers at the hospital were quoted as saying they were "stunned" at their own findings, which showed that the body's nervous system may be the primary trigger for diabetes, not the immune system, as previously thought.

Tests on non-obese diabetic (NOD) mice revealed that an injection of capsaicin, the active ingredient in chili peppers that makes them spicy, killed defective pancreatic sensory nerves and almost instantly resulted in a return to normal pancreatic production of insulin, a substance lacking in many diabetics that's crucial to the body's ability to process sugar.

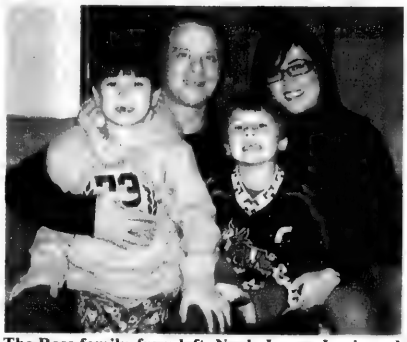
Some mice remained "cured" for several months afterward.

The study led to speculation a cure for humans might be around the corner and inspired the Sick Kids researchers to keep testing their theories.

The Ross family in Toronto knows how much a cure would mean.

Suzanne and Larry Ross are proud parents of Jamie, 7, and Noah, 9. Both boys are rambunctious, intelligent, love hockey, attend United Synagogue Day School and share a fierce brotherly loyalty to one another.

They also both have Type I diabetes, which means their bodies produce little or no insulin. (In Type II, the body can't use the insulin it produces effectively.)



The Ross family, from left: Noah, Larry, Jamie and Suzanne [Andy Levy-Ajzenkopf photo]

It's a reality the brothers have resigned themselves to, particularly Noah, who was diagnosed at age four and has spoken tirelessly on behalf of the Juvenile Diabetes Research Foundation.

A diabetic can't naturally store and use glucose, which is found in foods such as breads and grains, to fuel their body, as insulin is the means by which it does so. If left untreated, diabetes can lead to blindness, kidney failure, heart disease and amputation of limbs.

Both Noah and Jamie, who himself was diagnosed just one month ago, use a device called an insulin pump to keep them healthy.

About the size of a pager, the battery-powered pump is programmed to regulate insulin levels in the body via a subcutaneous implanted catheter. The boys require a new catheter injection every three days.

While it's a technology that's light years ahead of what diabetics used to rely on – numerous self-injections several times a day – according to the family, it's still no walk in the park.

"It's bad [living with diabetes]. It would mean everything to me to have a cure. Taking a needle every three days…" Noah said, shaking his head as his voice trailed off shyly.

"I was really sad when I was diagnosed," Jamie said. "[But] whenever I feel low, [Noah] gets a juice for me and he told me it's OK having diabetes."

Larry and Suzanne visibly react with a mixture of pride and sadness at this exchange between their boys.

Despite the leap in technology represented by the pump, it's not foolproof.

"I get up every night to check [Noah's] blood sugar," said Suzanne. "You can't take any time off from it."

The boys also still need to poke their fingers up to 12 times a day to check their levels, she said.

"But everyone has to deal with hurdles," Larry added. "You can be a victim or you can be thankful. And our kids have it in them to deal with this."

When news of the recent study broke, the Rosses were guardedly jubilant, comparing the moment to other significant scientific advances, such as the discovery of penicillin.

"It was unfathomable. And God-willing, this will [lead to a cure]," Suzanne said.

The results flew in the face of conventional wisdom about Type I and Type II diabetes, which held that the disease is strictly an autoimmune disorder.

"Our idea… is that an alteration in the feedback interaction circuit between the [pancreas'] insulin-producing cells and the sensory nerve fibres that contact them is critical for initiating steps that lead to diabetes in the NOD mice," Dr. Michael Salter, a pain expert at Sick Kids and a member of the research team, told *The CJN*.

The Rosses' hope remains rooted in Salter's and others' budding research.

But for all their optimism, they're scared for their children's future, because they realize it could only take one bad day, one missed blood level, for catastrophe to strike.

"We're terrified," Suzanne said. "Which is why we're teaching them good [diabetes routine] habits and… hoping they will continue this lifestyle forever."

Noah summed this up in a 2006 school essay titled *Noah's Life With Diabetes*. "Diabetes makes my life a lot harder," he wrote. "I hope those scientists out there in there [sic] laboratories one day find a cure."

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Youth safe house to hold Feb. 10 fundraiser

By CYNTHIA GASNER
Special to The CJN

Jewish youth at risk and their families will benefit from the first major fundraising event of Chezi's Corner, a safe house that offers youths ages 16 to 24 short stays while they prepare to move forward with their lives.

Chezi Goldberg

The facility, which is affiliated with Regesh Family and Child Services, is hosting Diamonds, Denim & Dim Sum at Gladstone's Wine Bar and Grill, 398 Eglinton Ave. W., on Sunday, Feb. 10 at 8 p.m.

The event, chaired by Aleta Shiff, will feature an upscale silent auction with diamonds and other fine jewelry, as well as estate silverware and many other items. There will also be a presentation of vintage denim clothing by Jeanilicious, modeled by members of the Chezi's Corner committee.

Along with dim sum selections, donors will enjoy an array of specialty foods including dumplings, spring rolls and sushi combinations.

Chezi's Corner was named in memory of Toronto-born Yechezkel "Chezi" Goldberg, an internationally renowned psychologist who specialized in counselling troubled teenagers. He was also a freelance columnist whose Lifeline column appeared regularly in the *Jewish Press*.

Goldberg, who made aliyah with his family, was murdered by a suicide bus bomber in Jerusalem in January 2004 at the age of 42. He is survived by his wife Shifra and seven children.

For more information on Denim, Diamonds & Dim Sum or to support Chezi's Corner, visit www.regesh.com or call 416-495-8832.

Skate-a-thon planned for juvenile diabetes

By BARBARA SILVERSTEIN
Special to The CJN

The first official fundraiser in memory of Tracey Rubinoff was so successful last year that organizers are holding the same family event again this week.

The Tracey Rubinoff Diabetes Hope Skate-a-thon, which raises funds for juvenile diabetes, takes place Feb. 4 from 1 to 4 p.m.at the Ricoh Centre at Exhibition Place.

Last year's event drew 400 people of all ages and raised $100,000 for the Tracey Rubinoff Diabetes Hope Fund, which is part of the Diabetes Hope Foundation, a charity that helps children with juvenile diabetes.

This year, organizers hope to raise $125,000 for the fund, said Fred Rubinoff, Tracey's husband. The vivacious mother of two died in 2004 from complications related to diabetes. She was 43. She had been a diabetic since age 10.

Rubinoff stressed that his wife, who had worked as a teacher and later as a social worker, never tried to garner sympathy because she was ill.

"Tracey never, ever, wanted anyone to think of her and treat her differently. It [diabetes] was something she had to deal with."

He said she was very sick for the last eight years of her life. "There were many tough moments. Every single breath she took was a miracle. Tracey was the bravest person you'll ever want to meet."

Rubinoff said the fundraiser is a way to keep his wife's name alive through the connection with a worthwhile charity. The scope of Diabetes Hope Foundation includes the provision of academic scholarships, money for medical paraphernalia, and funds for Camp Huronda, a camp for children with diabetes.

About a year after Tracey died, her husband and a small group of close friends met to plan a fundraiser in her memory. They brainstormed to come up with an event that would reflect her passion, Rubinoff recalled.

The skate-a-thon was a natural choice, because it's a family event and the Rubinoffs had maintained a long involvement with hockey through their two sons, Spencer, how 14, and Jesse, now 18.

Rubinoff has been a supporter of the Diabetes Hope Foundation for eight years.

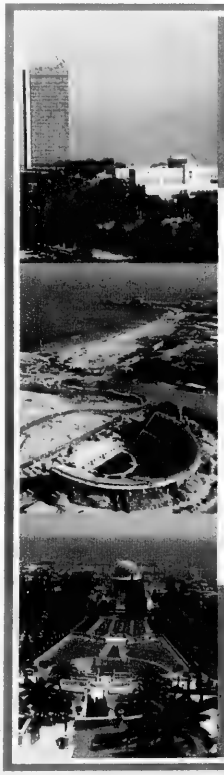
A week after his wife's death, $25,000 was raised in her memory for the foundation, he said. "We started a scholarship in Tracey's name. I wanted the money to go to a great cause and this is a great cause."

He said admission to the skate-a-thon costs $100 for a family of up to five people, or $25 per person. The fee includes lunch, a tattoo booth and shoot-to-score for children, among other types of entertainment.

This year, three hockey Olympians will be making guest appearances. Paul Rosen, goaltender for the gold-medal-winning Paralympic sledge hockey team, and Jayna Hefford and Kathleen Kauth of the Canadian and American women's hockey teams, respectively, will all be on hand.

There will also be a lot of signed sports items, including hockey shirts signed by NHL stars Sidney Crosby and Wayne Gretzky in support of the skate-a-thon.

For more information, contact Rubinoff at 416-419-4800 or visit www.diabeteshope foundation.com/traceyrubinoffskate.



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New group at York gives voice to pro-Israel students

By SHERI SHEFA
Staff Reporter

There is no doubt that tensions between pro-Israel and anti-Israel students at York University have increased since the end of the Israeli war with Hezbollah in Lebanon last summer.

But Jonathan Roth, 18, a first-year economics student at York, has founded a group called the Campus Coalition of Zionists (CCZ) to ensure that pro-Israel students have a voice.

"It is a recognized group on campus, which is politically based, and the aim is to raise awareness on issues pertaining to, but not necessarily limited to, Israel," said Roth, CCZ's president.

Nati Philosophe, a first-year economics student at York and the vice-president of the group, said the coalition was formed in response to groups such as Solidarity for Palestinian Human Rights (SPHR).

He said pro-Palestinian groups often bring their side of the story to students on campus through rallies, and CCZ plans to organize events to bring the other side of the story.

"When you see all the propaganda on campus, I feel like people don't know how to respond or they are not the type to go out there and respond. But if they see other people doing it as role models, maybe they will follow suit. Nobody wants to stand up alone," Philosophe said.

"When we first came to York, almost on a weekly basis, we would come down to Vari Hall, which is the main area, and there would be some kind of event run by Palestinian groups, like Israel Apartheid Week and things like that. We were anticipating a response from Hillel or from a different group to show that Israel is not an apartheid state, but there was nothing like that," Roth said.

Nati Philosophe, left, and Jonathan Roth discuss the need for the Campus Coalition of Zionists at York University.

He said Hillel did have an Israel appreciation day, but he felt that this wasn't a proper response to the anti-Israel sentiments being expressed at York on a regular basis.

"We feel that someone should present the truth from a political standpoint about Israel and how it isn't an apartheid state," Roth said.

The group, which was formed at the start of the 2006-07 school year, already has a membership of 30 students who signed up during their first event in October, Roth said.

"Our first program… was called 'We've JiHAD Enough,' which was basically about the problem of terror, specifically in Israel, but also as a global problem, with information about how Israel deals with the problem," Roth said.

"We had two main displays. The first was about Israel and the security fence. It explained why it's OK for Israel to have a security fence. Then we had a display board that had examples of terror in countries all over the world, such as the terror attack in Madrid, the London transit bombing… At some point, you have to point out what the other side is doing so you can explain how Israel is dealing with it."

In an attempt to illustrate their ideas about the issue of terrorism, Roth decided to display a number of editorial cartoons, two of which depict Hamas and Hezbollah militants using innocent civilians as human shields.

But in an editorial featured in the *Excalibur*, York's campus paper, the writer claimed that the cartoons "provided racist justifications for the killing of Palestinian and Lebanese children."

"We did use a number of political cartoons, which were intentionally misinterpreted by the newspaper," Roth said.

He said the use of the political cartoons was not the main focus, but was meant to attract students to their display.

"We could have just handed out fact sheets with information about what Israel is, but that's been done and it doesn't work as well. People came over [to see the cartoons], and once they were over, they looked at the information and they saw the other literature that we were distributing," Roth said.

He added that although some were angry – one girl even resorted to ripping down a poster – he was encouraged by others who approached the table to say they had been waiting for someone to do something like this at York.

"We wanted to get our name out and say that we are not going to shy away from things that may be controversial."

But the newest campaign CCZ is working on, called Pendants for Peace, is taking a step back from controversy.

As of last week, CCZ began selling pendants on campus with the names of the three kidnapped Israeli soldiers, Gilad Shalit, Ehud Goldwasser and Eldad Regev, who have been missing since last summer.

All proceeds will go to the One Family Fund, an organization that helps victims of terror and their families.

"We feel that a lot of students want to help out, so here is a way that they can support the victims of terror and let them know that they are not alone," Philosophe said.

Roth said students at other campuses such as the University of Western Ontario and Ryerson University have agreed to sell the pendants, and he is in the process of making arrangements with students at McGill University who offered to help as well.

The suggested donation for a pendant is $10.

For more information, e-mail cczatyork@gmail.com.

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CHAT alums perform in Montreal

By EVAN MALACH
Special to The CJN

MONTREAL — Three CHAT grads from the Montreal band Moksa recently combined rock music and philanthropy in an effort to raise awareness about the group End Poverty Now.

Moksa band members Jordan Safer, Adam Jesin and Zeke Kaplan – all graduates of the Community Hebrew Academy of Toronto and all students at McGill University– performed last month in the End Poverty Now Benefit Concert at Café Campus in Montreal.

Safer, the band's keyboardist who also dabbles in harmonica and slide guitar, is a volunteer for End Poverty Now, a campus organization that was born out of Make Poverty History McGill, which aims to end abject poverty.

"The main idea of End Poverty Now is to get people talking, because nothing is going to happen if no one is talking," said Safer, a political science student.

"The goal of the concert was to raise awareness and spread the word. Around 200 people were in attendance… We really got the word out and it was a really big success," he added.

Moksa, which also features David Dworkin and Jeff Howe, opened for The Sins, a band fresh off their tour with rock legend Alice Cooper, and Grady, a grungy blues rock band featuring guitar virtuoso Gordie Johnson, formerly of the band Big Sugar.

Jesin, Moksa's lead singer and guitarist, believes that the band members' Jewish high school education directly influenced their desire to give back to the community.

"CHAT instilled in me a deep sense of social awareness," said Jesin, a history major. "I've always been a person who believed in helping the needy, and my education at CHAT and my teachers there emphasized the importance of those values."

Moksa's dedication to religious obligation goes beyond just performing in the occasional charity gig.

The band refuses to perform on Shabbat and will decline any invitation to play on Friday night, no matter how tempting it may be. In fact, sound-alike word "muktza" refers to any item that is prohibited on Shabbat.

Kaplan, the band's lead guitarist, said he named the group Moksa because it also refers to the Sanskrit concept of "moksha," which means liberation in eastern religions such as Buddhism and Hinduism.

"I gave a lot of thought to that duality, to the two sides of the coin concept: striving for freedom, but staying true to our ancestry and heritage," said Kaplan, who is majoring in world religions.

On Campus

Jewish student conference held in Kingston

By EVA COHEN
Special to The CJN

Roughly 200 Jewish student leaders from campuses across eastern Canada came together this month at the Canadian Federation of Jewish Students' OWN conference to learn about being ambassadors for change.

The third annual conference, held at Queen's University in Kingston, Ont., from Jan. 18 to 21, included seminars with renowned professors and activists, as well as three keynote addresses by Rabbi Niles Goldstein of the New Shul in New York; Judy Feld Carr, who is famous for helping to smuggle thousands of Jews out of Syria; and Craig Kielburger, founder of Free the Children.

Craig Kielburger
[Eva Cohen photo]

The opening keynote address by Rabbi Goldstein about his New Shul in New York and his book, *Gonzo Judaism: A Bold Path for Renewing an Ancient Faith*, sparked a lively debate among the audience during the question and answer period.

Feld Carr spoke after Friday night Shabbat services about how she rescued thousands of Jews from Syria by bribing officials and anyone else who could aid in the removal of Jews for whom it was illegal to emigrate.

The final keynote speaker, Kielburger, spoke about Free the Children, the largest network in the world of children helping children through education. Kielburger founded it 11 years ago when he was 12.

Judy Feld Carr

At breakfast one morning, he came across an article in the *Toronto Star* about a former child labourer who was murdered during his crusade for the rights of children. He was so moved by the story that he brought the article into his Grade 7 class and asked who would help him.

"Eleven hands shot up and that is how we began Free the Children. We were known as the Twelve 12-year-olds," he said.

Although Kielburger is not Jewish, he grew up in Thornhill, a suburb of Toronto with a large Jewish population. He displayed his familiarity with Jewish philosophy during his talk.

"You save one life, it is like you have saved the entire world," Kielburger said, quoting from the Talmud.

He visited Africa for the first time at age 12, only a few months after he began Free the Children. Kielburger, now 23, recently completed his degree in peace and conflict studies at the University of Toronto and has just returned from a trip to Ethiopia and other parts of East Africa.

Kielburger said he saw much desperation and many people in dire circumstances, but he also saw much more.

"Hope is an overused word," he said. "But the only way I can describe what I find in those countries are stories of hope."

He said he experienced the warm hospitality of people who have nothing. He saw that for many children, their biggest dream is to go to school, and he saw the light it their eyes when a school was built for them.

Through Kielburger's work, more than 400 schools in 21 countries have been built, helping more than 35,000 children.

Danielle Kubes, a second-year philosophy student from Carleton University, attended Kielburger's lecture and was moved by his message.

"His speech made you feel like anybody with enough drive actually could make a difference," Kubes said.

"It is possible to do something for change."

For more information about CFJS, visit www.cfjs.ca.

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Jewish Life

Why worry?

By RABBI MATTHEW KAUFMAN

RABBINICAL REFLECTIONS

I recently saw in *Time* magazine a caption that read, "If you worry, you die. If you don't worry, you die. So, why worry?" While the intent seems to have been to remind us not to be too stressful in our lives, the statement at the same time unintentionally conveys a rather depressing message about the meaning of life. If, in the end, our fate is to cease to exist, then what is the point of life?

The message "why worry?" is, in the final analysis, a justification for being apathetic, for not caring about the world and those around us. From a Jewish perspective, this attitude towards life is anathema.

The underlying message behind the holiday of Tu b'Shvat, which we celebrate on Feb. 3 this year, conveys precisely the opposite teaching: we must care for the world in which we live.

Popularly known as a kind of Jewish Arbour Day, the rabbis teach that Tu b'Shvat was established as one of four "new years" we observe during the course of the year. This New Year for trees served to mark a date for calculating the *ma'aser* (the tithing of the produce of trees) and the *orlah* (the principle that the first fruits of a tree were permitted for use only after four years had passed).

In essence, Tu b'Shvat was used as a halachic device to determine the age of trees. This date had great significance in the agricultural life of Israel, for it marked the mid-point of the heavy rains of the Israeli winter. After this time, the rains begin to taper off, and the sap rises in the trees.

But the agricultural aspect of Tu b'Shvat has always been complemented by a rabbinic understanding of a deeper lesson about the meaning of life, of our responsibility to care for the earth and for the future generations.

Over the centuries, as Tu b'Shvat came to be seen as a time to celebrate the renewal of life, mystical rituals developed to mark the ascent of the soul to its source in God, mirroring the reawakening of trees as the sap begins to rise with the advent of the changing season. Tu b'Shvat became, for the mystics, an opportunity for us to go beyond our normal human limitations and experience a reality grander than that which can normally be perceived, given our frail mortality.

In a well-known talmudic story, Honi "the Circle Maker" sees a man planting the seed of a tree that would not reach its full growth for another 70 years. It seems an exercise in futility to Honi, since the one who planted it would long be dead before that. The man explains that he is doing it for the future generations. The paralyzing sense of the futility of life is refuted by placing one's hope in future generations.

The Talmud relates that when the rabbis took leave of Rabbi Ammi's school (some say, Rabbi Chanina's), they would say to him: "May you see your vision for the world fulfilled in your lifetime, and... may your hope rest with future generations." It is an odd blessing, asserting the hope of seeing the messianic age, and at the same time, reaffirming that the proper locus for our hopes and dreams is in our children and our children's children.

So, why worry? Because life has meaning. Because apathy is not an option. Our personal sense of fulfilment must not rely solely upon the satisfaction that we experience, but upon the role that we play in continually fashioning a better world for ourselves and our descendants.

Rabbi Matthew Kaufman is the spiritual leader of the Lodzer Centre Congregation of Toronto.

Am I my planet's keeper?

By EVONNE MARZOUK

Guest Voice

In the story of Cain and Abel, when Cain murders Abel and God questions him, Cain responds, "Am I my brother's keeper?" This often-quoted rhetorical question has come to represent an ethical responsibility that all human beings have toward each other.

Today, in a time when the car I choose to drive can have dramatic consequences for people on a small island thousands of miles away, our responsibility to our brother must include our impact on the world.

When God first created the world, the Torah says, "God saw everything He had made, and behold, it was very good." Today, in that same world, more than half of our major rivers are seriously depleted and polluted, and nearly 1.8 million people die each year because of urban pollution. In our oceans, 90 per cent of all large fish have been removed, and estimates predict that they will be gone by 2048.

The Millennium Ecosystem Assessment, an international project to assess our global ecosystems, concluded that in the past 50 years, humans have changed ecosystems more rapidly and extensively than in any comparable period in human history. This activity has resulted in a substantial and largely irreversible loss in the diversity of life on Earth, and, unless altered, will substantially decrease the resources available for future generations.

Some people have blamed this situation on a biblical instruction in Genesis: And God blessed them and said, "Be fruitful and multiply, fill the Earth and subdue it, and have dominion over the fish of the sea, the birds of the air, and every living thing that moves on the Earth."

But we must also look at another instruction: And the Lord God took the man and put him into the Garden of Eden, to work it and to guard it.

Rav Joseph Soloveitchik, in his book, *Lonely Man of Faith*, discusses two different conceptions of man based on these verses. He describes "Adam One" as a physical person who works the earth and uses it for his physical needs. "Adam Two," the spiritual side, is the person who experiences awe at the majesty of creation. Rav Soloveitchik says both these elements are needed for a complete person. From an environmental perspective, we can see a message that is manifest throughout the Torah. Our responsibility is to use the resources that God has given to us, but also to use them wisely.

This balance is seen in the laws of Judaism. For example, in the Talmud (Bava Batra), we read that certain industries were restricted in their proximity to residential areas, to protect the neighbouring residents from this early form of pollution.

But we also have a responsibility to protect other species. The mitzvah in Deuteronomy of "sending away the mother bird before taking her young" is explained by Nachmanides as related to the prohibition against "slaughtering an animal and its kid in one day." He writes: "We should not have a cruel and merciless heart, [and] the Torah should not permit us to destroy... a species."

Beyond our responsibility to living things, the mitzvah of "do not destroy" outlines the prohibition from needlessly destroying.

We have a midrash that summarizes our responsibility to the world. We learn that when God created Adam, He led him around the Garden of Eden and said, "Look at My works... Everything that I have created, I created for you. Take care not to damage and destroy My world, for if you damage it, there is no one to repair it after you."

Today, our Jewish responsibility calls us to be a keeper not only of our brother, but of all of our fellow inhabitants on Earth and the precious natural resources that sustain us. This Tu b'Shvat, let us commit to become informed of the environmental challenges we are facing, and to take action to educate ourselves and make a difference.

Evonne Marzouk is the founder and executive director of Canfei Nesharim, an organization that helps the Jewish community learn about the Jewish laws relevant to protecting the environment. This article is an edited version of one printed as part of the Tu b'Shvat learning campaign sponsored by Canfei Nesharim. For more information, visit www.canfeinesharim.org.

Jewish Life

By ALEX GROPPER

Rewriting the Bible, Part II

Past Forward

Last month, we discussed the Anchor Bible Project and its editor, David Noel Freedman, the protégé of the biblical scholar, W.F. Albright. The project originally began 50 years ago when the Anchor division of Doubleday asked Freedman and Albright to do a one-volume translation of the King James Bible with the possibility of expanding the project to three volumes.

The project now encompasses over 70 volumes with millions of copies sold. The first volume on Genesis remains a bestseller, but it is being rewritten to take into account current scholarship. The original volume was written more than 40 years ago by the eminent Jewish scholar E.A. Speiser, who died in 1965.

Speiser based much of his work on the discovery of cuneiform tablets at sites such as Nuzi, in north-west Mesopotamia, which are dated to the middle of the second millennium BCE. Using this material he tried to draw biblical parallels with such things as the wife-sister motif that Abraham used when trying to pawn Sarah off to Pharaoh as his wife. Despite Speiser's meticulous scholarship, his hypothesis has not stood the test of time.

Shortly after the appearance of Speiser's volume, work was begun on another landmark translation, that of the Book of Psalms, by the Lebanese-American Jesuit scholar, Mitchell Dahood of the Pontifical Biblical Institute in Rome. Dahood had also been a pupil of Albright's and a friend of Freedman's. He specialized in the biblical application of the sensational textual discoveries at the site of ancient Ugarit, modern Ras Sharma, on the Syrian coast opposite Cyprus.

As with a number of other major archeological finds, including the Dead Sea Scrolls, Ugarit was discovered by accident, in 1928. The excavators uncovered a huge archive in an unknown script, which turned out to be ancestral to the alphabet, but used the cuneiform method of notation invented by the Sumerians in Mesopotamia over 5,000 years ago.

Once deciphered, the Ugaritic language was found to have close affinities to biblical Hebrew. The three volumes on Psalms were a source of much controversy, but they gave scholars new perspectives on the biblical materials.

The Ugaritic materials have been used by other contributors to the series, notably Marvin Pope of Yale in his translation of the Song of Songs and Job. Freedman himself used the Ugaritic materials for the translation of Hosea, which he did with Francis Andersen of McQuarie University in Australia.

Freedman also worked on the Dead Sea Scrolls, preparing the Paleo-Hebrew Leviticus Scroll for publication with one of his graduate students.

His major contribution, however, is in his behind the scenes work that led to the scrolls' release to the world at large. In the '80s, philanthropist Elizabeth Hay Bechtel approached Freedman about photographing the scrolls. With his help, Bechtel brought the negatives to the Ancient Manuscript Center at Claremont University and placed them in the vaults of the Huntington Library there. Later, the release of these photos broke the stranglehold on publication by the original members of the scrolls committee.

Now in his 84th year, Freedman continues his work. Publishing the legendary Leningrad Codex in 1998 would have been enough to ensure his immortality in biblical studies, but in 2000, he and his assistant Dr. Astrid Beck, of the University of Michigan, began editing another series of biblical works for Eerdman's publishing house in Grand Rapids, Michigan.

In the 30 years I have known Freedman, I find he personifies the best in a long tradition of American scholarship, a tradition that embodies respect for the views of others and a desire to get at the truth, based on meticulous research and scholarship. It is a tradition that has a long past for which people have paid dearly. As we move forward into the new century I hope that it has an equally long future.

Alex Gropper teaches at the Community Hebrew Academy of Toronto and is president of the Canadian Institute for Mediterranean Studies at St. Michael's College at the University of Toronto.

By MARK MIETKIEWICZ

Web 2.0 and Jewish values

It's 2007. Do you know what your kids are blogging? Or uploading? Or sharing about themselves online for their friends – and the entire world to see?

The Internet has undergone a revolution in the last couple of years. It gained fame over a decade ago as a place where you could read about practically any topic under the sun. But along came far more interactive sites like blogs and wikis, and places like YouTube **[http://youtube.com]**, Myspace **[http://myspace.com]** and Flickr **[http://flickr.com]**, which thrive on the contributions of their visitors.

These social networking sites, known collectively as "Web 2.0" **[http://tinyurl.com/nc8g3]**, have made the Internet a much more interactive and interesting place to visit. Facebook **[http://facebook.com]**, for example, allows millions of high school and university students to create profiles, join groups of friends, post messages and share photos. At the same time, these sites have also created new opportunities to allow members to descend into lashon hara (wronging people through speech) and online bullying.

Last year, leaders at the North American Federation of Temple Youth (NFTY), saw the writing on the web and decided to do something about it. They did a search for what members of the Reform Judaism youth group had written about themselves and their friends on various social networking websites. They didn't like what they found. So, on the eve of a youth leadership conference, they started printing out page after page of this material, 5,000 pages in all.

Here's how the Associated Press described the scene. "Walls of an auditorium were covered with thousands of sheets of paper – printouts from MySpace, Facebook, YouTube and other online sites that were filled with back-stabbing gossip, unflattering images, and details about partying and dating exploits." **[http://tinyurl.com/34y62w]**

"'There was some pretty terrible stuff written,' Dean Carson, the youth group's president told Forward.com. A handful of postings included nude photographs, but most, said Carson, just had 'a lot of lashon hara,' Hebrew for an 'evil tongue,' the term traditionally used to describe the sin of gossiping.

"Carson complained that not only are teenagers damaging their own reputations with salacious web postings – as employers increasingly turn to the sites for information on potential recruits – but they could also wreak havoc on NFTY's reputation." **[http://tinyurl.com/wogk8]**

Instead of trying to impose regulations on members, Carson and 140 student board members discussed and debated recommendations for the proper use of these networking sites. Andy Shoenig, immediate past president of NFTY, headed the initiative. "Our tradition teaches: 'If a person guards his speech, others will emulate him and he will be rewarded for that merit also,'" said Shoenig, currently studying at Emory University in Atlanta. "This holds true for our blogs, online videos, MySpace profiles and Facebook accounts," he said. "We, as the leaders of the MySpace generation, must maintain our Jewish values in all our communications." **[http://tinyurl.com/2j79zp]**

In their resolution, the group members "recognize the general importance of the Jewish value of *pratiyut*, privacy, and reinforce the prevalence of this issue through perpetuating a healthy, safe and self-respectful online environment." They call on NFTY to "take a stand that encourages ethical blogging in online forums." You can read their full recommendations in the document, *Sanctity in Online Spaces*. **[http://tinyurl.com/2tv2gx]**

Although the initiative was overwhelmingly passed, the vote was not unanimous. Madeleine Levey, president of NFTY Michigan, told Forward that she was uncomfortable with her group's suggestions. "I have a Facebook and a MySpace page, and I believe it's completely my choice how I want to maintain those things," she said.

NFTY's work is not done. The group will meet later this month at its annual convention in Philadelphia to continue the dialogue with "OurSpace: Ethics in Online Forums… an in-depth look at both the positive and negative effects of online communities and how to integrate Jewish values into online communities." **[http://tinyurl.com/3aba4a]**

Next week, Web 2.0 and the Jews, part 2.

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@ rogers.com.

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New tool added in ongoing pursuit of fair funding

By RAQUEL KAPLAN GOLDBERG
UJA FEDERATION

Ontario Jewish leaders are reaching out to the public for help in the ongoing challenge of securing public funding for Jewish day schools. The Ontario Day School Fair Funding Initiative developed by Canadian Jewish Congress Ontario Region (CJC), UJA Federation of Greater Toronto and its Board of Jewish Education, recently launched www.fundingfairness.ca, a new website designed to include the public in its advocacy efforts to secure fair public funding for faith-based schools across the province.

Those efforts have included meetings with representatives of all political parties in Ontario, discussions with members of other faith communities, and various media appearances.

"This new initiative recognizes the need for better communication with our most important stakeholders, schools, students, and their families," said Steven Shulman, Ontario regional director and national general counsel for CJC. "On our new website, regular updates will keep parents, students and educators apprised of our efforts and inform them about how they can directly get involved."

So just what can the public do?

"We strongly encourage parents and community members to share their positive experiences in Jewish day schools. They can help us educate the public about what Jewish day school education has meant for them and their children, and how they have applied their education to help all Ontarians by integrating as full contributing members of Ontario society," says Shulman. "If your child participates in community activities, tell us about it. If you read one of our articles, or come across an opposing viewpoint, let the press know that you support our position. If a political decision-maker does something that helps our community, thank them for it."

Canadian Jewish Congress Ontario Region and UJA Federation have launched a new website - www.fundingfairness.ca - designed to include the public in the effort to obtain provincial funding for faith-based schools.

In addition to providing an overview of the Ontario school system, arguments in favour of faith-based education, and articles related to the issue, the website outlines five basic principles that underlie the initiative and shape its advocacy efforts: the centrality of faith-based education to Canada's religiously diverse cultural mosaic; the status of faith-based education as part of the public trust and the importance of bringing it into the publicly funded sphere; the need for equity to ensure that students from all schools are positive and effective contributors to society; the expectation that faith-based schools would meet approved provincial criteria; and a commitment to accountability standards.

"Extending full funding to Catholic schools has strengthened public education," says Jonathan Schwartz, education policy advisor for CJC Ontario Region. "We hope to further strengthen education in this province by bringing our schools and other faith based schools into the public sphere."

MASA promotes closer links with Israel

With close to 300 in attendance at its first Israel Program Fair, MASA – a UJA Federation-supported initiative established to connect young Jewish adults (18 to 30) in the Diaspora with Israel - came closer to achieving its annual goal of attracting 20,000 participants.

The recent fair, held in the Leah Posluns Theatre, featured 20 organizations which attracted parents, grandparents and students looking for information on programs ranging from undergraduate academics and career development to community service and Jewish studies.

MASA, a passion of former Israeli prime minister Ariel Sharon, was founded in 2004 by the Government of Israel and the Jewish Agency for Israel (JAFI) – UJA Federation's overseas partner. It was created to provide financial support for young people to participate in long-term Israeli programs, after studies showed a positive correlation between such programs and enhanced Jewish identity.

Funding is provided by the Government of Israel, JAFI, United Jewish Communities of North America, and individual Federations.

"I see people who've visited Israel dozens of times, but they don't really know Israel," said Israeli Consul General Kobi Brosh. "The main advantage to MASA is that it gives everyone the opportunity to live in Israel for a few months – to have the unique opportunity to live as an Israeli, day-to-day."

"I had to come out to the program fair to see what other opportunities there were to volunteer, work, study, and live in Israel that I hadn't yet heard about," said Natalie Moskowitz, a third-year York University student and CIE Taglit-*birthright israel* alumna, who stayed on to volunteer in Eilat. "I was there this past summer for three months and I know that I want to go back, so any opportunity I may have I want to find out more about and make it happen."

Randi Gordner, a MASA program alumna, agreed. Gordner was at the fair representing Tikun Olam Tel Aviv, a ten-month volunteer program in which she participated last year. Six weeks on a kibbutz that included hiking and Hebrew classes were followed by eight months living in a poor area of Tel Aviv where she volunteered teaching English to Iraqi, Iranian, and Yemenite Jews.

"Living in the neighbourhood, you're forced to speak Hebrew," said Gordner. "I wasn't just a tourist, I lived there. So there's a sense of responsibility. It definitely deepened my relationship with the State of Israel."

The 10 months she spent in Israel also had a profound effect on Gordner's Jewish identity.

"It's much more important to me now to marry someone Jewish and raise a Jewish family," said Gordner. "There's definitely a sense of pride in being Jewish that wasn't there before."

"It's wonderful to know young Jewish people are looking at Israel as a place for them to gain experience, build their resume, travel and grow," said Alex Kojfman, Toronto's MASA coordinator. "MASA is here to offer a multitude of opportunities that weren't available. Israel has a lot to offer Canadians, and I believe Jewish Canadians have a lot to offer Israel."

Alex Kojfman, Toronto's MASA coordinator, shares some insights with students interested in learning in Israel in the coming year.

Capital Ideas

Keeping your kids in financial shape

By JAMIE GOLOMBEK

If you're typical of many parents with young kids, much of your evenings and weekends are spent chauffeuring your brood to various extracurricular sports programs and activities.

Well, thanks to last year's federal budget, you might actually get paid for your efforts this year in the form of the new children's fitness tax credit that came into play on January 1st.

This non-refundable tax credit is available in 2007 for up to $500 in "eligible fees" for the enrolment of a child under 16 in an "eligible program of physical activity." This federal credit will be worth 15.5% of the amount spent, up to the $500 maximum per child.

An eligible program of physical activity, for the purposes of the new credit, will be defined as "an ongoing, supervised program, suitable for children, in which substantially all of the activities undertaken include a significant amount of physical activity that contribute to cardio-respiratory endurance, plus one or more of: muscular strength, muscular endurance, flexibility, and balance."

Jamie Golombek

The above definition should cover not only most sports but should also be broad enough to encompass other children's recreational programs that involve a substantial physical exertion component, such as dance lessons.

Taking into account *Canada's Physical Activity Guides for Children and Youth* published by the Public Health Agency of Canada, in order for a program to be eligible for the tax credit, it should consist of at least 30 minutes of "sustained moderate to vigorous physical activity" per session for children under the age of 10. Kids 10 and over should be active for at least an hour.

Furthermore, the government stated that the programs will only be eligible for the tax credit if they are at least eight weeks long with a minimum of one session per week. Children's camps may also qualify if they are at least five consecutive days, provided half the program time is devoted to physical activity.

What about children's memberships in recreational community centres, such as the Miles Nadal Jewish Community Centre in downtown Toronto or the uptown Bathurst JCC? Good news – the child's membership dues paid to join such a club should also qualify, provided they join for at least two months and no less than half the child's time is spent on qualifying physical activities.

The cost of extracurricular physical activities at school will also be eligible for the credit.

What better time than now to consider signing up your kids for that new JCC membership or enrolling them in one of the myriad physical fitness programs our community centres offer.

Jamie Golombek, CA, CPA, CFP, CLU, TEP is Vice-President, Taxation & Estate Planning, at AIM Trimark Investments in Toronto. He is also co-chair, communications sub-committee of the Jewish Foundation of Greater Toronto's Professional Advisory Committee (PAC). He can be reached at jamie.golombek@aimtrimark.com

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Introducing the Chairs of UJA Federation Campaign 2008

Perlis, Binstock Offman and Yakubowicz head to Israel aboard fact-finding mission

By DANIEL HOROWITZ
UJA FEDERATION

Months before the community launch of UJA Federation Campaign 2008 in August, Morris Perlis and Lesley Binstock Offman, the incoming chairs of the campaign are readying themselves for a fact-finding mission to Israel, along with the new chair of Women's Campaign & Advocacy (WC&A), Liora Yakubowicz.

"We're off to Israel in about a week where we'll be meeting with people and, from those meetings, will come thoughts on and about Campaign 2008," says Perlis, a respected business leader, long-time community volunteer and philanthropist who, among other things, sits on the board and executive of UJA Federation and the Canadian Council for Jewish Advocacy (CIJA). "After that, we'll have to find a strong and marketable way to communicate Israel's needs and make people feel as passionate as we are, and then we'll be off and running."

According to Perlis, among the key challenges of chairing the campaign is having the best people in the right position.

"Our job is to get the best and brightest and most dedicated people that we can because, at the end of the day, Lesley and I will be able to take care of only part of it," he says.

Perlis, the son of Holocaust survivors who was born in a Displaced Persons camp right after the war, takes the responsibility of chairing the campaign very seriously.

"I care passionately and am very proud of being Jewish, proud of the community we're in and I take very little for granted," he says. "Our community didn't just get there without the enormous hard work of lots of people over time. Leadership has to stand up and help raise the funds that are necessary. I therefore stepped back and said, 'it's an honour to be identified as someone who could help keep the momentum going'. I just feel totally passionate about what it takes to have a great community. It occurs when you have a vision and a strategy of where you're trying to get to."

Morris Perlis

Lesley Binstock Offman

Liora Yakubowicz

As for Morris's fellow chair, Binstock Offman, a veteran philanthropist and volunteer since first helping her mother at the Hadassah Bazaar in the 1950s, she was proud to accept the role even though she, like Perlis, already has a full schedule.

"I did, and do, have a full slate, but UJA Federation has always played a totally compelling role in the Jewish world and I simply couldn't and wouldn't say no," she says. "UJA Federation is the central source for human needs here and in Israel, so it's a humbling and important honour to play such a vital role in Campaign 2008."

To make Campaign 2008 as successful as possible Binstock Offman feels reaching out is key.

"One of the main challenges will be reaching the great silent majority who are able to participate in the campaign, but, for whatever reason, do not get involved," she explains. "We must reach those people and impress upon them how much their gifts would mean to those in need."

For Yakubowicz, who takes the reins of WC&A from outgoing chair Judith Finer Freedman, being offered the role of chair was especially meaningful.

"When Fran Sonshine (a past chair of WC&A) called and asked me to be the next chair, I was extremely honoured and emotional," says Yakubowicz, last year's vice chair of WC&A. "The magnitude of the responsibility, however, was daunting and I have spent the last year planning for my term. I was born in Israel, I came to Canada when I was 12 years old, and I feel that it is a once-in-a-lifetime opportunity to make an impact for my beloved Israel."

"For decades, the Toronto community has continued to maintain its standard of giving. Our team will make every effort to meet the very high expectations the Jewish world has of Toronto," adds Binstock Offman.

Musical mission builds bridges between Israel and Toronto

Toronto's award-winning Renanim Youth Singers perform at The Clor Centre in Kfar Blum in northern Israel, one of many stops made by the youngsters aboard their recent two-week musical mission.

Thanks to the generosity and vision of a donor to The Jewish Foundation of Greater Toronto - the endowment arm of UJA Federation - 30 young men and women from Toronto recently shared the gift of song with their Israeli counterparts.

The Renanim Youth Singers, an award-winning group of singers from around the Greater Toronto Area, made their way, along with many of their parents, to Israel aboard the "Bridge of Song With Israel" youth mission. Although the purpose of the two-week mission was to perform community service in Israel, it was clearly both communities that benefited from the experience.

Led by musical director Susan Michaels, the Renanim Youth Singers performed for a number of groups throughout Israel, including Jerusalem's Shalva, a facility which assists mentally and physically challenged Israeli children and their families, and the elderly at Yad LaKashish, as well as 200 wounded soldiers and their families from the Beit Halochem organization in Tel Aviv.

The group of talented youngsters also made their way to Yosephtal Hospital in Eilat, UJA Federation's partnership region. The choir visited cities in northern Israel where they performed for residents affected by this summer's devastating war with Lebanon.

Perhaps the highlight of the mission was an impromptu song session with a group of Israeli youth atop Masada at sunrise.

"There were so many highlights to this musical, spiritual adventure," enthuses Michaels. "After scaling Masada, hearing and seeing the history retold, we met up with *birthright israel* participants. Hearing that we were a choir, they insisted that we sing. We performed a beautiful a capella version of an Israel song for peace, 'Amen.' The acoustics atop Masada were miraculously beautiful and our sound rang out and resonated from the top of the mountain, out through the hills and beyond.

For Toronto's Jordan Freedman, who celebrated his fourteenth birthday on the trip, it was an experience he'll not soon forget.

"I'd always wanted to go to Israel, and finally, thanks to this trip, I was able to go," says Freedman, who auditioned for Michaels when he heard about the Israel opportunity.

"It was incredible to see all these Israelis - old and young - who were so energetic and happy to see us there. I felt so good inside when we had the chance to perform, especially for the disabled kids of Shalva. It made me feel like I did something really worthwhile; like a mitzvah. And then, they performed for us. It was an amazing experience and I really want to go back to Israel again soon."

"Seeing our children using their talents in this way gave every parent such nachas, and filled our hearts with so much pride," says Jordan's mother, Janice. "Seeing our children perform in Israel, whether it was for the kids of Shalva, singing atop Masada, or performing Hatikvah at Ben Gurion's graveside, while being surrounded by Israel's incredible history and spirituality, brought a tear to our eyes on more than one occassion."

As a result of this musical mission, bridges were built between the Torontonians and groups of people throughout Israel. Choirs from the Golan are now planning to visit their new friends in Toronto where they will be put up by Renanim families. Representatives of Yad LaKashish also plan to come to Toronto for a fundraiser and have asked Renanim to sing at the event.

"The Renanim youth choir trip to Israel was a really unique opportunity," says Lorne Klemensberg, director, Israel Programs, Canada Israel Experience. "Not only were these talented youngsters able to visit Israel - many for the first time - but they were also able to bring joy and light into the lives of hundreds of people through the beautiful music and concerts that were coordinated for them through CIE."

An Israeli family opens its heart

Through its At Homes-Together program established with the support of its worldwide partners including UJA Federation of Greater Toronto, The Jewish Agency for Israel mobilizes Israeli citizens to "adopt" new immigrants during their first two years in Israel. (Pictured) Shosh (L) and Amos Hirsch (R) from Moshav Bet Yitzhak, close to Netanya, opened their home to a young new immigrant from the Ukraine, Jerman Vladimirski, one of the first IDF soldiers to enter deep into Lebanese territory in this summer's war.

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Coast to Coast

Kids' book launched

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Ottawa lawyer Jacques Shore recently launched his second children's book, *Friday Night with the Pope*, at an event held at Library and Archives Canada.

The book, illustrated by Amalia Hoffman of Larchmont, N.Y., is based on Shore's own experience.

Shore's mother, Lena Allen-Shore, was a close personal friend of the late pope, John Paul II, formerly known as Karol Wojtyla. Both were born and raised in Poland, and although they had not known each other as children, they began a correspondence soon after John Paul II ascended to the papacy. Allen-Shore shared her writings and philosophy with the pontiff for several years in the early 1990s, and she was invited to meet with him in June 2003.

Shore's visit with his mother at that time inspired him to share the story. The unique experience of being invited to Shabbat dinner in the pope's Vatican residence is described in the book through the voice of a younger Shore, "Jacob."

"Tonight promised to be a special evening – longtime friends celebrating the Shabbat together," he writes.

Young Jacob is invited to recite the *Kiddush* over a cup of grape juice and to bless the bread before the meal begins.

"As the meal was served, Lena and the Holy Father shared childhood memories… John Paul II turned to Jacob and explained that a world that does not share love and kindness is a world that loses a day to help those less fortunate. 'No matter what religion, ethnicity, skin colour or culture, we are all the children of God. God watches over us, but we too must take care of each other.'"

This is the message Shore wants to share with the children of the world through his book and the reason he chose to tell the story through the eyes of a young boy.

"While I was not the age of 11-year-old Jacob, I wanted to share the story through the eyes of a boy because I felt that I was a child in the presence of the late pontiff. I also believed that children reading what happened during that Friday night Sabbath dinner would better understand the pope's teachings as told to a child. With an understanding of these truths, it is my hope that children will be able to share the pope's lessons so as to spread goodwill and build bridges among all people on earth," Shore said at the launch.

"People are looking at this book as a book that goes beyond Catholics and Jews," he said. It is his hope that the book will be used by teachers to facilitate and illustrate interfaith dialogue.

Shore's first foray into children's literature was *Menorah in the Night Sky*, which, in 2004, received the Our Choice award presented by the Canadian Children's Book Centre. A partner in the advocacy department and government relations practice group in the Ottawa office of the law firm Gowlings, Shore is originally from Montreal and is a graduate of the Université de Montréal and McGill University. He is a member of the bars of Ontario, Quebec, the Northwest Territories and Nunavut. Most of his writing has been on political and unity issues, but he has enjoyed his "detour" into the realm of children's literature.

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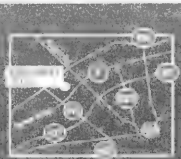

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Some things have changed, but some haven't

According to Reports

By PAUL MICHAELS

Last week's visit to Jerusalem and Ramallah by Foreign Minister Peter MacKay resulted in front-page *Globe and Mail* attention. It seemed that only the lurid trial of alleged British Columbia mass murderer Robert Pickton could bump Israel from page A1.

Perhaps the most sensational *Globe* page-one piece was "Canada making enemies, Hamas warns," by Mark MacKinnon (Jan. 22). It implied that MacKay, and by extension Prime Minister Stephen Harper's government, had "shunned" the Palestinian people by refusing to meet with Palestinian Authority Foreign Minister Mahmoud Zahar of Hamas.

MacKinnon wrote: "Had Mr. MacKay travelled to Gaza City to meet with him, Mr. Zahar said, he would have found an open door. However, Mr. Zahar said he would have challenged the minister to explain why Canada led the world in suspending aid to the Palestinian Authority after Hamas won legislative elections a year ago. The United States and the European Union, which like Canada consider Hamas to be a terrorist organization, also stopped giving aid, leaving the already cash-poor government bankrupt and unable to pay full salaries to its 170,000 civil servants for most of the past year."

MacKinnon pointed out that on Jan. 19, MacKay met with "moderate Palestinian president Mahmoud Abbas." Abbas belongs to the Fatah party, which officially recognizes Israel, while Hamas adamantly refuses to do so. Attempts by Abbas to form a national unity government with Hamas have failed. The two parties have been violently clashing for weeks, leading many analysts to describe the situation as a civil war.

MacKinnon wrote that, during an hour-long interview, he told Zahar that MacKay "would likely have… insist[ed] that Hamas still needs to meet the three conditions of the international community – denouncing violence, recognizing Israel and respecting the agreements signed by the previous Palestinian government," at which point Zahar "turned hostile."

Zahar's rejection of Israel became clear: Zahar "suggested that there should be a single Islamic state stretching across the Middle East, adding that there was plenty of space in Canada to establish a Jewish homeland."

MacKinnon wrote: "The hatred for Israel runs deep in Mr. Zahar." However, it is a hatred officially endorsed by the entire Hamas organization and spelled out in its racist charter that calls for the destruction of Israel and the murder of Jews.

In the interview with MacKinnon, Zahar warned that "Canadians have to change their extremist government, or else they're going to lose their credibility as a neutral state… You cannot create a new enemy without a price."

MacKinnon might have asked Zahar what is "extremist" about a Canadian government that advocates a two-state solution for Israelis and Palestinians, and accepts UN Resolution 242, which calls for the recognition and security of all countries in the region, including foremost Israel. These foreign policy principles upheld by Harper's Conservative government were also endorsed by previous Liberal-led governments. Indeed, it was under Liberal prime minister Paul Martin that Hamas was designated a terrorist organization.

Canadian policy has not shifted in any substantive way. What has changed is that the Palestinians are currently led by an extremist Islamic government.

* * *

In a Jan. 5 *Globe and Mail* online comment, Ottawa columnist Jeffrey Simpson remarked about Harper's cabinet shuffle, including Mideast envoy Wajid Khan's "crossing over" to the Conservatives from the Liberals. One observation from Simpson however, was particularly jarring, and reminiscent of the Mearsheimer/Walt thesis that the U.S. pro-Israel lobby has hijacked American Mideast policy.

Simpson wrote that Khan "gives a government a visible minority presence that it lacks, so in the short term this is good, and it balances the optics of a government that had pretty much handed its Middle East policy over to the Canada-Israel Committee."

In his January 10 *National Post* column ("For Liberals, the wrong kind of Muslim,") John Turley-Ewart called Simpson's remark "absurd." And unbecoming of someone of Simpson's sophistication.

Paul Michaels is communications director for the Canada-Israel Committee.

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UJA FEDERATION

Jewish Heritage Centre founder takes charge

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The Jewish Heritage Centre of Western Canada is looking to one of the organization's founding fathers, Abe Anhang, to lead it into a new era.

Anhang, a real estate developer, was there at the beginning. In 1967, coinciding with Canada's centennial celebrations, Anhang, Abe Arnold and the late Montague Israel, Nate Arkin and Harry Gale, decided to mount an exhibition about Winnipeg's Jewish history.

"We went around collecting artifacts for the exhibit [which was housed at the old YMHA downtown]," Anhang recalls. "We collected so much material that it filled up the auditorium at the Peretz School Building.

"Those artifacts became the basis of our collection, which has continued to grow over the years. Our collection is the largest of any ethnic group in Winnipeg."

Over the years, the Jewish Heritage Centre (JHC), originally known as the Jewish Historical Society, has mounted several major exhibitions, including exhibits about Selkirk Avenue, which was once the Jewish community's main street; Jewish weddings; Jewish music in Winnipeg; Polish Jewry; Thunder Bay, Ont.'s Jewish community; and, most recently, an overview of the life and career of the late Samuel Freedman, Manitoba's first Jewish chief justice.

Exhibits were mounted at the Y or other venues until 1997, when, as a result of the lobbying of a group of history enthusiasts, the JHC was able to establish a permanent Jewish museum in the Jewish Community Campus (JCC), which opened that year.

Abe Anhang, new president of the Jewish Heritage Centre of Western Canada, with new JHC archivist Vanessa Harari, who has a masters of anthropology degree from Argentina.

In the past couple of years, the Marion and Ed Vickar Jewish Museum of Western Canada and the JHC have run into rough seas. In 2005, the JHC had its funding from the Jewish Federation of Winnipeg slashed considerably,while at the same time its rent at the Asper JCC doubled (all the campus tenants had their rent doubled).

As a result of the monetary squeeze, the JHC has been forced to move out of its nine-year-old museum space and give up some of its office space.

Thus, rather than having a museum space per se, the JHC will have three large windows and one exhibit case in the hallway in front of the former museum area (which is being used as a day care) and five large windows in the adjacent hallway. Each window will have a different theme related to the history of Jewish life in western Canada. As well, each window will be wired so that viewers can listen to oral histories and search computer data bases. The artifacts in the windows will be rotated on a regular basis.

At the same time, the JHC has cut its expenses considerably.

Last year, the organization's expenses stood near $283,000, as compared to $337,000 the year before. And an appearance by famed British Jewish historian Sir Martin Gilbert – the inaugural speaker under the the new annual Sol and Florence Kanee Distinguished Lecture series – added considerably to the JHC's badly depleted coffers. As a result, last year's revenues exceeded expenses by a few hundred dollars, as compared to a deficit of about $4,000 the year before.

Anhang and community leader and amateur historian Harold Buchwald were instrumental in bringing Gilbert to Winnipeg.

Anhang is enthusiastic about what the future holds for the Jewish Heritage Centre. He notes that over the next year, the JHC will be digitzing all of its 300,000 photos and artifacts and over 60,000 pages of newspaper so that all of the material will be available to researchers on the Internet.

"In the last 18 months, we have acquired the personal papers and archives of not only of Mr. Justice Sam Freedman but also prominent former community leaders Sol Kanee, the late Maitland Steinkopf and the late G. Sidney Halter [a former commissioner of the Canadian Football League]," Anhang says.

The JHC is planning two major exhibits: one is a history of the Jewish involvement in Winnipeg's garment industry; the other is a history of the Jews of Manitoba, which the centre hopes to mount in 2008, the 50th anniversary of the publication of a history of the Jews of Manitoba by the late Rabbi Arthur Chiel.

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Coast to Coast

AIDS ravaging Africa's women, children: Lewis

By REBECA KUROPATWA
Special to The CJN

WINNIPEG — Of the 2.3 million children in the world who are living with AIDS, more than 90 per cent of them are in Africa, according to humanitarian and author Stephen Lewis.

And of those, 720,000 require treatment in order to stay alive, but only five per cent are getting it, he said.

Lewis, the United Nations' former special envoy for HIV/AIDS in Africa, presented these sad statistics in a talk titled "The Silent Struggle: Gender and Race Beyond the Canadian Border," as part of events marking Raoul Wallenberg Day on Jan. 17 at the University of Manitoba.

But there is hope for children living with AIDS, Lewis said.

"We are finally going to have affordable medicine for children with AIDS, but this was not done by the United Nations," he said.

"[Former U.S. president] Bill Clinton, and the Clinton Foundation, did it – going to India and negotiating with the two major generic drug companies. Thanks to Clinton, children up to the age of 13 can now be treated for as little as $52 per child, per year. And for younger children, it drops to $13 per child, per year."

Fifty per cent of children born with AIDS die before age two, and 80 per cent die before age five, Lewis said.

"I am sorry to sound aggravated," he said, "but I don't understand the willingness to find kids or anyone else expendable on this planet, when you have the drugs to prevent the infection. In the western world, we never hear of kids being born HIV-positive, because we put an HIV-positive, pregnant woman on full anti-viral therapy for the bulk of her pregnancy. So, when she gives birth, her baby is HIV-negative. The transmission is reduced by nearly 99 per cent."

Lewis asked, "Is the life of an African child worth so much less than the life of a western child?"

He noted that only nine per cent of HIV-positive, pregnant women in African have access to the drugs that prevent mother-to-child transmission.

"Hundreds of thousands of children are born HIV-positive, destined to an early death for no reason whatsoever," Lewis said. "Something could have been done to prevent this, and for whatever complex set of reasons, we failed to do so. I feel an uncontrollable anger about all of this. Why should millions of people be put to the edge of survival and die unnecessarily? How can human life be regarded so casually?"

Stephen Lewis at press conference. [Rebeca Kuropatwa photo]

What was missing at last summer's International AIDS Conference in Toronto, Lewis said, "was the response to the women of Africa and the developing world."

Men are spreading AIDS in Africa, Lewis said.

"Inequality – predatory, male sexual entitlement – is driving the virus," he said. "So many older men marry younger women. The women think they are entering into a monogamous relationship. The older men bring the virus into the marriage.

Married women are more commonly infected than are single women, often due to marital rape. It is a Darwinian process of natural selection – a ferocious assault of one sex."

In the 15-to-24-year-old age group, 77 per cent of Africans infected with the virus are women and girls. Lewis said.

"Women are an endangered species on parts of the continent," Lewis said.

Married women don't have the option of saying "no" or asking to use a condom, he added.

"What is happening on the continent of Africa has no precedent whatsoever," Lewis said. "Grandmothers, in their 60s, 70s and 80s, who have buried their own adult children and are utterly traumatized, then begin to parent again with their orphan grandchildren who have literally watched their parents die. These traumatized orphans and grandmothers are redefining the nature of the human family."

Most people believe that "it will take a couple of generations to change male sexual behaviour, yet the women are dying now," Lewis said.

Something must be done immediately, he urged.

"I don't understand how to explain the passivity and indifference to a whole continent, with a willingness to write off tens of millions of people, unless there is a kind of unacknowledged, subterranean racism at work," Lewis said.

"If this were happening in the Balkans, it would have been stopped by now. But it is in Africa, so it goes on. And 'never again,' becomes 'again, and again, and again.'"

In March 2003, Lewis started the Stephen Lewis Foundation to help Africans with HIV/AIDS. For more information, visit www.stephenlewisfoundation.org or call 416-533-9292.

Advertising Feature

Camp Timberlane celebrates 50 years

Camp Timberlane, one of the original Jewish summer camps in Ontario, is gearing up to celebrate its 50th anniversary.

Founded by Barry and Philomena Lowes in 1957, the camp, located on Lake of Two Islands in the Haliburton Highlands, was purchased in 2006 by Corey Mandell, owner of Mandell Entertainment, who has been associated with the camp for 28 years.

"I came to camp as a camper at age nine, and was on staff for eight years.

Two years ago, the Lowes approached me about becoming director, and the following year I was given the opportunity to purchase it. That summer camp was my first love, but I never dreamed I would become owner," says Mandell.

To celebrate the camp's anniversary, he says, they have begun reaching out to the community to find the almost 20,000 alumni now living around the world, in order to invite them to two camp reunions being held this spring and summer. The first reunion, for those who cannot make it up to camp, will be help Saturday, May 12 at the Capitol Event Theatre.

"It will feature entertainment and multi-media presentations, and will be an opportunity for alumni to schmooze and reunite with other alumni they may not have seen in years.

"Most of all, however, the reunion will give the almost 650 alumni a chance to pay tribute to Barry and Phil Lowes," says Mandell.

The second reunion is being held at camp the week-end of Aug. 18 and 19, he says. "This week-end will give everyone the chance to come back and experience camp again.

"It will feature camp activities, special programs, campfires, singsongs and a social. Space is limited to 400 guests."

In addition to regular camp activities, including water and land sports, arts and crafts, and dance, for the past two years, there have been a number of new developments at camp including a new skateboard and rollerblade park, an outdoor in-line hockey rink, and an indoor movie theatre.

As well, they have renovated at least one-third of the cabins, and have upgraded the waterfront.

Mandell says they have also begun construction of an alumni village, which will give families a chance to come up while camp is in full swing and enjoy activities. "This will give kids a chance to see how camp is run, and hopefully want to come and be campers," he says.

New campers, he says, now have the opportunity of attending a new week-end program, or a five-day program. "We want campers to feel comfortable about coming to camp."

Camp Timberlane is mainly, but not exclusively Jewish, he says, and Friday evening they hold a Shabbat service and dinner.

For information call Mandell at 416-923-7200, ext. 224 or check out the website at www.camptimberlane.ca

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Coast to Coast

Groups differ on jail term for web hate

By JANICE ARNOLD
Staff Reporter

MONTREAL — Jewish community leaders are at odds over whether a six-month jail sentence given last week to a Montreal man who pleaded guilty to wilfully promoting racial hatred on the Internet is appropriate.

Jean-Sebastien Presseault, 30, is only the second person in Canada to be convicted and sentenced for Internet hate under article 319 of the Criminal Code, which deals with hate propaganda.

Presseault, who has 24 tattoos of neo-Nazi and white-supremacist symbols covering his body, created and operated a website called "hatecore88wp," through a free U.S.-based hosting site, cjb.net. The number 88 is shorthand for "Heil Hitler" and the "wp" stands for white power. The site targeted Jews and especially blacks, and expressed admiration for Hitler, as well as Timothy McVeigh, the executed Oklahoma City bomber.

He was arrested in December 2003, released on bail, and pleaded guilty last June. The maximum penalty for the offence is two years imprisonment. The Crown had asked for one year.

Canadian Jewish Congress, Quebec Region, chair Jeffrey Boro called the sentence "very severe and exemplary," especially considering that Presseault, 30, was also handed the maximum probation period of three years.

B'nai Brith Canada, however, called the sentence, rendered by Quebec Court justice Martin Vauclair, too lenient, considering that material on the website promoted "murder and genocide."

Moise Moghrabi, Quebec chair of the organization's League for Human Rights, said Presseault should have gotten a penalty close to the two-year limit.

Moghrabi feels this way because of the graphically violent and threatening nature of the material on the site, which he viewed, as well as because of its size (more than 50 pages); the fact it was up for a year; and its reach (more than 300,000 downloads were made of the racist music and videos offered on the site).

With regard to Jews, Moghrabi said the site contained claims that Jews control the world and made statements like "death to Jewry and Zionist tyrants."

In addition, Moghrabi noted that Presseault has a criminal record and has previously served time on (non-hate) charges, including being held for a death threat against the judge in the hate case and possession of an illegal loaded gun in his home.

Presseault will be eligible for mandatory release after two months and, with good behaviour, could get parole after one month, he noted.

Moghrabi, a lawyer, also points to the benchmark 16-month jail sentence given in September to an Alberta man for promoting hatred on the Internet. Reni Sentana-Ries, 63, the former Reinhard Gustav Mueller, was convicted by a jury on one count of promoting hatred against Jews on his website, where he denied the Holocaust and accused Jews of creating diseases such as AIDS and the Ebola virus. The Edmonton Court of Queen's Bench judge also prohibited him from using the Internet for three years afterward.

Boro, a criminal lawyer, said he was unaware of the Alberta case and was surprised when told of the 16-month sentence.

Boro, who never saw Presseault's website, pointed out that Vauclair had little choice but to give the sentence he did, because if Presseault offends again or breaches his release conditions, the judge would have to give a stiffer penalty.

In addition, Boro noted that a judge has to "leave a margin of manoeuvrability" for sentencing in any future hate-crime convictions. If such cases become more common, judges would likel increase sentences to act as a deterrent.

Vauclair described the content on Presseault's site, which included degrading "cartoons" of blacks and games with the goal of killing blacks, as "vile, despicable and nauseating." In handing down a prison term, Vauclair said he took into account Presseault's violent history and the risk that he may reoffend. On the other hand, he also considered that there is a possibility Presseault will be rehabilitated and that the site did not affect anyone directly.

Conditions of Presseault's probation include no access to the Internet or contact with racist of extremist groups. Presseault was never linked to any particular group.

Presseault minimized the seriousness of his crimes, saying his activities had caused no harm to society, and he never apologized. He only regretted praising McVeigh.

His lawyer had asked for a three-month sentence served in the community. He noted that Presseault, who was on welfare when he was arrested, has changed his ideology and is trying to turn his life around. He is in a relationship, has a two-year-old daughter and wants to work in his father's company.

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Wednesday, February 14, 2007 @ 8:00 pm
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For registration and information call 905.764.1818.

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Coast to Coast

CHAT students build bridges

Students from the Anne and Max Tanenbaum Community Hebrew Academy of Toronto recently hosted students from the Islamic Foundation and Marshall McLuhan Catholic Secondary School for a program sponsored by the Canadian Centre for Diversity that aims to build bridges between communities. The program, called Quest, gives students a better understanding of different ethnic communities and offers a friendly environment to discuss issues.

The Canadian Jewish news

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Adam & Zelda Harris, mazel tov on your 50th wedding anniversary. All our love, your children, grandchildren & great-grandchildren.

Mazel tov, Bubbie, on your 90th birthday! With love from Carol, Howard, Lynn, Adam, Ben, Sarah, Adam S. and Galit.

Happy 90th birthday on Feb. 16, to Esther Denver. Love from your children, Carole & Eric and Malcolm.

Reesa and Corey announce the birth of their son Ari Ryan Margolese, born Jan 5. Proud grandparents, Leonard & Ruth Rosen, Montreal, Arlene & Allan Margolese.

Susan & Robert Heckler, Fina Dror announce the engagement of Andrea Heckler & Guy Aboodi. Grandparents, Suzy & George Keller. Sisters, Michal, Ariella, Lisa and Diana.

Happy birthday to the BEST daddy in the world - David Nudelman. Love, Zackery. xo

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less.
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What's New

By REBECCA NADLER

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What's New deadlines: Monday, Feb. 5, is the deadline for the Feb. 15 issue and Monday, Feb. 12, is the deadline for the Feb. 22 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Friday, Feb. 2

TU B'SHVAT SHABBAT

Join Congregation Darchei Noam for a Kabalat Shabbat service, vegetarian potluck dinner and Tu b'Shvat seder to mark the Jewish new year of the trees. 6:30 p.m. RSVP, 416-638-4783.

MUSICAL LEGACY

Join Temple Sinai for "New Jewish Music by **Ben Steinberg** and Friends," a celebration of Shabbat Shira. 8 p.m. 416-487-4161

Saturday, Feb. 3

PARSHAH DISCUSSION

Henry Alkin discusses the weekly portion, Beshallach, 9:30 a.m. at Beth Tikvah Synagogue. 416-221-3433

FAMILY MOVIE NIGHT

Join Beth Jacob Congregation and watch the film *Sky Captain and the World of Tomorrow*. $2 includes refreshments. 8 p.m. 147 Overbrooke Pl. 416-638-5955

Sunday, Feb. 4

SINGLES WALKING GROUP

Join Walk and Talk Etc., Jewish singles 50+, for a private tour of the Spadina House Museum. 10 a.m. at 285 Spadina Rd. Members $6, non-members $16. Pre-registration required. E-mail walkandtalketc@hotmail.com.

SINGLES BRUNCH

Dynamic Singles 35+ presents a musical brunch featuring Legato, 11:30 a.m. at Adath Israel Congregation. $15 prepaid/$20 at door. 416-635-5340

EXODUS DECODED

Simcha Jacobovici presents his film *Exodus Decoded* at the Lodzer Centre Congregation. 12:30 p.m. $10. 416-636-6665

A HEALING SERVICE

The Toronto Healing Project offers a healing service with **Rabbi Baruch Frydman-Kohl** and **Yehudit Shier Weisberg**. 3-4 p.m. at Lipa Green, 4600 Bathurst St. Wheelchair access. 416-944-3359

TU B'SHVAT PARTY

Beth Tzedec Young Families host a Tu b'Shvat birthday party with food, games, crafts and balloon art, 5-7 p.m. $18 donation to Birthday Angels per family. RSVP, 416-781-3514, ext. 30.

NOTES ON TORAH TROPE

The First Narayever Congregation presents "From Ashkenazi to Sephardi and Beyond: Notes on Torah Trope" with cantor **Marshall Loomer** of Beth David Synagogue. 7:30 p.m. www.narayever.ca or 416-927-0546

Monday, Feb. 5

MAKE AN IMPACT

Join the Canadian Jewish Political Affairs Committee and the Canada-Israel Committee for a one-day conference in Ottawa, with grassroots activists from across the country, for advocacy training. Enhance your knowledge of effective advocacy and political engagement. Explore current issues with Canadian and Israeli experts. Dinner with the Speaker of the House. Westin Hotel, 10 a.m.-9:30 p.m. $100, students $50. Registration, 416-929-9552, ext 221.

BEREAVEMENT GROUP

Circle of Care offers a spousal bereavement support group that examines issues such as myths of bereavement, living without a loved one and recreating the self. Begins today. Call 416-635-2860.

Tuesday, Feb. 6

FAMILIES IN THE BIBLE

Am Shalom Synagogue, Barrie's Reform congregation, continues

Continued on page 27

NCSY Presents
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at (905) 968-1911 or cnajjar@blackmont.com.
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What's New

Continued from page 26

Family Encounters in the Bible with **Jack Kugelmass**, Tuesdays through Feb. 27. 7 p.m. 767 Huronia Rd. 705-792-3949 or www.amshalom.ca

VIEWING THE PAST

The Jewish Studies program at U of T presents **Michael Stone**, professor of comparative religion at Hebrew University, on "How Today's Judaism and Christianity View Their Past." 7 p.m. at Croft Chapter House, University College, 15 King's College Circle. 416-978-8118 or www.utoronto.ca/jewish

PLURALISM IN LAW & IDEAS

Rabbi Yehuda Gilad, rosh yeshiva of Ma'ale Gilboa, speaks on "These and Those Are the Words of the Living God: The Boundaries and Limitations of Pluralism in Jewish Law and Thought." 8:30 p.m. Or Chaim Yeshiva, 159 Almore Ave. 416-633-5770 or torahinmotion.org

Wednesday, Feb. 7

KOLEL ONE-NIGHT EVENT

Explore the history of traditional and contemporary rituals in greeting the birth of a boy or girl at "Birth, Bris and Naming" with **Rabbi Debra Landsberg** and **Dr. Rochelle Schwartz**, certified mohelet. 7:30 p.m. at BJCC. $10. 416-363-1880, ext. 385.

SPANISH FOR SINGLES

B'nai Brith offers Spanish for singles 40-55, beginner level, beginning tonight. 15 Hove St. 416-636-6224, ext.170

Other News

THE PEOPLE & THE BOOK

Torah in Motion hosts The People and the Book: Tanach in Our Time, Saturday, Feb. 3, 8:15-10:30 p.m. and Sunday, Feb. 4, 9 a.m.-4 p.m. at Shaarei Shomayim Congregation. Info and registration at www.torahinmotion. org or 416-633-5770.

THE RABBI IS IN

Beth Tzedec Congregation presents a week of learning with **Rabbi Harvey Meirovich**, of the Schechter Rabbinical Seminary, Feb. 4 to 10. Sunday, Feb. 4, 9:45 a.m., "Daily Judaism Exposed and Discussed." Sunday through Tuesday, "The Rabbi Is In Returns: New Perspectives on Etz Hayim: Five Years On." Rabbi Meirovich is available for questions and discussion, Feb. 4 , 11:30 a.m.-3:30 p.m., Monday, 4-7:15 p.m. and Tuesday, 10 a.m.-2 p.m. Saturday, Feb. 10, pulpit lecture, "Reason to Believe: The Jacobs Affair and Conservative Judaism." 416-781-3511

SISTERHOOD SHABBAT

Beth Tikvah Synagogue hosts Sisterhood Shabbat Saturday, Feb. 10, with **Dodi Weill** speaking on "Ethiopia to Israel: Journey of Hope." Luncheon following services, with Weill speaking on "Volunteering: The Jewel of Judaism." The Varsity Jews, an a cappella choir, will entertain at lunch. Services 9 a.m. Lunch by pre-registration. $20, 416-221-3433, ext.353.

TRIVIA NIGHT

Beth Emeth Brotherhood hosts a trivia night Saturday, Feb. 10, 8 p.m., featuring **Larry Anklewicz** as quiz master. $12 per person/table of 10 people $100. Reserve by Thursday, Feb. 8, 416-633-3838.

CHEZI'S CORNER EVENT

Be at Diamonds Denim and Dim Sum and support Chezi's Corner, a transition house that offers youth between the ages of 16 and 24 the opportunity to live in a safe, caring home while preparing to move forward in their lives. Saturday, Feb. 10, at Gladstone's Bar and Grill. Tickets, **Shaindy Cohen Goldstein**, 416-879-2065 or www.regesh.com.

MUSIC & MOVEMENT CLASS

Beth Tzedec invites parents, grandparents and kids 3-5 years to a music and movement class Sunday, Feb. 11, 4-5 p.m. Reservations required. 416-225-5655

BYE BYE BIRDIE

Tanenbaum CHAT presents an adult/alumni theatre production of *Bye Bye Birdie*, Feb. 13 & 14, 7:30 p.m. at the Leah Posluns Theatre. For tickets, call **Laurie Blake**, 416-636-5984, ext. 291.

SHAARE ZEDEK SKI DAY

Join the Canadian Shaare Zedek Hospital Foundation for its 10th annual ski day at Alpine Ski Club in Collingwood, Thursday, Feb. 22. This year's fundraising efforts go toward the department of pediatric medicine. To register, visit www.hospitalwithaheart.ca or call 416-781-3584.

SENIOR BOWLERS WANTED

Join a mixed senior bowlers group for two games every Tuesday, 1 p.m. at Playtime Bowl. 416-787-4533

VOLUNTEER TRAINING

Circle of Care and Jewish Hospice Programs provide in-home visits to individuals with life-threatening illnesses and relief for their caregivers. Completing a comprehensive 30-hour training course is a requirement for volunteers. A commitment of a weekly visit of at least three hours is required. Training begins Feb. 15. Call **Gaye Duncan**, 416-635-2860, ext. 462.

EATING DISORDERS SUPPORT

Eating Disorders of York Region provides services, education and support groups for families and friends of individuals who are affected by eating disorders. Join them in Richmond Hill Thursday evenings 7:30-9 p.m. For information, contact 416-576-0457 or visit www.edoyr.com.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. www.jiastoronto.org. To register, volunteer, or for more information on these programs, call 416-630-6481.

Conversation Café: Newcomers to Canada practise speaking English in a casual, friendly environment with JIAS volunteers Thursday evenings. Interested participants or volunteers, call **Joanna**, ext. 30.

Youth Groups: Programs for newcomer children and teens. Both Canadians and newcomers get community service hours for participation in our teen group. For information, call **Jodi**, ext. 28.

JUMPStart: If you have a networking or job opportunity in the skilled labour market for a newcomer, connect our JUMPStart program by calling **Elisa**, ext. 24.

Family-to-Family: Welcome newcomer families and provide informal advice and orientation to our community. To participate, call **Joanna**, ext. 30.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com. Call **Shawna**, ext. 215, for info and registration.

Effective Parenting: A four-session group to learn how to raise a happy, motivated and well-behaved child. For parents of children ages 2-11 years. Nurturing self-esteem, increasing communication and setting limits will be covered. Begins Monday, Feb. 5, 7-9 p.m. the Lipa Green Bldg.

When You're About To Separate: What To Tell the Kids: A workshop for parents about to separate or in the early stages of separation that offers ideas and strategies to help you best meet your child's needs. Tuesday, Feb. 6, 6:30-9 p.m. at the Promenade Mall, #313.

The Challenge of Anger For Women: A six-session group for women to learn to express anger in an assertive, non-aggressive way. Wednesdays, beginning Feb. 7, 7:30-9 p.m. at the Lipa Green Bldg.

FOR SENIORS

Beth Tzedec Congregation Haverim Program hosts **Kevin Courrier**, film critic, writer and broadcaster, discussing two films *Walk on Water* and *Munich*. Monday, Feb. 5, 1:30 p.m. $2. 416-781-3511

Earl Bales Seniors In The Club House In The Park. Casino Rama, Wednesday, Feb. 14. Bridge, Wednesdays and Thursdays, 12:30-3 p.m. Call Monday-Thursday, 9 a.m.-1 p.m. 416-395-7881

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112

Inter-generational event with March of the Living participants Sunday, Feb. 4, 1 p.m.

Lecture by **Rabbi Howard Morrison**, Tuesday, Feb. 6, 10 a.m. $2, non-members $4.

"What Is Reiki Therapy?"– a health lecture, Thursday, Feb. 8, 1:30 p.m.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500

Friday Afternoon at the Movies, Feb. 2 and 16, 1-3 p.m. Call ext. 2297 for info.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org

"The Jewish 20th Century: A Brief History of Anti-Semitism" with **Prof. Kalman Weiser**. Feb. 5, "The Rise of American Jewry." Feb. 19, "Religion and State in Israel," $15/each. Register at ext. 111.

Intermediate Hebrew, for those with some command of the language. Begins Feb. 5, 7-9 p.m. Register at ext. 111.

Conversational Hebrew: enhance vocabulary, oral expression, reading and listening comprehension. Begins Feb. 8, 7-9 p.m. Register at ext. 111.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca

Jews in Music with **Marvin Zalman**. Wednesday, Feb. 7, Irving Berlin, 1-3 p.m. Room 211. $1, non-members $2. Info, ext. 259.

Matinée theatre tickets available for *Annie*, March 8, and *Camelot*, June 28. Call ext. 235.

Volunteers Needed

BAYCREST CENTRE

Baycrest needs volunteers who would like to visit residents for a minimum of three hours a week during the day, evenings or weekends. Call 416-785-2500, ext. 2572.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

OBITUARIES and Related Notices

To place any other family related notice, please call at least 10 DAYS prior to the issue date

Steeles Memorial Chapel

Weinstock, Adele	Jan. 12/07	35 Canyon Ave
Gabay, Joseph	Jan. 14/07	144 Yeoman's Rd
Burnstein, Raymond Abraham	Jan. 13/07	Private
Saltzman, William	Jan. 15/07	14 Lesgay Cres
Romain, Lea	Jan. 16/07	5935 Bathurst St'
Schopp, Ann	Jan. 16/07	541 Finch Ave. W
Feferman, Cecil	Jan. 17/07	4300 Bathurst St
Lukofsky, Meyer	Jan. 18/07	3636 Bathurst St
Rotenberg, David	Jan. 18/07	96 Fifeshire Rd
Slochowski, Israel	Jan. 18/07	180 Renfrew Dr
Schwartz, Kathleen	Jan. 20/07	1201 Steeles Ave. W.
Samuk,(Borenstein) Miriam	Jan. 20/07	133 Torresdale Ave
Vertesi, Miklos	Jan. 21/07	3000 Bathurst St
Schwartz, Sosanna Julia	Jan. 20/07	115 Antibes Dr
Rosenthal, Josef	Jan. 21/07	45 Brockington Cres
Benaim, Jaques	Jan. 21/07	15 Canyon Ave
Krammer, Robert M.	Jan. 21/07	Private
Zarek, Jacob Samuel	Jan. 21/07	107 Daphnia Dr
Posen, Fanny	Jan. 23/07	Private
Polak, Aharon	Jan. 22/07	Private
Martin, Clara	Jan. 22/07	429 Walmer Rd
Mandelsbrot, Leon	Jan. 24/07	18 Cedarcroft Blvd
Gisler, Lillian Alberta	Jan. 23/07	115 Antibes Dr

BENJAMIN'S PARK MEMORIAL CHAPEL

Dr. Herbert Handler	Dec 24/06	11 Sagewood
Monty Beber	Jan 13/07	197 Hillhurst Blvd.
Sam Milgrom	Jan 14/07	313 Worth Blvd.
Simon Torch	Jan 15/07	100 Antibes Drive
Shirley Cutler	Jan 14/07	3560 Bathurst Street
Leslie Shvemar	Jan 13/07	80 Invermay Avenue
Helen Anisman	Jan 16/07	3560 Bathurst Street
Morris Zimmerman	Jan 15/07	58 Danby Avenue
George Saltzman	Jan 17/07	90 Fisherville Road
Reginald Burnard	Jan 15/07	130 Carlton Street
Marcia Fedder	Jan 17/07	36 Hove Street
Sharon Kursner	Jan 17/07	10 Mulberry Mews
Evelyn Feldman	Jan 17/07	7460 Bathurst Street
Olga Meister	Jan 18/07	36 Chieftain Crescent
Ilse Lehwess	Jan 19/07	49 Green Lane
Asher Bregman	Jan 17/07	27 Colonnade Road
Jack Levin	Jan 20/07	306 Finch Ave. West
Larry Freedman	Jan 18/07	55 Skymark Drive
Harry Snow	Jan 18/07	18 Robingrove Road
Elle Franks	Jan 17/07	210 Country Park Lane
Rae Stenzler	Jan 20/07	6585 Victoria
Aron Kalisz	Jan 19/07	184 Joseph Aaron Blvd.
Michael Steinman	Jan 19/07	150 Charlton Blvd.
Charles Feuer	Jan 20/07	7440 Bathurst Street
Rachel Rubin	Jan 20/07	51 Livingstone Road
David Blackman	Jan 20/07	61 Kentland Crescent

ICRF
Israel Cancer Research Fund
Your help will find a cure for cancer!
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Phone: 416-487-5246
Sponsored by The Elegant Garage Sale

BENAIM, Jacques - Peacefully, on Sunday January 21, 2007, at Toronto Western Hospital. Devoted husband to Marcelle Benaim. Son of the late Isaac and Sarah Benaim. Brother to Solange and the late Albert. Beloved father of Richard and Helen, Esther and Michael, Sarah and Yves, Jimmy and Danielle, and David and Sol. Cherished Papie of Chantal, Jordan, Julia, Daniel, Sabrina, Ben, Jesse, Jacob and Stephanie. He will be sorely missed. Services will be held at the Sephardic Kehila Centre, 7026 Bathurst Street, Thornhill, at 8 am, 5 pm and 6 pm daily. If desired, donations can be made in Jacques' name to the Rheumatology Department of the Toronto Western Hospital, 399 Bathurst Street, Toronto, ON, M5T 2S8.

Percy Cohen ז"ל
beloved husband of Sadie Cohen, brother of Hilliard Conway, passed away peacefully on Sunday, January 21, 2007 at Sunnybrook Veterans' Residence.

In loving memory of
Ruth Lukofsky ז"ל
who passed away on February 9, 2006.
We will remember you always.
Fern, Elaine & Marla

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QUALITY MONUMENTS... FACTORY PRICES

Watch this space each week for obituaries and related notices. When placing unveiling notices, please ensure the ad is booked at least **15 days prior to the date of the unveiling**. To place any family related notice, please call **416-391-1836**

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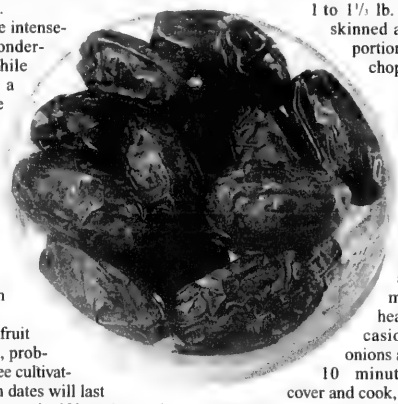
www.cjnews.com

Food, Scrumptious Food

Use dates and figs for Tu b'Shvat

By EILEEN GOLTZ
Special to The CJN

Tu b'Shvat is celebrated as the birthday of the trees with a symbolic eating of fruits and nuts. For the cook in me, it's all about using my fig and date recipes.



Dried figs are intensely sweet and wonderfully chewy, while fresh figs have a more subtle sweetness. When buying packages of dried figs, check for unbroken wrapping – the figs should give slightly when gently squeezed through the package.

Dates are the fruit of the date palm, probably the oldest tree cultivated by man. Fresh dates will last for one to three months if kept in an airtight container and up to six months if stored in an airtight container in the refrigerator. They can also be frozen. Dates and figs can be used in a variety of sweet and savoury dishes, and the following recipes should help you get started on creating a few new family favourites.

FIG AND PISTACHIO COUSCOUS

2¼ cups water
1½ tbsp. olive oil
1 tsp. salt
1 box couscous
1½ cups figs, thinly sliced
1¼ tsp. ground cinnamon
¼ tsp. ground allspice
½ cup shelled pistachios, chopped
¼ cup chopped green onions
¼ cup thinly sliced fresh basil

Combine 2¼ cups water, oil and salt in a medium saucepan and bring to a boil. Remove from heat, and stir in the couscous, figs and spices. Cover; let stand until water is absorbed, about 5 minutes. Transfer to a large bowl and fluff with a fork. Cool completely. Stir in nuts, green onions and basil. Serve warm or at room temperature. Makes approximately 7 cups.

ROASTED SALMON WITH CARAMELIZED ONIONS, FIGS AND RED WINE

2 tbsp. olive oil
1 lb. yellow onions, halved and thinly sliced to measure 4 cups
salt
1 cup figs, stemmed and halved
½ cup red or white wine
½ cup pareve chicken or vegetable broth
1 tbsp. balsamic vinegar
1 tbsp. chopped fresh rosemary or 1 tsp. dried rosemary
freshly ground black pepper
1 to 1½ lb. salmon filet, skinned and cut into 4 portions
chopped parsley

Swirl olive oil in bottom of medium nonstick skillet. Add onions and sprinkle with ½ tsp. salt. Cover and cook over medium-low heat, stirring occasionally until onions are soft, about 10 minutes. Remove cover and cook, stirring often, until onions are golden, 15 to 20 minutes. Stir in figs, wine, broth, vinegar and fresh rosemary. Increase heat to high and simmer until sauce thickens, about 5 minutes. Add salt and pepper to taste. Keep warm.

Preheat oven to 450. Sprinkle salmon with salt and pepper to taste. Place the filets on lightly oiled heavy baking sheet. Roast for 7 to 10 minutes or until fish flakes. Sprinkle salmon with parsley. Serve over fig sauce. Serves 4.

DATE BARS

½ cup butter or margarine at room temperature
1 cup light brown sugar, firmly packed
3 large eggs
1 tsp. vanilla
1 cup all-purpose flour
1 tsp. baking powder
½ tsp. salt
8 oz. finely chopped dried dates (about 1½ cups)
1 cup chopped pecans or walnuts, optional

In a large mixing bowl, using a handheld electric mixer, cream butter and brown sugar. Add eggs and vanilla and beat well. Into a separate bowl, sift flour, baking powder and salt. Gradually blend dry ingredients into the creamed mixture.

Stir in chopped dates and the chopped pecans or walnuts, if using. Pour into greased 13 x 9 x 2-in. baking pan. Bake at 350 for 25 minutes. Cool; cut into bars. Makes about 24 date bars.

WALTER STEIGER

SPECIAL WINTER SALE

38 AVENUE ROAD - TORONTO - 416-515-7666

PAUL PENNA DOWNTOWN JEWISH DAY SCHOOL

SAVE THE DATE
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Scholar-in-Residence at Beth Tzedec
Sun. to Tues., Feb. 4 to 6, & Saturday, Feb. 10, 2007
Beth Tzedec Congregation, 1700 Bathurst St., Toronto

- Sunday, Feb. 4, Shacharit, 9:00 a.m:
  World Wide Wrap and Breakfast
  sponsored by Beth Tzedec Men's Club
  10:00 a.m – Talk
  "Daily Judaism Exposed and Discussed"
- Shabbat, Feb. 10, 8:45 a.m. – Pulpit Address:
  "Reason to Believe: The Jacobs Affair and Conservative Judaism"
- **The Rabbi-Is-In returns –**
  "New Perspectives on Etz Hayim: Five Years On . . ."
  •Sunday: 11:30am – 3:30pm
  •Monday: 4:00 – 7:15pm
  •Tuesday: 10:00am – 2:00pm
  Join Rabbi Meirovich in the Max & Beatrice Wolfe Library to discuss, question and learn.

Rabbi Dr. Harvey Meirovich

Senior Lecturer in Jewish Studies, Schechter Rabbinical Seminary, Jerusalem.

בית צדק

Beth Tzedec always welcomes new members

SINGLES EVENTS

DEADLINE: Wednesday 4 p.m.
8 days preceding issue date

For rates or to place an ad call (416) 391-1836

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Adath Israel Congregation
37 Southbourne
$15 pre-paid/$20 at door
416-635-5340

SNUGGLY READERS: Senior kindergarten student Laura Weiner reads with her father, Earl, at a "Snuggle-up and Read" family education event earlier this month at Associated Hebrew Schools' Kamin Education Centre in Thornhill. The weekend event included programs for the children and literacy tips for parents.

Temmy Latner Forest Hill Jewish Centre

is looking for an

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Our dynamic, fast growing, Congregation and Learning Centre seeks a leadership personality whose responsibilities include fundraising, programming, budgeting, business management and fulfillment of our mandate. In addition, expertise in public relations is a pre-requisite.

You must be creative, flexible and have excellent interpersonal communication and leadership skills. The ability to work with professionals and volunteers is essential.

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Please submit resumes by fax at 416-483-6712 or be email to info@foresthilljewishcentre.com

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Toronto, Ontario M6B 3A1
Fax: 416-785-8287
email: simona_dayan@bialik.on.ca

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YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

דער באַנייטער אַנטיסעמיטיזם

פֿון אַלעק סילווער

צום גרויסן באַדויערן מוזן מיר זיך וידער אומקערן צו אַן אַנגעוווייטיקטן פֿראַבלעם, וועגן וועלכן מיר האָבן שוין עטלעכע מאָל גשריבן. פֿאַרוואָס טוען מיר דאָס איצט? וויל פֿון פֿאַרשיידענע טיילן פֿון דער וועלט, ווי אויך פֿון אונדזער אייגן לאַנד קאַנאַדע, קומען ידיעות וועגן אַנטיסעמיטישע אַנגריפן, אַנטי־ישׂראלדיקע דע־מאָנסטראַציעס, נעאָ־נאַציסטישע מאַניפעסטאַציעס און פּאָליטישער ראַסן־האַס. דער וווּקס פֿון אַנטי־יידישער פּראָפּאַגאַנדע וועלט גרעסער און גרעסער אין אַלט־נייַ דער־שיינונגען. און . . . די וועלט שווייגט.

עס נעמט אָרום אַ געפיל פֿון דערדיקונג, וועג מען הערט זיך צו צו די אַנטיסעמיטישע טעאָריעס, וואָס וועלן פֿאַרשפּרייט איבער דער וועלט, סיי אין דעמאָ־קראַטישע לענדער, סיי אין דיקטאַטאָריש לענדער. איך וועל דאָ אפֿילו נישט דערמאָנען דעם איראַנישן פּרעזי־דענט אַכמעדינעדזשאַד מיט זיינע שׂראָפּע אָרויסטריט קעגן מדינת ישׂראל און קענן יידן בכלל. דאָס איז אַן ענין פֿאַר זיך אַליין, וואָס מען קען וועגן דעם שרייבן גאַנצע ביכער.

עס וואָרפט אָן אַ מרה־שחורה, וועג מען אַנאַליזירט די טעזיסן און אויספֿירן פון לענדער און פעלקער בנוגע מדינת ישׂראל און כּלפי דעם יידישן פֿאָלק, עס איז זייער שווער צו באַגרייפן זייער פֿאַרבלענדקייט און זייערע אומישׂורדיקע פֿאַראורטיילן וועג עס האַנדלט זיך וועגן סיכסוכים צווישן ישׂראל און אַנדערע מדינות. עס איז טייל מאָל אוממעגלעך צו פֿאַרשטיין וי אַזוי זייער גע־וויסן דערלאָזט זיי נישט צו אַנערקענען און זיך איינשטעלן פֿאַר די אמתע פֿאַקטן, וועג זיי וועלן פֿאַרגעשטעלט פֿאַר זייערע אויגן.

מיר קענען זיך אפשר טרייסטן מיט דעם פֿאַקט, אַז אַזוי איז עס שטענדיק געווען, סיי אין 20סטן און אין 21סטן יאָרהונדערט און סיי אין די מיטלאַלטערלעכע יאָרהונדערטער. וואָר אין דער מערבדיקער וועלט האָט פֿראָטעסטירט קעגן די גרויאַמקייט, קעגן דער אַכזריות פון די נאַציס איידער דייטשלאַנד האָט זיך גע־וואָרפֿן אויפֿן מערב?

עס מוז דורך דער וועלט אַנערקענט וועלן, אַז דער פֿאַשיסטישער און נאַצישער אַנטיסעמיטיזם איז נישט אריסגעלאָשן געוואָרן. דער צענטער פון אַנטיסעמיטיזם אין דער וועלט איז אָריבער אין די אַראַבישע לענדער און איז אויסגעבּיטן געוואָרן אין אַ געציי פון זייער אויסערן־פּאָליטיק. דער אויסריי, אַז די אַראַבער אַליין זיינען דאָך „סעמיטן" און דערִיבער קענען זיי נישט זיין קיין אַנטיסעמיטן — איז נאָר אַ שפּילוואָרט. ביי זיי איז איצט דער אַנטיסעמיטיזם פֿאַרמאַסקירט אין אַנטי־ציוניזם און מיט דעם ווילן זיי אָפּנאָרן די וועלט. „די זעלבע יענטע נאָר אַנדערש פֿאַרשליירט".

צו אונדזער גרויסן צער לאָזט זיך טאָקע די וועלט אָפּנאָרן און שטעלט זיך נישט אָקעגן אָט די ליגנעריש פֿאָקטן און די אירַאַציאָנעלע עלעמענטן. מען מוז אויך צוגעבן, אַז אין אונדזער אייגן פֿאָלק האָבן מיר יידישע „אַנטיסעמיטן", וועלכע רעדן, מכלומרשט, אין נאָמען פון הומאַניטאַרע רעכט פֿאַר אַנדערע מינאָריטעטן. אָבער וועגן די רעכטן פון יידישן פֿאָלק רעדן זיי נישט. זיי פֿאַרשעמען פּשוט זייער אייגענעם שטאַם און מאַכן אָן גרויסע שׂראָנדן. איז דער צער נאָך פיל גרעסער.

איך גלויב, אַז מיר וועלן זיך וידער און וידער מוזן אומקערן צו דעם ענין. דערווייל מוזן מיר זיך אָפּטימיסטיש און האָפֿן, אַז סוף־כּל־סוף וועט די וועלט זיך אומקערן צו ישׂר און גערעכטיקייט און זיך שטעלן ביי דער זייט פון יידישן פֿאָלק איז דעם קאַמף קענן אומטאָלעראַנץ און אַנטיסעמיטיזם.

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Suicide bomber kills three in attack on Eilat bakery

Haaretz Daily Newspapers Ltd.

JERUSALEM — A suicide bomber killed at least three people Monday morning when he blew himself up in a bakery in the southern resort city of Eilat.

Authorities said that another person was wounded, but not seriously, in the attack at a shopping centre in a residential neighbourhood. This was the first ever suicide bombing in the city.

"This was a suicide bombing and the bomber is one of the dead. He apparently entered with a bag or an explosives belt and blew himself up inside the shop," Eilat police told Army Radio.

"Three people and the bomber were killed," confirmed police spokesperson Micky Rosenfeld.

Police cordoned off the area, and Eilat police chief Bruno Stein said police believed there could be more bombers in the city.

"Our assumption is that it's not one bomber, and there might be more bombers in Eilat right now," Stein said. The emergency services raised their alert level to the highest.

It took police close to an hour to determine that the explosion had been caused by a bomb, and not a gas leak, as initially believed.

Police believe that the explosive device weighed some four to eight kilograms. The residue from the device covered much of the bakery, and police are investigating whether the blast was caused by a technical fault.

Shattered glass and bread still in trays were scattered outside the shop as ambulance crews and police swarmed the residential street.

Popular resort for Israelis and foreigners

The militant Islamic Jihad organization and the Al-Aqsa Martyrs Brigades – linked to Palestinian Authority Chairman Mahmoud Abbas' Fatah movement – both claimed responsibility for the attack.

The ruling Hamas movement said that the attack was a "natural response" to Israel's policies.

A senior Israel Defence Forces officer told *Ha'aretz* that the bomber, 21-year-old Mohammed al-Saqsaq of Gaza, entered Eilat through the border with Egypt, several dozen kilometers northwest of Eilat. Based on the examination of the body, it appears he entered Israel several days ago, and made his way to Eilat on foot.

Islamic Jihad had said earlier that the bomber had set out from the West Bank, and reached Eilat via Jordan, after seven months of preparation. Jordan has denied that the bomber entered through its territory.

The previously unknown group "Army of Believers" also said that it carried out the attack.

Fatah spokesperson Ahmad Abdul Rahman condemned the bombing, saying, "We are against any operation that targets civilians, Israelis or Palestinians."

David Baker, an official in the Prime Minister's Office, told *Ha'aretz* earlier that "At this stage, it is unclear what the origin of the attack is. Israel as a nation is continually confronting terrorism and terrorist threats. Israel is always on guard against such attacks, and is compelled to do so."

Eilat, some 350 kilometres south of Jerusalem, is bordered by Egypt and Jordan.

"We are still trying to determine where the suicide bomber came from and the precise details as to his route of attack," Foreign Ministry spokesperson Mark Regev said.

Government spokesperson Miri Eisen said it was too soon to predict Israel's response to the attack.

"Israel does not know what the origin of the attack was, and it is a little premature to say what Israel's response will be," she told Sky News.

Eilat Mayor Meir Yitzhak Halevi told Israel Radio that the victims of the attack were likely to be local residents and not tourists.

"It's without a doubt a terrible incident that the town of Eilat is not accustomed to," Halevi said. "The thought that infiltrators could enter Eilat alive and disrupt the running of the town is very worrying."

The attack is also the first suicide bombing since April, when a suicide bomber blew himself up at the old central bus station in Tel Aviv, killing nine people.

Eilat, at the northern tip of the Red Sea, is a popular resort for Israelis and foreign holidaymakers, and has largely been spared the violence of the past six years, since the intifadah erupted.

Israel Radio reported that Egyptian security forces on Sunday arrested a would-be suicide bomber in northern Sinai who had left a note for his parents saying that he intended to carry out a suicide attack inside Israel.

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Authors & Poets

The CJN is pleased to announce its

Annual Passover Literary Supplement

We invite our readers to submit unpublished, original works of fiction or poetry that explore Jewish themes. Stories should not exceed 2,000 words.

We must receive your submissions no later than Friday, March 2. E-mail submissions are preferred, but works can also be sent by mail or brought to our office. E-mail: **info@cjnews.com.** Mail: 1500 Don Mills Rd., Suite 205, Toronto, Ont., M3B 3K4. Submissions will *not* be returned. Only writers whose work is chosen for publication will be contacted.

CJN Purim Art Contest

It's time again for our annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN*'s 2007 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However, they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, Toronto, Ont., M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, Feb. 16, 2007. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of colour, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

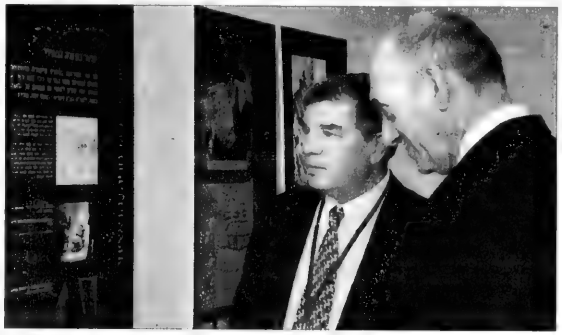
How the winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 23, 2007.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 1, 2007. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

HOLOCAUST REMEMBRANCE DAY ON JAN. 29

Prime Minister Ehud Olmert, right, views Yad Vashem's exhibit on current anti-Semitism with Yad Vashem Chairman Avner Shalev before the weekly cabinet meeting on Sunday. The exhibit is on display in the Prime Minister's Office as part of events marking International Holocaust Remembrance Day on Jan. 29. It is part of a larger exhibit that will be displayed in Germany this summer.



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Katsav faces charges

Continued from page 1

Attorney General Mazuz reached his decision after a six-month police investigation. Considering that legal proceedings would likely last well beyond July, when Katsav's seven-year tenure as president ends, Israeli pundits were unanimous in demanding that he resign now.

"Resignation, not temporary incapacitation or any other ruse, is what is needed now in order to save what is left of the institution of the presidency, and in order to return the scandal to its proper proportions," Nahum Barnea wrote in *Yediot*. "In doing so, Moshe Katsav the man will do a great service, perhaps a final service, to Israel's society and sanity."

Prime Minister Ehud Olmert joined the calls for Katsav to resign, saying, "There is no doubt in my mind that the president cannot continue to fulfil his position, and he must leave the President's Residence."

Katsav bitterly criticized the media last week for what he called a "lynch" and "media court" that he said has reached every house in Israel over the past six months.

Earlier, Katsav informed Knesset Speaker Dalia Itzik, who will take his place for now, of his decision to step down.

His announcement came shortly after 27 lawmakers signed a petition authorizing the Knesset house committee to prepare an impeachment motion.

On Monday, Knesset house committee chair Ruhama Avraham was to submit for the committee's approval the procedure for debate on Katsav's dismissal.

A majority of 19 out of 25 is required to pass a house committee resolution to dismiss Katsav. Once approved, the motion to dismiss the president would be brought before the Knesset, and a 90-MK majority (two-thirds of the 120 seats in parliament) is required to make the dismissal effective.

Since the presidency is a ceremonial role in Israel, the case has no direct bearing on Prime Minister Ehud Olmert, himself mired in an inquiry about his leadership of last year's war against Lebanon's Hezbollah militia and two police investigations into alleged graft and bribery.

But for many Israelis, it's yet another signal that rot goes deep in the halls of power.

A Haifa University poll found that just seven per cent of Israelis feel "great" or "very great" confidence in Katsav, while 79 per cent feel "little" or "very little" confidence in him. The figures closely mirrored surveys on the plunging popularity of Olmert and Defence Minister Amir Peretz since the Lebanon war.

Olmert had no immediate comment on Katsav's legal travails, but Foreign Minister Tzipi Livni left no doubt on her views.

"From a legal standpoint, Moshe Katsav the individual is indeed to be presumed innocent," said Livni, who is also acting justice minister. "However, given the nature and gravity of the accusations in this case and the timing of the decision, it would be more appropriate for him to promote his innocence from outside of the President's Residence."

Katsav's hearing on the charges of rape and breach of trust is now expected to begin within two months, sooner than was previously thought, *Ha'aretz* reported Monday.

MacKay slams Hamas, Iran at conference

By JENNY HAZAN
CJN Israel Bureau

JERUSALEM — Peter MacKay wasn't making any apologies for refusing to meet with representatives of Hamas, despite the fact the terror group holds power in the Palestinian Authority.

"There has been criticism in Canada of my visit here for snubbing Hamas officials by refusing to meet with them," the Canadian foreign minister said in a Jan. 22 address to the main assembly at the seventh annual Herzliya Conference. He said that as a representative of the first country to suspend contact with the Hamas government, "when it comes to standing against terrorism, that's criticism I am willing to take."

MacKay spoke at the prestigious four-day gathering, held Jan. 21 to 24, as part of a week-long, first-time visit to the Middle East that ended Jan. 23. The conference was held by the Institute for Policy and Strategy at the Interdisciplinary Center in Herzliya.

MacKay met with his Israeli counterpart Tzipi Livni, Israeli Prime Minister Ehud Olmert, Palestinian Authority President Mahmoud Abbas and Jordanian Prime Minister Marouf al-Bakhit. He also visited the Yad Vashem Holocaust Memorial in Jerusalem, the Canada Center in Metulla, and the United Nations Relief and Works Agency (UNRWA) office in Bethlehem.

However, MacKay turned down an invitation to meet with his PA counterpart from Hamas, Mahmoud Zahar, who later complained that Canada's "extremist" Conservative government showed no respect for democracy because of its boycott of Hamas.

Hamas, which took over the PA cabinet and legislature after elections last year, has rejected international calls to renounce violence and accept Israel.

MacKay's speech at the Herzliya Conference was the highlight of his tour. After defending his stance against Hamas, he moved on to the subject of Iran.

"Canada is deeply concerned with the direction Iran is heading in. With no doubt that Israel would be [Iranian President Mahmoud] Ahmadinejad's first target... the regime in Iran cannot be allowed to acquire nuclear weapons," he said to a cheering crowd, which included Canadian MP Irwin Cotler, Canada-Israel Committee (CIC) chair Moshe Ronen, Harvard Law School professor Alan Dershowitz, former CIA director James Woolsey and other distinguished academics, politicians, and military officials from around the world who gathered at the conference to exchange their views on issues affecting Israel's security, foreign policy, economics and education.

Peter MacKay

"We need to begin to talk seriously and creatively about what the international community can and will do... to prevent the need for military action [against Iran]. Canada takes the position that all non-military options, including voluntary sanctions, must be explored, and explored widely," MacKay said. "While effective military capability is vital, it is not the only instrument by any means for achieving long-term change."

He said the same philosophy should be applied to the Israeli-Palestinian conflict.

"The way to ensure Israel's security and prosperity is the creation of a viable and peaceful state of Palestine. Palestinians need a state, Israel needs security, and the two are intricately linked," he said, explaining that Canada still supports a two-state solution, despite the wrench that election of Hamas to office has thrown into the peace process.

"The potential for Palestinians to build a progressive and dynamic society is there. But just as there is real potential for success of a peaceful and moderate Palestinian state, we must be realistic about the potential for failure," he said. "Without the Palestinians assuming responsibility for security internally, and by extension offering security to its neighbour Israel, progress will not be possible."

He said that recent talks between Olmert and Abbas and Olmert's recent pledge of $100 million (US) to the PA are encouraging, but he added that there was still more Israel can do.

"At border crossings, Israel should take away the arbitrariness of the system, and while maintaining security, treat Palestinians with respect and dignity; issue work permits; and permit trade and transit between Gaza and the West Bank."

On that score, MacKay reminded audience members of Canada's recent commitment of $1.2 million to improve conditions at Karni Crossing between Gaza and Israel.

In a meeting with Livni the day before his speech, MacKay also criticized the route of Israel's separation barrier along the border with the West Bank, clarifying that although he supported its construction in principle, he opposed its current route on the grounds that it could be could be interpreted as a permanent border.

"Canada seeks fairness and justice and dignity for the people of Israel," he said. "But we also seek it for the Palestinians."

At the same time, MacKay said that Canada's first priority is to support Israel's right to defend itself.

"Canada recognizes, first and foremost, that the government of Israel has a duty to protect its citizens," he said. "It's the first task of any responsible government to do so."

MacKay said that Afghanistan, which he visited last month, has given Canada a much more acute understanding of this need. Several Canadian diplomats, aid workers, and some 2,500 soldiers are stationed in southern Afghanistan near the border with Pakistan, and 44 Canadian soldiers and one diplomat have been killed there to date.

Bunkers destroyed

The Israeli army last Friday bombed two underground Hezbollah bunkers on Israel's side of the Lebanese border fence. The bunkers, one found during Israel's summer war with Hezbollah and the other found Jan. 24, housed food, supplies and tools for a long stay, *Ha'aretz* reported.

Terrorist killed

An Islamic Jihad leader in Nablus was killed during an Israeli raid. Fadel Balawneh broke his neck when he fell from a second-story window Jan. 25 as Israeli troops were shooting at his house. It wasn't clear if he was shot to death or if the fall killed him..

Women fight bus policy

Orthodox novelist Naomi Ragen is leading efforts by Israeli women to end sexual segregation on some bus lines in Israel. Ragen and five other women petitioned Israel's High Court of Justice last week to order the national bus lines not to accept haredi demands that female commuters sit in the back and dress modestly. The largest bus firm, Egged, says 30 of its lines are segregated by gender at the passengers' request. Ragen said she was spurred by the experience of being ordered to the back of a bus by a male passenger, and the driver didn't defend her. "I got off the bus with the dreadful, dreadful feeling that in my country I have to take a public bus home that is under Taliban rule," she said.

Livni meets Abbas

Tzipi Livni and Mahmoud Abbas met on the sidelines of an international economic conference in Switzerland. Aides to the Israeli foreign minister and Palestinian Authority president said they discussed ways to restart peace talks when they met Jan. 24 at the World Economic Forum in Davos. Earlier, Livni told the forum that "A Palestinian state is not an illusion. It's there, it's achievable, while" Abbas said, "I am fully convinced that despite all the difficulties, an atmosphere conducive to the resumption of the peace process exists."

Polish dissident wins prize

A Pole won an Israeli literary prize. This year's Jerusalem Prize will go to Leszek Kolakowski in recognition of his critiques of the repressive aspects of Soviet Communism and his championing of human liberty. The prestigious literary prize will be presented at this month's Jerusalem International Book Fair. Born in 1927, Kolakowski earned a doctorate from Warsaw University and went on to serve on the faculties of Harvard, Oxford and the University of Chicago before retiring in 1995. Past recipients of the prize include Bertrand Russell, Arthur Miller, and Susan Sontag. Some recipients went on to receive the Nobel Prize for literature, including V.S. Naipaul and J.M. Coetzee.

Yad Vashem honours Arab

A Tunisian farmer was the first Arab nominated for Yad Vashem's Righteous Gentile designation. The efforts of Khaled Abd al-Wahab, a Tunisian farmer who died in 1997, were discovered by historian Robert Satloff. Some 60 Muslims are among the more than 20,000 Righteous Gentiles already named by the Holocaust museum and memorial in Jerusalem, but no Arabs. Satloff, executive director of the Washington Institute for Near East Policy, attributed this to historians' lack of research and to some Arab rescuers' desire not to be found, since the Shoah, which made plain the Jews' need for a state, is now a touchy subject in the Arab world. Survivor Anny Boukris told Satloff how Wahab hid her and 24 relatives on his farm. Boukris, who was 11 at the time, said Wahab risked his life when he stopped a German officer from raping her mother. Satloff interviewed witnesses who verified Boukris' testimony.

— with files from JTA

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Gilda's Club to open centres in Israel

By LEILA SPEISMAN
Staff Reporter

Gilda's Club, an organization that provides drop-in centres and psychological, emotional and educational support for people fighting cancer and their families, is planning to expand to Israel.

Gilda's Israel Project is being led by Torontonian Menachem Mendel Meir Meister, with Linda Rechtsman, Helen Burstyn, Lorna Rosenstein, Ricki Harris and Barry Bernstein. All have been active in Gilda's Club Toronto. Meister is also creating Canadian Friends of Gilda's Club in Toronto, but hopes to establish such organizations in many cities with large Jewish populations.

"Israel is the centre of the world, not just for Jews, but for other faiths too," he said, adding that just as Gilda's Clubs in the United States and Canada serve those of all ethnic and religious backgrounds, so will the ones planned for Israel offer services to Jews, Arabs and Christians. "Just as cancer doesn't discriminate, we shouldn't either. It is also one of the only organizations that serve men, women, teenagers and children alike."

The first meeting of Canadian Friends of Gilda's Club was held recently, and Meister said those attending were enthusiastic. One suggestion that came out of the meeting was not to establish clubs in big cities, as has been the case in North America, but to have them on kibbutzim or moshavim near population centres.

Meister first went through the red door of Gilda's Club in May 2005, shortly after he was diagnosed with breast cancer. (He has since been diagnosed with prostate cancer.) Even then, he recalled, he declared that he wanted to bring the organization to Israel.

Gilda Radner

What he especially likes about Gilda's Club is its focus on laughter and fostering a positive attitude about cancer. For instance, he said, the positive aspects can bring together families that were estranged or had a tense relationship and make them realize the bonds between them. Laughter, he said, releases endorphins and thus helps people deal with the situation. This is actually is said to promote healing.

Gilda's Club was founded in memory of Gilda Radner, a popular comedienne and member of the original cast of *Saturday Night Live*. She died in 1989 of ovarian cancer at the age of 42. Her husband, Gene Wilder, and several friends, including actor Mandy Patinkin, wanted a place to help cancer patients and their families and friends relax, and get the support they need, in an atmosphere that reflects what Radner had found important during her fight against her illness.

Meister, who considers that helping others gives meaning to suffering, is involved in many cancer-related projects. He does outreach for Gilda's Club to the community and especially to medical and hospital personnel. "I encourage them to tell their patients about Gilda's Club, and take part in the lectures, workshops and support groups there."

He is involved in developing a documentary or feature film on cancer ("I think that a feature film would garner more attention"), and is creating a manual to help other people establish clubs in their area.

He tries to encourage co-operation with other cancer-support organizations, such as Willow and Wellsprings, as well as hospitals or cancer centres, to make services available as seamlessly as possible. "We want them to work together, and not see the other as competition."

And he is now trying to build a team in Israel that will raise funds and operate local clubs there.

For more information about Gilda's Club or Gilda's Israel Project, call Meister at 416-789-9047, or e-mail gildas.israel.project@gmail.com.

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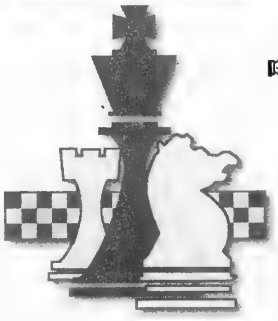

Date: Sunday, February 18, 2007

Location: Kamin Educational Ctr.,
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Thornhill, Ontario

Registration: 11:45-12:30 PM

Entry Fee: $10 Pre-registered
$15 At the Door

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CJkids

KIDDISH

Jewish Kids' Fun Page
by Ellene Newman and Hallel Newman

David and the Honey Jars

adapted from the midrash

David led the sheep across the green meadows. Finding a lush patch of grass, he stopped the herds, and they began to graze. This was David's favourite part of the day. While the sheep ate, he was free to play his harp and sing songs of praise to God. He plucked the strings of his harp, his eyes raised to the clear blue sky, his voice rising in song.

Suddenly he realized someone was standing behind him. He broke off, abruptly.

There was an elderly woman standing there. "No, young man, keep playing, don't mind me. Your songs are so beautiful." There were tears in her eyes.

"Why are you crying?" asked David.

Her face darkened. "It's a long story. A sweet boy like you shouldn't know about these things."

"No, please tell me. Maybe I can help you."

She smiled ruefully. "I'll tell you. My husband died a few years ago. We had no children, and I was left alone on his large estate. He left me houses, fields, vineyards, but there was nothing for me do with them. It was so terribly lonely there, you have no idea…I wanted to move back to the city where I grew up. I sold everything. I was left with bags of gold coins instead of our beautiful estate…my husband would have wanted me to do it. I wanted to go back to my birthplace to buy a home there, but I was too afraid to travel alone with all the gold coins. So I hatched a plan. A good one. At least it seemed so at the time." She sighed.

"I bought a bunch of clay pitchers and filled them with honey. I went to a friend of my late husband and asked him if he would watch my honey for me while I was out of town. He agreed, and let me put the pitchers in his cellar. What he didn't know was that under the honey were all the gold coins. I knew he had a weakness for money, so I didn't want to entrust him with the coins, but jugs of honey? He would never guess what's inside, and he's not the type to steal a jug of honey. At least that's what I thought." She sighed again.

David looked up. "So what happened?"

"I don't know. I was away for a few months, until I found a house for myself. And when I came back for my honey, that's all that was in the jugs. Honey. Just honey." Her voice broke.

"So take him to court!" shouted David.

"I did. The judges asked if I had witnesses who saw me give him the gold coins. And of course I didn't. That was the whole idea. It was supposed to be a secret. And now, here I am. Penniless, broken, wandering the fields of Israel."

David paced back and forth, his young face wrinkled in thought.

"Maybe I can help," he muttered.

"No, no. I even went to King Saul, but there was nothing he could do for me. But I appreciate your listening to my story. Don't worry about me. Go back to playing your harp. Your melodies are truly lovely."

"No!" burst out David. "I will help you! Tell me, do you still have the jugs of honey?"

The woman laughed mirthlessly. "Yes, I do. As if that will do me any good."

"Then let us go back to King Saul. I have an idea."

* * *

David looked very small in the enormous throne room of the king of Israel.

"This case has already been tried," declared King Saul, "and no evidence has been offered to indict Eliezer. In fact, it would seem that Eliezer was doing an act of kindness in agreeing to watch the honey."

"Your Majesty, if I may ask Eliezer a few questions," asked David.

"Proceed."

"Eliezer, are these the jugs of honey that this woman gave you to watch?"

"Yes."

"Are you sure?"

"Definitely. In fact, they are still filled with the same honey. Not money." He smiled.

David walked over to the pitchers. He picked one up, and without warning hurled it to the floor. Honey cascaded over the clay shards and onto the marble floor of the courtroom. Everyone watched in shock as David examined the broken pieces of clay. Dissatisfied, he smashed another pitcher. And another. He was dripping with gooey, sticky honey, when he suddenly cried out, "Aha!"

He raised a clay fragment. A gleaming golden coin was stuck onto it.

"It looks like these jars had more than honey in them!" Everyone turned to Eliezer, who melted under their harsh looks.

"I didn't mean to," he cried out. "I needed honey for my daughter's wedding, and I borrowed some from the pitchers, and I saw the money inside…and I didn't know how I was going to pay for the wedding, and I thought..."

"Enough!" bellowed the king. "Take him away! Make him pay back in full!" He turned to David, and his features softened. "So, young man, what is your name?"

"David — son of Jesse. I am just a shepherd."

"Just a shepherd? You have quite a future ahead of you, David. Quite a future."

After the death of Saul, David became King of Israel. But that's another story!

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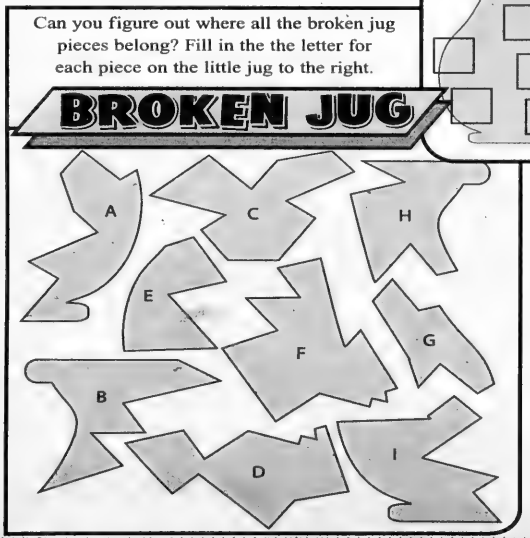
Can you figure out where all the broken jug pieces belong? Fill in the the letter for each piece on the little jug to the right.

BROKEN JUG



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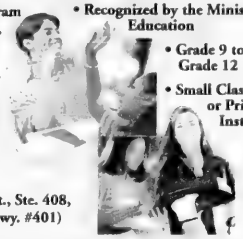

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Message to *CJN* Snowbirds

If you will be spending all or part of this winter outside of Canada, there are three options available to you regarding delivery of your *Canadian Jewish News*.

1/ Continue regular delivery to your home, and arrange for Canada Post to forward *The CJN* on with your other mail each week.

2/ Advise our Circulation Department to suspend delivery until your return to Canada with no weeks lost in your subscription period.

3/ Arrange with our Circulation Department to redirect *The CJN* to your winter address at a cost of $10.00 per month for U.S. addresses and $15.00 per month for foreign addresses.

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Canadian's film focuses on Israeli Arabs

By MICHAEL SEGAL
Special to The CJN

In the world of documentary films, it isn't unusual to see Israel depicted in an unflattering light.

Whether it's the conflict with the Palestinians or the larger quagmire in the Middle East, the Jewish state is frequently portrayed negatively.

Ron Furman: Passionate about social issues.

Ron Furman, a Thornhill-based filmmaker, is doing his part to buck this trend.

"I'm not saying Israel is perfect, but the image of it [portrayed in films] is far from the truth," says the 28-year-old owner of Thorn Films Inc.

"I want to be that person who can show the positives."

To that end, one of Furman's recent projects is a film titled *Disengaged From Reality*, which focuses the spotlight on an often overlooked group, Israeli Arabs and their perspectives on Israel's disengagement from Gaza.

"There are 21 [real-life] Israeli Arab characters in the film, from all aspects of society, and we interviewed them before the disengagement to see what they think disengagement will lead to," says Furman, who was born in Haifa and moved to Canada at age 10.

"Most of them were in favour of disengagement and most of them were pro-Israel."

Furman and partner Zohar Romm are working toward showcasing the documentary in various film festivals.

While many of Furman's films take an atypical approach to covering Israel, he points out he is not a propagandist.

"I don't want people to watch my films so that they will think like me – I just want them to think," he says.

"As long as they leave the film and discuss its issues… then I can sleep at night knowing I've done something positive."

The genesis of Furman's flair for film begins in Israel, when, as a seven-year-old, he started acting in theatrical productions.

Shortly after arriving in Canada, Furman continued to pursue his passion.

"When I moved here, I didn't speak English, but I wanted to be the Tin Man in the *Wizard of Oz*, so I learned English for the show," he recalls.

Furman studied broadcasting and television at Seneca College-York University and like many aspiring actors, headed off to Hollywood where he enjoyed some success in the late 1990s, garnering comedy and drama awards from the International Model and Talent Association.

He returned home and spent a few years as the "second in command" with Chutzpah Productions, before launching Thorn Films in 2003.

Over the years, he has worked on more than 50 films, most of which delve into poignant social and political issues.

These days, the busy documentary creator is working on and promoting several projects, including *Mon Amie*, a story about a nine-year-old French-Canadian who befriends a Ukrainian Jewish boy in Manitoba, as well *The Art of Combat*, a television program exploring the martial arts.

Looking ahead, Furman is seeking to blend what's pragmatic with his passion.

"I don't want to be a millionaire – I just want to continue doing what I'm good at, which is making films and telling people's stories," he says.

"I'm passionate about the social issues in my films, and I hope other people who watch them feel the same way."

For more information about Furman and Thorn Films, visit www.thornfilmsinc.com.

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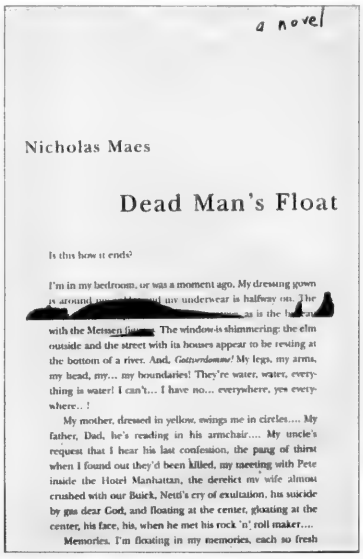
Dead Man's Float

By CYNTHIA GASNER
Special to The CJN

In his first novel, *Dead Man's Float*, (Véhicule Press) Nicholas Maes intertwines several themes – memory, family relationships, the Holocaust, religion.

He also presents us with a mystery by the end of the story – could an apparently ordinary, middle-class man have been responsible for the death of a popular international rock star?

The main character in Maes' insightful and emotive novel is Nathan Gelder who has suffered a stroke. The 70-year-old, whose mother was Jewish and father a Dutch protestant, floats in and out of consciousness.


a novel
Nicholas Maes
Dead Man's Float
Is this how it ends?
I'm in my bedroom, or was a moment ago. My dressing gown is around my ankles and my underwear is halfway on. The
with the Meissen figurine. The window is shimmering; the elm
outside and the street with its houses appear to be resting at
the bottom of a river. And, Gottverdomme! My legs, my arms,
my head, my... my boundaries! They're water, water, every-
thing is water! I can't... I have no... everywhere, yes every-
where.. !
My mother, dressed in yellow, swings me in circles.... My
father, Dad, he's reading in his armchair.... My uncle's
request that I hear his last confession, the pang of thirst
when I found out they'd been killed, my meeting with Pete
inside the Hotel Manhattan, the derelict my wife almost
crushed with our Buick, Netti's cry of exultation, his suicide
by gas dear God, and floating at the center, gloating at the
center, his face, his, when he met his rock 'n' roll maker....
Memories. I'm floating in my memories, each so fresh

Born in Holland and left in 1940 while the country was still at peace. His parents had a bad feeling about their future there and decided to send their 10 year old son to a wealthy relative in Canada.

While in a stupor and a state of paralysis in a Toronto hospital, Nathan at times revisits parts of his life in flashbacks to his childhood and earlier adult life.

Still, despite his immobility and wandering mind, he can hear his family's discussions when they visit him, as well as the comments of the hospital staff.

It becomes clear that Nathan is deeply troubled by the memory of his parents, who perished in the Holocaust. Although he has gone on to live a middle class family life working as an interpreter, his loss is deep and impairs his ability to put it behind him and to cope with life.

With emotion, he recalls how his father choked back his tears as he embraced Nathan at Rotterdam, where he took his son onto the ship.

"My father, the man who'd brought home pastries from work, the righteous gentile among a crop of crazy Jews. The last time I'd see him. The very last."

During his submersion into memory, he presents a scenario that points to his possible involvement in the death of the rock star, and the question of whether this could have happened is dealt with in the last part of the novel.

Maes grew up in Montreal. He had a gentile mother and a Dutch Jewish father. When Maes was 10 year old, his father moved the family to Holland, but they returned to Canada when he was 13. His mother died of cancer a year and a half after they arrived in Canada.

When he was 21, he came into a small inheritance and spent time cycling around Greece. "That's when I started keeping a journal and writing short snatches of fiction," he says.

At the university, he studied Greek and Latin and received a doctorate on his studies on Homer. At age 28, Maes converted to Judaism.

He teaches classics at the University of Waterloo and history at the Anne & Max Tanenbaum Community Hebrew Academy of Toronto in Richmond Hill, Ont. He has written short stories which appeared in *The Fiddlehead* and *Dalhousie Review*.

When asked what he hoped to achieve when he wrote *Dead Man's Float*, Maes said, "Like many Jewish modern writers, I have a morbid fascination with the Holocaust. The sheer influence of the Holocaust, as far as modern politics and culture are concerned, is incalculably great and a source of endless speculation.

"My father was in Holland during the war. I'd grown up with his stories. I was well acquainted with the history of this period and wanted to work this material into some fictional format. Therefore, the Holocaust was a natural choice of topic when I considered exactly what it was I wanted to concentrate my literary efforts on. But I didn't want to write a conventional Holocaust tale.

"My own interest was more a matter of exploring the implications of this disaster on our popular culture now."

Dead Man's Float is available at major book stores and on line through chapters.indigo.ca and amazon.ca, or contact nick.maes@rogers.com.

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The Canadian Jewish News is seeking a well-organized, self-motivated professional. This position reports directly to the General Manager and is responsible for all areas of subscription acquisition and circulation management, with an emphasis on marketing our award-winning weekly newspaper to Canadian Jewry.

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- Analyzing renewal efforts, and producing reports and analysis.

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- A good knowledge of the Canadian Jewish community.
- Must understand circulation marketing principles and have the ability to multi-task, identify and resolve challenges, and meet deadlines.
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Eye on Arts

By Bill Gladstone

FRIENDS OF YIDDISH TO RE-SCREEN FILM ABOUT THE YIDDISH *FORVERTS*

Technical glitches recently prevented Friends of Yiddish from screening a film about the historic *Forverts* (*Forward*) Yiddish daily newspaper. Instead, Toronto translator **Vivienne Felsen** stepped in at the last minute with an entertaining program on the world of our immigrant parents and grandparents, based on the writings of her grandfather, **Israel Medres**, late of Montreal.

FOY has announced it will show *The Forward: From Immigrants to Americans* later this month in a joint program with the Toronto Workmen's Circle in commemoration of the 110th anniversary of the *Forward*'s founding.

The film is a warm, intriguing and sometimes humorous look at the landmark Yiddish daily and its leaders from its inception in 1897, through its heyday in the 1920s, when it was a vital source of news, advice and instruction for hundreds of thousands of Yiddish-speaking immigrants, and beyond.

At its height, the *Forward* commanded a readership of some 250,000 and was considered one of America's major metropolitan newspapers. Today, it has a much smaller circulation but is still considered an important medium (along with its English-language and even Russian-language counterparts) for Jewish readers.

The screening is at Workmen's Circle, 471 Lawrence Ave. Guests $5, members of FOY or Workmen's Circle, free. Sunday, Feb. 18, 2:30 p.m.

* * *

Names in the News: Toronto impresario **Garth Drabinsky,** who recently sold the CBC on *Triple Sensation,* a new talent-hunting reality TV show, is expected in Halifax on Feb. 10 to judge auditions in the Neptune Theatre. The contest will eventually reward some starry-eyed young hopeful (between 18 and 26) with a $150,000 scholarship, courtesy of the Canadian taxpayer.

Drabinsky, producer of *Ragtime, Show Boat* and *Kiss of the Spider Woman*, is one of five adjudicators (along with actor **Cynthia Dale** and composer **Marvin Hamlisch**) to cast their discerning and privileged eyes over the auditioning throngs in search of the performer whose singing, acting and dancing is supreme.

"It's not just where you are today, it's where we project you in the future," Drabinsky told the *Halifax Chronicle-Herald*.

Some 2,000 preliminary try-outs are planned or have already taken place in cities across Canada, but the show – most likely due entirely to Drabinsky's involvement – has even been getting some media attention down south.

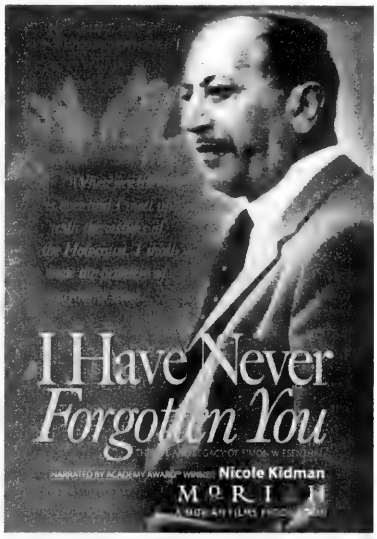
"If *Triple Sensation* becomes a long-running hit, Mr. Drabinsky might end up providing some of the drama himself," the *New York Times* observed, noting that our high-flying and irrepressible Icarus still faces fraud charges both here and in the United States related to the sale of his former company, Livent.

* * *

Wiesenthal Documentary: Produced by the Simon Wiesenthal Centre's Moriah Films and narrated by **Nicole Kidman**, the feature documentary *I Have Never Forgotten You – The Life and Legacy of Simon Wiesenthal* examines the life and deeds of the legendary Nazi hunter who died in September 2005 at age 96.

According to **Rabbi Marvin Hier,** Wiesenthal often told him he believed "all the Nazis, even those who were never caught, slept less because they knew I was out there and that maybe one day the knock would come on their door. Wiesenthal used to say, "When my life is over and I meet up with the six million, I will be proud to say to them, 'I have never forgotten you.'"

The Friends of the SWC present three different showings of the film: At Silver City Richmond Hill, 8725 Yonge St. (at Hwy. 7), Sunday, Feb. 11, 7:30 p.m.; at the Varsity Cinema, 55 Bloor St. W. (Manulife Centre), Thursday, Feb. 15, 7:30 p.m.; and at the Sheppard Grande Cinema, 4861 Yonge St. (Sheppard Centre), Saturday, Feb. 17, 8 p.m. Tickets $18 and up. Reservations, 416-864-9735 ext. 0, or www.fswc.ca.



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Arts in Brief

•**The Sisters of Sheynville** take time out from putting the finishing touches on their debut CD *Sheynville Express* (produced by **Eric Stein**) to perform at the Gladstone Hotel Melody Bar, 1214 Queen St. W. Thursday, Feb. 1, 6 to 9 p.m. 416-531-4635

• Encore Entertainment presents the **Neil Simon** comedy *The Odd Couple – Female Version*. Simon himself updated his own classic script with sloppy Olive Madison and neat-freak Florence Unger as the comic roommates. The play "puts a brand-new twist on a classically humorous theme," says producer **Merle Garbe**. $26.50 or less. Toronto Centre for the Arts, Studio Theatre, 5040 Yonge St. Feb. 1 to 11. 416-733-0558

• Markham Little Theatre presents *The Constant Wife* by **W. Somerset Maugham**. 171 Town Centre Blvd. $21-$18. Feb. 7 to 10, 8 p.m. 905-305-SHOW (7469)

• This year's Winterfolk Festival unfolds at five locations on Danforth Avenue near Broadview, with more than 80 top roots, blues and folk artists next weekend, Feb. 9 through 11. The roster includes **Norm Hacking**, **Danny Marks**, **Greg Quill**, the **BeBop Cowboys**, **Marianne Girard**, **Noah Zacharin** and festival director **Brian Gladstone**. All events are free. Details at www.winterfolk.com.

Iskowitz Prize now at the AGO

The $25,000 Iskowitz Prize, created by artist Gershon Iskowitz in 1985 to honour significant contributions by Canadian artists, has a new home at the Art Gallery of Ontario.

The winner of the renamed Gershon Iskowitz Prize at the AGO will have his or her work exhibited at the Toronto venue. The AGO will also house the archives of the late artist, a Holocaust survivor who came to Canadian in 1949. He died in 1988. The AGO holds 20 of his paintings and 40 works on paper.

Arts & Travel

Jews come up mostly empty in Oscar race

By TOM TUGEND
JTA

LOS ANGELES — If there's a Jewish cabal that supposedly runs Hollywood, it sure did a lousy job promoting its own for Academy Award nominations.

Where in past years one could at least count on a Steven Spielberg film or a Holocaust documentary to provide Jewish flavour, this year's pickings were slim when the Oscar hopefuls were announced last week.

However, there were three consolation prizes:

Alan (middle name Wolf) Arkin received an Oscar nomination in the supporting actor category for his role as Grandpa, the heroin-snorting, womanizing family patriarch in *Little Miss Sunshine*.

The 72-year-old actor, director, author and musician holds the distinction of having been nominated for an Oscar in his very first screen appearance in 1966 in *The Russians Are Coming, The Russians Are Coming*.

Two years later he was nominated again for his role in *The Heart Is a Lonely Hunter*.

In a past interview, Arkin observed, "Well, I've always been a character actor, I've never been a leading man. It gave me an opportunity not to have to take my clothes off all the time."

Borat only got one nomination.

Despite a flood of shrewd publicity, *Borat: Cultural Learnings of America for Make Benefit Glorious Nation of Kazakhstan* won only one nomination for the faux journalist's creator, Sacha Baron Cohen.

The British comedian was named in the adapted screenplay category — who knew there even was a screenplay? — along with co-writers Anthony Hines, Peter Baynham and Dan Mazer.

And finally there's the real dark-horse nomination of *West Bank Story* in the short film-live action category.

Director Ari Sandel tags his work as "A little singing, a little dancing, a lot of hummus."

A review in the *Jewish Journal of Greater Los Angeles* two years ago lauded "the very funny film featuring an all-singing, all-dancing cast. In it, the Israeli boy and the Palestinian girl join hands and hearts to settle a bitter rivalry between their families' competing West Bank falafel stands."

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Books & Authors

More than a love letter to Montreal

***Translating Montreal: Episodes in the Life of a Divided City* by Sherry Simon, McGill-Queen's University Press.**

By NORMAN RAVVIN
Special to The CJN

Among the many in-jokes hidden in Leonard Cohen's *Beautiful Losers* is a detail uncovered as the novel's narrator takes a crosstown walk from Montreal's port and along Sherbrooke Street. Heading west, he stumbles upon a nationalist rally at "the corner of Parc Lafontaine Park." To the uninitiated, this name might appear as a typo, when it is, in fact, a distinctive Montrealism – the doubled name made up to please the speakers of two languages. In 1966, when the novel appeared, this kind of redundancy in the service of a would-be bilingualism had yet to become a sign of political and cultural one-upmanship.

Norman Ravvin

Sherry Simon's *Translating Montreal: Episodes in the Life of a Divided City*, is a far-reaching exploration of the crosstown walks taken by the likes of journalist Malcolm Reid, poet and novelist A.M. Klein and activist-poet and teacher F.R. Scott.

With these portraits, she aims to take the measure of the changing status of language, literature and translation in the city since World War II. For those who don't know Montreal well, Simon provides both a love letter to her city, and a historical walking guide for understanding how French, English and Yiddish have affected one another on streets where "intimate otherness" has been the norm, but where a new variety of boulevardier has appeared, "the bilingual, often trilingual, individual who navigates the entire city with ease."

Malcolm Reid marched east, in order to investigate the mid-1960s *parti pris* scene, the development of a new nationalist intellectual and writerly class, and to evoke the flavour of joual, the characteristic French of working-class east-end Montreal.

His book, *The Shouting Signpainters: A Literary and Political Account of Quebec Revolutionary Nationalism*, evokes this eastward walk at just the time that Cohen's narrator found his way to Parc Lafontaine Park.

Reid's crosstown walk is, in Simon's view, a more successful version of F.R. Scott's efforts, through soirées at his Westmount home, to attract francophone writers to the west side of the city.

In Klein's poetry, she finds an exemplary effort to create a literature open to both the city's main language communities. In some of his better known work, Klein employed a vocabulary that straddled French and English, in the hope that poems like his *Montreal* or *Parade of St. Jean Baptiste* would be readable for speakers of each language.

One of the phenomena described in *Translating Montreal* that will likely be news to non-Montrealers is the work of Pierre Anctil, who has translated a number of volumes of Yiddish poetry, memoir and fiction into French. Simon describes Anctil's efforts as a "gesture of hospitality, the arm extended in welcome," and suggests that they signify a moment when the "Jewish history of Montreal leaves the exclusive purview of anglophone historians to enter the domain of francophone social scientists."

In her concluding pages, Simon asks, "Has Yiddish effectively entered the francophone world?" It remains to be seen if Anctil's labours are evidence of a singular passion or something more broadly influential.

Translating Montreal has a strong utopian undercurrent. As a guiding image, Simon borrows another author's description of the ideal café: "intimate yet inviting, a place like home yet anonymous, where stories can be overheard or exchanged, where all are admitted."

If the city of Montreal cannot be fairly described this way, then, according to Simon, it is the mountain that gives it its name that can be seen as its "purest shared" space, a "place of conversation" that stands "beyond the city's historic divisions." The notion of the mountain standing in for a place "where all are admitted" calls for some forceful reinterpretation of the role of the giant lighted cross at its top.

As Simon completes her own crosstown wanderings, she presents the cross as no longer being a religious symbol. Rather, as a marker above the mountain's meandering walkways, it is viewed as a "symbol of civic pride."

Such an imagined narrative is light years away from Cohen's mid-'60s tableau of a maddened crowd intent on seeing their names inscribed "on the passport of a new Laurentian Republic." Simon's crosstown walk ends atop the mountain, with a sweeping view of the surrounding neighbourhoods, which assert for her the "task and reward" of difference alongside dialogue.

Norman Ravvin's books include A House of Words: Jewish Writing, Identity and Memory *and* Hidden Canada: An Intimate Travelogue. *He is chair of the Concordia University Institute for Canadian Jewish Studies.*

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Son of immigrants edits book on Canadian identity

By SHELDON KIRSHNER
Staff Reporter

Five years ago, when he was an overseas graduate student, Irvin Studin stumbled upon *What is a Jew?*, a book of essays edited by David Ben-Gurion, Israel's first prime minister.

"I read that book with much excitement, because it hit an identity nerve with me," said Studin, the son of Jewish immigrants from the former Soviet Union who arrived in Canada three decades ago by way of Italy.

Inspired by *What is a Jew?*, Studin decided it might be useful to transpose Ben-Gurion's question to Canada, convinced it could be critical to an understanding of Canada's future.

Five years on, Studin– a Rhodes scholar, a former professional soccer player and now a federal civil servant based in Ottawa – has edited *What is a Canadian?*, a book published recently by McClelland & Stewart.

Consisting of 43 essays by English and French Canadians, Studin's volume is essentially a primer about this diverse and complex nation.

Studin, 30, asked each contributor to begin his or her essay with the words, "A Canadian is…" The results are thought-provoking, edifying and indicative of how some rather high-profile Canadians regard this country at the dawn of a new century.

> ***'A Canadian is a political creature'***

Paul Heinbecker, Canada's former ambassador to the United Nations, defines a Canadian as "a bearer of hope in troubled times."

Roy MacGregor, a newspaper columnist, describes a Canadian as "32,146,547 different things altogether."

Hugh Segal, a member of the Senate, calls a Canadian "the most fortunate, demanding and indebted person in the world."

Margaret MacMillan, a University of Toronto historian, observes that a Canadian is "someone who makes statements sound like questions."

Studin, who was born in Rome and raised in Toronto, has always been intrigued by that perennial observation.

"It was continuously posed during my childhood in family discussions, among friends and at school," said Studin, who is fluent in four languages.

"But the answers I received while growing up were rarely direct and, therefore, not satisfactory. They usually segued into into simplified discussions about Canada, or things typically considered Canadian, like hockey or cold weather."

To Studin, a Canadian is more than someone who's a fan of the Toronto Maple Leafs or likes Winnipeg in the dead of winter. A Canadian, he claims, is "a political creature" whose identity is formed on the anvil of politics.

He added, "A Canadian needs to constantly be cognizant that Canadians only exist within the context of the political system that defines them."

Studin embarked on his project without the benefit of a literary agent.

"I cold called Douglas Gibson, the publisher of McClelland & Stewart, and we talked about the book's possibilities."

A year later, having persuaded 30 Canadians from NDP-turned-Liberal politician Bob Rae to novelist Aritha van Herk to cooperate, Studin signed a contract with Gibson.

He chose the contributors – he calls them "sages" – on the basis of their writing ability and regional, gender, ethnic, linguistic and professional representativeness.

"I wanted brutal honesty, which required me to avoid elected officials, but a number of former and eventual politicians did ultimately contribute."

Listed by *Maclean's* magazine in 2000 as one of "100 young Canadians to watch," Studin is indeed a Canadian success story.

His parents, Yuri and Sima, who both own gymnastic centres, left Odessa in the mid-1970s.

Irvin Studin

"My father was especially keen on leaving, as his command of English and his reading of western literature had convinced him that life was better on the other side of the Iron Curtain. But anti-Semitism was also certainly a consideration."

The eldest of three children, he graduated from Aurora High School. His sisters, Rebecca and Sophia, are, respectively, law and dance arts students at Osgoode Hall and George Brown College.

At York University, where he specialized in economics and finance at the Schulich School of Business, Studin was a model student and the captain of the varsity soccer team.

In 1997, in his second year at university, he turned professional, playing with the Toronto Lynx club.

"I learned, however, that pro soccer, over the long term, was not for me."

Studin, who was also a member of Canada's Maccabiah soccer squad, won a coveted Rhodes scholarship – the fifth York University student to be so honoured – to further his studies in Britain.

He took philosophy, politics and economics at Oxford University and studied international relations at the London School of Economics.

After finishing his studies in 2002, he was hired as an analyst and policy advisor by the Privy Council Office in Ottawa.

"I quickly found myself working for the clerk of the Privy Council on Canadian positioning on the wars in Afghanistan and Iraq. These were complicated cases in foreign policy. Canada's decision had to weigh, among other things, our direct interests in Iraq and the Middle East, our independent assessment of the threat to Canada and our allies posed by Iraq, our relationship with the United States, international law and national unity."

As well, Studin wrote many of the papers related to Canada's first-ever comprehensive review on national security policy and contributed to two throne speeches and two prime ministerial transitions.

In addition, he was seconded to Australia's equivalent of the Privy Council, the Department of the Prime Minister and Cabinet, where he dispensed advice on foreign policy and national security issues.

He lived in Australia with his wife, Alla, an elementary school teacher and a former provincial champion in rhythmic gymnastics who came to Canada from Moldova in 1990 at age 11 and who is scheduled to give birth to their first child any day now.

"She used to work, ironically, in my mother's gymnastics club as a coach."

Studin's long-range goal is to join an international public policy organization dedicated to addressing the extremes of globalization and market forces, but for now, as his book suggests, he is firmly focused on Canada.

Sonny Goldstein, CFP
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Carter's book still rankles despite apology and defence

By PENNY SCHWARTZ
JTA

WALTHAM, Mass. — Jimmy Carter's long-awaited speech at Brandeis University last week did little to assuage many of the critics angered by the former president's controversial book that blames Israel for the lack of Middle East peace.

In response to a question criticizing a section of his book that appears to justify the Palestinians' use of terrorism, Carter admitted it was a mistake.

Calling the wording "stupid," he said, "I apologize to you personally and to everyone here." Carter said he has asked his publishers to change the wording in future editions.

"Repeatedly I call on all to terminate the use of violence," he said.

Still, Carter largely defended both the book and the title, *Palestine: Peace Not Apartheid*, before a crowd of some 1,700.

Carter said he was accustomed to being stigmatized in political campaigns, but confessed that he had been stung by some of the recent criticism.

His visit to Brandeis, whose student population is about 50 per cent Jewish, was considered historic for the university. It was the first visit by a former president since Harry Truman delivered the commencement address 50 years ago, school spokesperson Dennis Nealon said.

Carter was invited to Brandeis by a group of faculty and students who earlier had petitioned university president, Jehuda Reinharz, to invite Carter. But Carter turned down an invitation to debate Alan Dershowitz, the Harvard University law professor who has authored several books on Israel and has been a vocal critic of Carter's book.

Dershowitz took the stage after Carter left the premises, in accordance with an agreement worked out with the university.

Dershowitz commended Carter for using the occasion to clarify his perspective, and to state his commitment to Israel.

"If Carter had written a book more like his comments, I do not believe there would have been so much controversy," Dershowitz quipped in his one-hour rebuttal. But he implied that Carter tailored his remarks to fit the audience.

The excitement among students on campus was palpable. About 50 demonstrators stood across from the centre, a mixture of pro-Palestinian groups from outside the campus and a smaller number of pro-Israel activists who handed out flyers citing inaccuracies in Carter's book.

Nicholas Brown, an undergraduate from Newton, Mass., had the good fortune to snag a front-row, centre seat in the large gym.

"To me, a former president, you don't pass up an opportunity to see him," Brown told JTA minutes before Carter's talk. "A lot of people are forming opinions without knowing what Carter says in his book. I think he's advocating for both sides."

Carter's book has drawn harsh criticism from scholars and former colleagues, including Emory University professor Kenneth Stein, a former executive director of the Carter Center. Stein resigned his position as a fellow at the centre in December to protest the book. A group of 14 Jewish members of the centre's board of councillors later resigned as well.

Dershowitz, Stein and others argue that Carter has become an advocate for the Palestinians rather than a broker for peace. They say he presents an oversimplified vision of how to resolve the Israeli-Palestinian conflict, placing most of the blame on Israel and ignoring years of killing and ongoing Palestinian terrorist attacks.

Steve Berman, an Atlanta real-estate developer who was among the 14 Carter Center board members to resign, told JTA after the speech, "The president is still not sending a clear and consistent stand on terror and the use of terror in the conflict."

"He's still saying one thing in the Arab media and another thing in the public arena here in America," Berman said.

But Rabbi Harry Danziger, president of the Central Conference of American Rabbis, a Reform umbrella group, said he believed Carter was sincere in softening his position and wasn't pandering to a Jewish audience. Still, he said it was too early to tell if the CCAR would reverse its decision not to visit the Carter Center during the group's upcoming conference in Atlanta.

Carter spoke proudly of his efforts, in the late 1970s, to dramatically increase the number of Soviet Jewish émigrés, of creating the U.S. Holocaust Museum and of negotiating the 1978 Camp David accords, which led to a peace treaty between Israel and Egypt.

"I left office thinking Israel would soon realize peace with its neighbours," he said.

Carter said his book does not give aid or comfort to those who seek to denigrate Zionism as racism.

He acknowledged that the use of the word "apartheid" in the title was disturbing to the Jewish community.

"I chose that title knowing that it would be provocative, but in the long run it has precipitated discussion and there has been a lot of positive discussion," he said.

Among students, reaction to Carter's speech was mixed.

"I was particularly impressed with his apology," said Sarah Mulhern, a junior from Salt Lake City. "It came across as absolutely genuine."

But Ido Givon, a student from Israel and former soldier, criticized the former president.

"Throughout his lecture he was really biased, taking just one side of the conflict," Givon said. "I would like him to express his knowledge that Israelis are a victim in this story as well."

Larry Steinberg, executive director of the Brandeis Hillel, also found the presentation problematic.

While some of Carter's criticisms of Israeli policy are justified, Steinberg said, the book doesn't explain other factors beyond Israeli settlements that have hindered peace and barely acknowledges any Palestinian culpability.

"You would never know from reading the book that what was offered by the Israelis was 97 per cent of the West Bank," he said, referring to peace talks that broke down in 2000.

David Kuperstein, a student who helped bring Dershowitz to campus, said Carter's conciliatory talk did not reflect the vehement anti-Israel criticism of his book, perhaps giving listeners a false impression of moderation.

"The speech was middle of the road and not controversial, and therefore seemed to be accepted by the audience. They believed that this is what is written in the book," he said. "I would encourage people not to judge what is in the book by what he said."

JTA staff writer Ben Harris contributed to this report.

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Stolen gold medal returned to Paralympian

By PAUL LUNGEN
Staff Reporter

When Paul Rosen thinks back at the highlights of his life in sports, there's one memory that stands head and shoulders above the rest.

That was the night in Turin, Italy, when he backstopped Team Canada to a gold medal in the Paralympics sledge hockey tournament.

Rosen was outstanding in the final period of the gold-medal game as number 1-ranked Norway applied pressure, hoping to fight back from Canada's 2-0 lead. Instead, Canada held on, scored a late goal and Team Canada's Paralympians joined the women's team and the juniors as world champions in 2006.

Unlike other athletes who frame the medal and view it privately, Rosen displays his gold medal at numerous charity events. But in an incident that attracted widespread media attention, Rosen's gold medal was stolen on Jan. 13 at a fundraiser on behalf of Shoot for a Cure, a charity that supports spinal-cord research in Toronto.

"At first I thought someone was joking around," Rosen said. When he realized it was no prank, he said at first he felt "upset, then shock set in."

News of the purloined medal was broadcast that night on *Hockey Night in Canada* when Don Cherry, characteristically wearing his emotions on his tailored sleeve, urged the thief to return the medal by dropping it in a mailbox. Less than a week later, the medal turned up at a Toronto mail-sorting station. Police were called and the medal returned to its relieved owner.

Rosen believes Cherry deserves credit for convincing the thief to come clean, and in the wake of the incident, he has been flooded with media requests to describe what happened.

Despite the temporary loss of the medal, Rosen hasn't decided to lock it away. "The gold medal to me is Canada's gold medal," he explained. "I happen to take it home at night."

Rosen continues to take it with him when he addresses teams and corporate clients.

Although hockey is his passion, by profession he is a motivational speaker and he spends a lot of his time talking about the lessons he's learned in life.

"It's the story of how I lost my leg and became the person I am today," he said. His message is that "you can do anything you want to, if you put your mind to it."

Paul Rosen

It's an attitude he's always had, even before he lost his leg. "I always tried to do and play anything as hard as I could," he said.

Rosen, 46, was a Midget AAA player in a tournament in 1975 when his skate was caught in a rut and he fell, snapping his leg in 14 places. After numerous surgeries, in 1999 doctors discovered a massive infection and advised him if his leg was not amputated, he would not survive more than a few months.

At age 39, his right leg was amputated above the knee.

Rosen said triple amputee Shane Smith – who is also Jewish – inspired him to continue leading a productive life and not let his disability deter him. He met Smith, then 12, at Variety Village and struck up a friendship. Smith, who lost both legs and part of his arm to meningitis as a two-year-old, plays wheelchair basketball.

"He got me into sledge hockey," Rosen said. "It was very easy for me. All I had to do was get used to the sled."

Rosen took to goaltending like a natural, even though as a Midget he played forward. But, he was also a baseball catcher, so he came to the goalie position with a good glove hand and experience covering the plate. Those were skills that transferred nicely to sledge hockey.

To prepare himself for the Paralympic tournament, Rosen worked out for six months with able-bodied players – guys who played minor professional hockey and who shoot the puck hard. Stopping their 90-mph bullets prepared him nicely for the shooters in the Paralympic event, who only shoot the puck in the 70s. Despite his age – most of the squad is in the 17 to 24 range and Rosen's daughter is older than nine of his teammates – he was ready for the competition.

Even before the Paralympics, he had registered numerous successes. Winner of the prestigious 2005 Dan Snyder Memorial Award, he also backstopped Canada to a World Cup Silver Medal in 2005 as well as golds at the 2003 and 2004 World Championships. In 2000, he served as general manager of the Israeli national team when it won gold at an International Ice Hockey Federation Pool D event in Iceland.

Hockey Canada has included sledge hockey in its Circle of Excellence program, and Rosen says the sport is expected to grow by leaps and bounds – aided no doubt by his story and by Cherry's advocacy on his behalf.

Rosen plans to close out his international career at the 2010 Paralympics in Vancouver, hopefully with another gold, he said.

As for his other career, he plans to continue as a motivational speaker and hopes to expand his audience to include Jewish organizations.

"Disabled is just a mindset," he said. "I'm abled with only one leg. I do more with one leg than others do with two."

Canada to host Israel in Fed Cup

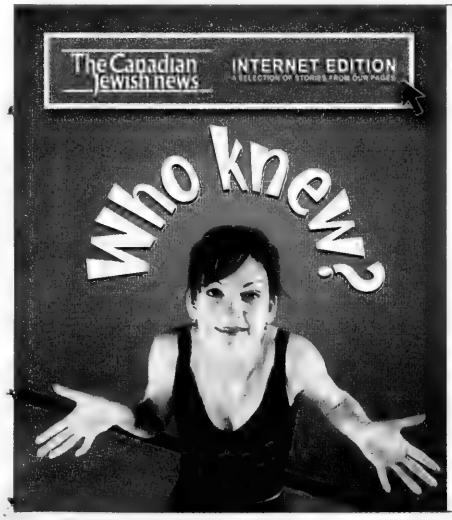
KAMLOOPS — Tennis Canada has announced that Kamloops Sport and Wellness Centre in Kamloops, B.C. will host the upcoming Fed Cup by BNP Paribas. Canada will face Israel on April 21 and 22 in the World Group II on indoor courts. The event will mark the first Fed Cup contest in Kamloops and third time in B.C. (after Vancouver in 1987 and 1996).

Canada defeated Israel in Fed Cup play in 1972 at Ellis Park in Johannesburg, South Africa.

Canada advanced to the World Group II following its 3-2 victory over Argentina in Edmonton in July. The Canadian team of Aleksandra Wozniak, Stéphanie Dubois, Marie-Ève Pelletier and Sharon Fichman finished 2006 with an all-time best ranking of 10th in the International Tennis Federation.

Countries that are victorious in World Group II matchups will advance to the World Group I playoffs, while losing nations will compete to remain in the World Group II competitions for 2008.

Fed Cup by BNP Paribas is the largest annual international team competition in women's sport, with 89 nations entered in 2007.



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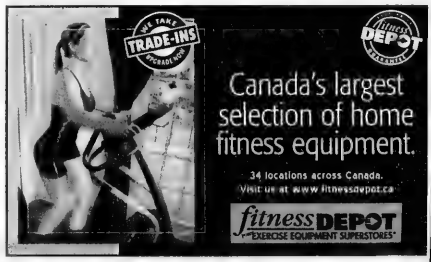

The iPod is kosher

ALMOST FAMOUS
By Jacob Medjuck

In my high school of 1,200 students, only six of us were Jewish. We looked out for each other and even had a little gang – it was called the student council. And despite having this modest level of comfort and sway, I still recall with clarity the afternoons our history teacher would proclaim as casual fact that Jews were responsible for the death of Christ – information the class absorbed with startling ease.

Still, I can sincerely say it was a wonderful town to grow up in, and these memories of being an outsider have firmly thickened my skin – in no damaging, compassionless way, but enough for me to have empathy for those who are also outsiders.

The same feelings I had growing up Jewish in a small town, I experience now as a fan of Macintosh computers.

I put to you this: for me, the iPod is kosher – or kosher-style. In either case, the products of Apple Incorporated and the consumers of its genius, ergonomic devices suffer the same mild persecution, a strange "anti-Semitism," as I did in high school as a wandering son of Israel.

Since university, I have re-encountered this oddly familiar brand of social needling, reserved by and large for conflicts of race and colour. As a Mac enthusiast, I have been teased, questioned and handled. The cult-like segregation between PC and Mac is younger than Scientology but treated as if it were more authentic.

In the early 1970s – when the dramas of Silicon Valley burgeoned – two rival giants made polar opposite plans to advance. The Intel-chip systems allowed for "open architecture," which let third-party technologists clone, manufacture and develop their computers and the endless line of tangling peripherals plugging into them. This created an onslaught of PC brands like HP, IBM, DELL and countless others whose compatibilities were subtle and slim. After 30 years of divergence, they're now plagued by a quarter of a million viruses and require carefully matched peripherals and software to work with the various parts from competitive vendors whose guts both comprise and compromise their systems.

Over at Apple, with proprietary interest, they chose to craft all products themselves.

Thirty years later, the PC, having priced itself into every home, dominates the market, celebrating corporate success beyond fiscal measure while frustrating its users greatly and squandering technological potential. Yet tinier Apple has remained true to its commitment to quality, has pioneered helpful user interfaces, marvelous hardware and reliability of its products, and has not prostrated the brand.

For these reasons, Macintosh computers are more reliable.

In industry, deadlines are often unyielding. I have relied often on Apple systems not only for their "ease of use," but also for the productivity and reliability they ensure.

Apple computers do not suffer the same syphilitic system failures that open architecture computers do, where any combination of conflicting software drivers for sound cards, a mouse or a camera could crash everything.

Has Mac lost valuable market share by concerning itself so exclusively with development and manufacture? Certainly, but in doing so, it has paralleled the persevering history of the Jewish people.

A few aggressive crusades of our own design could have expanded our presence, but ultimately, intermarriage and assimilation have diluted the workings of our ancient brand; whereas maintaining community ties and proprietary traditions have preserved our cultural integrity. Structurally, our plight is much like the history of my favourite desktop computer.

I acknowledge the attractive economical price point of the PC and its worldwide acceptance – but at what penalty? Be wary of popularity. Be prudent with your personal and technological choices. Test the products you are considering. Raise your children with a sense of community and tradition, and send them to summer camp – with iPods.

Anything less is self-loathing.

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2 tbsp. Dijon mustard
2 tbsp. melted butter
1 tbsp. honey
1 tbsp. lemon juice
1/4 cup fresh bread crumbs
1/4 cup finely chopped pecans
1 tbsp. chopped fresh parsley
2 large salmon steaks or a 12 oz. filet

Preheat oven to 400°F.

In a small bowl combine mustard, butter, honey and lemon juice. In another bowl combine bread crumbs, pecans and parsley.

Place salmon on a non-stick baking pan. Brush with mustard mixture and salt and pepper to taste. Pat an even amount of bread crumb mixture on salmon. Bake 10 minutes per inch of thickness, or until salmon flakes easily with a fork.

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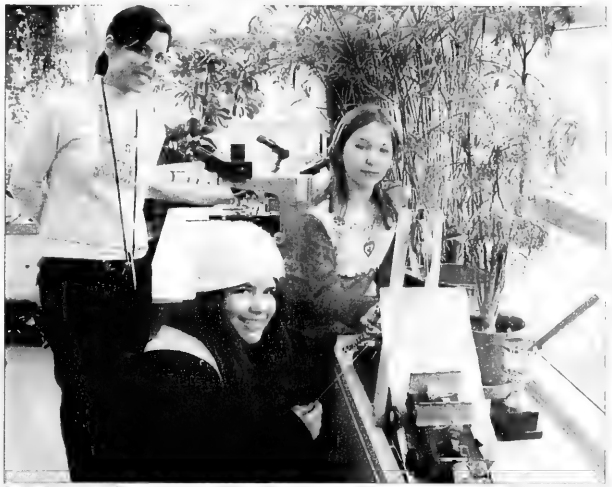

MECHANICAL EFFICIENCY: Paul Penna Downtown Jewish Day School Grade 7 students Ella Gladstone Martin, kneeling, and Sally Rosenwhite, along with science teacher Karen Goos, left, demonstrate the machines they built using their knowledge of mechanical advantage and velocity ratio, which they studied as part of a science unit on mechanical efficiency.

Jewish students rediscover activism

By AVRUM ROSENSWEIG

URBAN WRITER

This year, I attended the Canadian Federation of Jewish Students' annual convention, which was held in Kingston, Ont. from Jan. 18 to 21.

The conference was attended by Jewish university students from across Canada, including from schools in Vancouver, Kitchener-Waterloo and Prince Edward Island. Its purpose was to create an environment in which students could gather to network, strengthen their relationships to their communities and other campuses, and learn about crucial issues affecting the Jewish world.

The organizers did a superlative job co-ordinating the even, both in terms of form and content.

The four-day convention was very *haimish* (warm) and allowed participants to "hang their hat" for a few days in the comfort of Queen's University, Beth Israel Synagogue (the local shul) and a hotel overlooking Lake Ontario. Havdalah, held in Queen's biosciences building, was a boisterous affair led by guitar-playing participants who danced and sang with a circle of students.

The organizers clearly had a tidy budget to work with, a testimony to the commitment of the mainstream Jewish community's investment in Jewish students on campus and to the fortune of Canadian Jewry to live in a time of great affluence.

I wondered, however, about the benefit of paying $6,000 to speaker Craig Kielberger – the young founder of Free the Children, a Canadian lobby group that seeks to end child labour – to wrap up the event. I concluded that the larger Jewish organizations are in a financial position to ensure competitive educational and experiential programs for a certain segment of our youth. Going for the best, therefore, is sometimes prudent, as it raises the standard of our work and likely makes such conventions more attractive to hip, program-savvy students.

As for content, the lineup of speakers was excellent and included Toronto's very own Judy Feld Carr, a key figure in the rescue of Syrian Jewry. It's always an honour to be in the presence of this lovely Forest Hill bubbie, who spoke about her modern-day heroics in buying the freedom of one Jewish life after another from a cruel and despotic country.

Mostly, I felt very positive about the conference's tikkun olam (repairing the world) component. I was also fortunate to be able to facilitate a panel discussion on Saturday evening about activism on campus.

The three university students on the panel were Ben Fine, the founder of STAND (Students Taking Action Now for Darfur); Matt Godwin, the founder of SHOUT (Students Helping Others Understand Tolerance); and Mike Roskies, the founder of Africa Is Real, a student group that's building awareness about genocide and illness in Africa. All three were articulate and passionate about their missions and have successfully launched branches of their respective groups on dozens of campuses.

I believe that the last few decades have been the dark ages for university students in terms of social activism. As genocides were happening in Rwanda and Kosovo, most Jewish campus organizations remained silent, in contrast to the forceful responses we saw against the Vietnam war.

Today, however, we are beginning to see more enlightened Jewish students who are prepared to roll up their sleeves and get their hands dirty, to live up to the central Jewish imperative of loving thy neighbour and the promise of "never again."

I therefore commend the Canadian Federation of Jewish Students and student leaders who are determined to ensure that our university students are once again shaking up authority and working diligently to make campuses a bastion of activism and tikkun olam. Well done.

The convention, through its Jewish hospitality, choice of speakers and sessions, clearly lived up to its theme: "Own.iT."

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This Week

National

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Edmonton shul vandalized just before 100th anniversary celebration. *Page 17*

Former PM criticizes government on Mideast policy. *Page 18*

To Your Health

Israeli-made scooters make life easier for people with limited mobility. *Page B11*

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It's winter, but they plant trees!

Hundreds of youths enrolled in the *MASA (Journey)* program in Israel – which enables post-secondary-age Israelis to volunteer in learning, social and other programs – took part in a Tu b'Shvat planting last week in the Nachshon Forest near Jerusalem. At the end of the day of digging and planting, they celebrated with a spectacular Tu b'Shvat feast. ***[Israel Sun photos]***

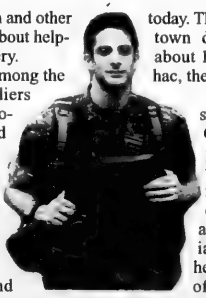
Canadian soldier helps restore abandoned Bosnian Jewish cemetery

By JANICE ARNOLD
Staff Reporter

MONTREAL — A derelict Jewish cemetery in Bosnia, a sad remnant of a community that almost disappeared in 1941, is being restored through the efforts of the local Muslim authorities and a Canadian Jewish soldier stationed there.

Lt. Gabriel Granatstein, 25, of Montreal, who has been serving with a peacekeeping mission since September, said in a telephone interview that a local municipal leader, Salko Rekanovic, a Muslim, approached Canadian and other international forces about helping fix up the cemetery.

As the only Jew among the 11 Canadian soldiers serving with the European Union Force-led mission, Granatstein took up the challenge. The contingent is based in Bihac in the Una-Sana canton, a mountainous northwest region that is 90 per cent Muslim and where no Jews live today. The cemetery is in the town of Jezero-Privilica, about 15 minutes from Bihac, the canton's main city.



Lt. Gabriel Granatstein

As a liaison and observation officer, Granatstein's job is to patrol and report back what he sees. He meets with civic and community leaders, as well as local Bosnian army units, and helps support the rule of law and rebuilding efforts.

As much as he wanted to help, Granatstein admits he was nervous at first about "advertising that I am Jewish and looking for a Jewish cemetery."

But his concerns proved to be unwarranted. He met Rekanovic, who told him he had been continually discussing the state of the burial ground with peacekeepers since 2002.

"It surprised me that a Muslim community leader could be so interested in a Jewish cemetery," Granatstein said.

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Nasrallah admits Iranians give Hezbollah weapons — see page 34

The News in Brief

CANADA

Kolel Receives Grant

TORONTO — Kolel: the Adult Centre for Liberal Jewish Learning is one of 10 North American educational institutions, and the only one in Canada, to receive part of $1.4 million (US) in grants from Covenant Foundation, the New York-based foundation said last week. The Toronto organization is getting $110,000 over 2½ years for Project Open Book: the Kolel Digital Resource Library, which will make learning resources available online. Kolel also got a Covenant grant last year.

WORLD

Iranians Recall Shoah

NEW YORK — More than 100 Iranian scholars, writers and activists at home and abroad honoured Shoah victims and excoriated Iran's government for denying the Nazi genocide. A petition in the latest *New York Review of Books* calls the Shoah an "undeniable" historical fact, deplores Iran's use of Holocaust denial as "a propaganda tool" and says "the new brand of anti-Semitism" in the Mideast has no precedent in Iran's history. It also pays "homage to the memory of the millions of Jewish and non-Jewish victims of the Holocaust."

U.K. Incidents Spike

LONDON — Anti-Semitic incidents in Britain are at their highest since record-keeping began in 1984, says a study by the Community Security Trust, which represents Jews on anti-Semitism, policing and security. There were 594 incidents in Britain in 2006, up 31 per cent from 2005. In 227 incidents, the victims were individuals; 79 incidents targeted events. Fifty involved Jews heading to or leaving shul. Jewish schools recorded 59 incidents, including 25 against children during their commute. During last summer's Israel-Hezbollah, war, there were 134 incidents. Thirteen people were convicted of offences relating to incidents in 2005 and 2006. Other 2006 cases are awaiting trial.

Attacks Rose in 2006

JERUSALEM — Anti-Semitic attacks rose in 2006, especially in Europe, an Israeli study found. The severity of the violence intensified in some cases, according to the study released last week by the Global Forum Against Anti-Semitism. There were hundreds of violent attacks ranging from murder to bodily injury, property damage and threats, according to the report sponsored by Israel, the Jewish Agency and the World Zionist Organization. In Austria, incidents jumped 66 per cent, in Germany 60 per cent and in Scandinavia 50 per cent. Ukraine and Britain reported a small decrease. The study said Holocaust denial and Israel's war with Hezbollah seemed to account for the rise.

Looted Art Returned

LONDON — A London art institute will return two Old Master drawings to the heirs of a Czech victim of the Nazis. A U.K. government committee on Nazi-looted art claims ruled Jan. 25 on three works that once belonged to Arthur Feldmann, a Czech lawyer whom the Nazis tortured to death in 1941. The drawings to be returned by the Courtauld Institute of Art, valued at up to $23,519 (US), are by 17th-century painters Giuseppe Bibiena and Carl Ruthart. As an act of goodwill, the heirs gave the third work to the institute. It didn't contest the claim and said it didn't know the works' origins when it received them in a 1952 bequest.

Halimi To Be Reburied

PARIS — The body of a French Jew who was kidnapped and tortured to death in early 2006 by a youth gang seeking ransom will be reburied in Jerusalem's Givat Shaul cemetery Feb. 9. French Jews believe Ilan Halimi was targeted for being Jewish, but some people in France say officials only called it an anti-Semitic crime to placate Jewish leaders. The gang members, who are awaiting trial, reportedly admitted they hate Jews and kidnapped Halimi because they thought all Jews are rich.

Rabbi Accosted

BRATISLAVA — Three men verbally accosted Slovakia's chief rabbi, Rabbi Baruch Meyers, and his son, 12, as they were leaving Bratislava's only shul Jan. 27. The men – who yelled, "Jews to the oven," "Sieg Heil" and "Jews out" – were in their late 20s and "were very aggressive and I was worried they would attack us," the rabbi said. He and his son ran away. Police arrested two men and said they'd be charged with expressing sympathy with a movement that denies human rights. They could face up to three years in jail. The rabbi was assaulted by skinheads in 1993 and 1995, but said such incidents are rare in Slovakia.

Statement Mistakenly Attributed to Mayor

JERUSALEM — The Global Forum Against Anti-Semitism said last week that it mistakenly attributed a statement comparing Israelis to Nazis to the mayor of Montreal.

The forum, a partnership of the government of Israel, the Jewish Agency and the World Zionist Organization, held a press conference earlier in the week to present data on anti-Semitism and Holocaust denial around the world.

One of the forum's spokespeople referred to a statement last August by Stephane Gendron, the mayor of Huntingdon, Que., to a Quebec City daily in which Gendron described Israelis as "modern-day Nazis." The spokesperson mistakenly said Gendron is the mayor of Montreal.

A data sheet in Hebrew also misidentified Gendron, and the mistake appeared in the English edition of *Ha'aretz*. The paper issued an apology.

Gérald Tremblay is the mayor of Montreal.

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Ethnic groups unite on issue of war criminals

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Frustration with Canada's lack of action in dealing with aging war criminals living in this country brought together representatives from several ethnic communities last week to press the federal government to have them deported.

Canadian Jewish Congress was joined Jan. 30 in Ottawa by members of the Armenian, Roma and Rwandan communities, representing peoples who have been the victims of genocide, in calling on the federal government to act before "time and natural death" renders action impossible. (The Darfur Association of Canada also signed off on the effort, but its representative was unable to attend the joint press conference).

Meeting reporters three days after International Holocaust Remembrance Day, established by the United Nations General Assembly in 2006 as Jan. 27 (the anniversary of the liberation of the Auschwitz-Birkenau death camp), the groups decried the fact that genocide is still happening around the world, and they noted that Canada continues to be a safe haven for people who have committed crimes against humanity.

In their various remarks, they highlighted the cases of six suspected war criminals who are still living in Canada despite being found to have acted as Nazi enablers by Canadian courts.

Helmut Oberlander, Vladimir Katriuk, Wasyl Odynsky, Jacob Fast, Jura Skomatchuk and Josef Furman – whose alleged activities range from being an SS guard to involvement with an elite killing unit – all allegedly entered Canada by lying about their wartime pasts.

"It is long past time for them to be removed from this country," said Ian Sadinsky of the communications and community relations committee of the Jewish Federation of Ottawa. "Canada's failure to do even this small action is an insult not only to the victims of Nazism, but also to the many other communities who have known the terror of homicidal hatred.

"Canada should offer no haven for the enablers of genocide. Killing machines depend not only on the hands that guide them, but also on the cogs that move and mesh and yield death as their product."

Bernie Farber, CEO of Canadian Jewish Congress, said that "only a handful of Nazi enablers remain in this country. These are individuals like the collaborators Vladimir Katriuk and Jacob Fast or the labour camp guards Wasyl Odynsky, Josef Furman and Jura Skomatchuk. They are the men without whom the Nazis could not have done their bloody work.

"And when they came to Canada to start new lives, they lied about their wartime activities in order to gain the precious privilege of Canadian citizenship."

Farber said that the "need for urgency on the part of the government of Canada is nowhere clearer than in the case of Helmut Oberlander. Here you have an individual who was a translator for a mobile killing unit responsible for the murder of thousands of Jews. He has lived in this country for more than 50 years. His continued residency in Canada is shameful."

Oberlander's case, as well as those of the other five, "require only political will to be resolved," said Leo Adler, director of national affairs for the Friends of Simon Wiesenthal Center for Holocaust Studies. "They dishonour the privilege of Canadian citizenship."

Jean-Paul Nyilinkwaya, a spokesperson for PAGE-Rwanda, said, "We are also here because we have a debt of gratitude towards the Canadian Jewish Congress and other advocacy groups, because they started this battle for justice before the genocide happened in Rwanda. It is because of their groundbreaking work that when we first began noticing the presence [in Canada] of Rwandans suspected to be genocide perpetrators around 1996, that there was a war crimes unit at the RCMP to receive our complaints."

Aris Babikian, executive director of the Armenian National Committee of Canada, said that "Armenians all over the world believe in accountability and responsibility. The punishment of the guilty is imperative, because it will help the civil society of the perpetrator to atone for the crimes of its leaders and to reconcile with the victim nation. As we have seen, without recognition of the crime and punishment of the guilty, there can be no reconciliation."

Adler added that it's "time for Canada to send those who lied about their roles with the Nazis back to where they belong."

Miloslav Slavchev spoke on behalf of the Roma Community Centre. Also in attendance was Liberal MP Susan Kadis.

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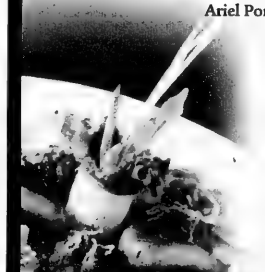

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(Second in a series)

Restoring the Hurva

From the editor's desk

It is very likely that Jerusalem's past has been studied more closely than that of any other city on Earth – especially during the past 40 years after the eastern (Old) part of the city and the western (New) part were reunited in the Six Day War.

Archeologists are constantly digging through the city's layered history to uncover more pieces of its timeless, metaphysical mosaic.

And yet, sad to say, among a great many people, the city's recent past is less known than its ancient past. Thus, for example, they accept Old Jerusalem as being Arab Jerusalem in full defiance of recent history and simple truth that until 1948 Jews had lived there in large, cramped numbers.

Indeed, in 1896, some 28,000 of the city's 45,000 inhabitants were Jews. By then, Jewish life had already spilled over the walls of the Old City westward across the Hinnom Valley near Moses' Montefiore's windmill and near the Damascus Gate along the Jaffa highway.

The Jewish Quarter of the Old City was alive with Jewish life, but it came to an abrupt, sorrowful end with the armistice that ended the fighting in Israel's War of Independence in 1949.

In violation of every civilized nation's practice granting freedom of worship and freedom of access to holy places, Jews were no longer allowed to live in the Old City. They were expelled from their homes by the Jordanian army and permanently prevented from praying at the Western Wall or at their synagogues.

And worse.

In a mocking replication of the Romans' malicious destruction of Jewish Jerusalem some 1,900 years earlier, the Jordanian regime systematically destroyed all the vestiges of Jewish life that had so long dominated the Old City of Jerusalem.

Thus, Jewish tombstones from the Mount of Olives were used for paving roads and latrines. And every synagogue in the Old City was demolished.

After the Jordanians stopped destroying Jewish markers in the Old City, the defining symbol of the Jewish life that had once thrived there was the Jerusalem-stone arch that had supported the cupola of the neo-Byzantine-style Hurva synagogue, which had once been the largest, most important Ashkenazi synagogue in all of Israel. Its name meant, literally, "the ruins," because it had been built in 1867 on the ruins of a synagogue that had existed on that very same spot two centuries earlier.

The name was also to be a melancholy precursor, alas, to its own destruction at the hands of the Jordanians in 1948-49.

Now the reconstruction of the Hurva Synagogue is under way. The symbol of Jewish life in Jerusalem and the embodiment of the interminable connection between Jews and the Old City is rising once again.

The Jerusalem Foundation, through whose auspices *The CJN* recently visited Jerusalem, is spearheading the drive to acquire the remaining necessary funds, some $2,750,000 (US), to enable the Hurva to be rebuilt.

The plans of the foundation are to ensure that "the synagogue will be a reproduction of the original building. It will feature a central rotunda seating 230 people, at the heart of which will stand the bimah." It will contain many auxiliary rooms and rise to five floors and is expected "to retake its position as one of the city's spiritual and esthetic landmarks."

We walked to the synagogue on a warm, honey-gold day in late January. Our guide was a knowledgeable, energetic, young Israeli, Tamar Gruenewald, who led us from the storied guest house of Mishkenot Sha'ananim across the valley through the winding alleys and along the high ramparts of the Old City to the site of the Hurva reconstruction.

We walked neither directly nor quickly to the Hurva. We stopped when Tamar wished to impart insight and explanation about the significance of a particular spot where she noticed antiquity and modernity had intersected. This meant, of course, that we stopped frequently, the sun warming our backs. The high blue sky was a perfect Hollywood backdrop to the ubiquitous beige, cream and faint brown of the heavy stones that seemed to grow from the dusty hills.

Our walk was a discovery of place and of self that exhilarated the soul even as it wearied the body. As we walked, we were digging through fallen pieces of our own lives for a sense of our future.

The archeologists of Jerusalem were digging to the south and to the west of the Old City for a sense of the city's past, reimagining and reconstructing through slow, painstaking labour the ancient place that never once through thousands of years lost its claim upon the souls and the aspirations of the people who will soon again be able to worship in the Hurva Synagogue.

– MBD

See]N

LASTING MEMORIAL

Soldiers from the Netzach Yehuda battalion of the Kfir Brigade of the Israel Defence Forces dedicated a new sefer Torah at their Jordan Valley base last week in memory of Staff Sgt. Ro'i Farjun, who was killed by Palestinian terrorists at the Bega'ot Crossing in August.

[Israel photo]

Paper Clip Project creator discusses power of one

By SHERI SHEFA
Staff Reporter

Linda Hooper, the woman who started the Paper Clip Project, was in Toronto last week to promote a message about tolerance and the "power of one."

Hooper, an educator for 30 years and the principal of Whitwell Middle School in Whitwell, Tenn., was invited by Canadian Hadassah-WIZO to be the guest speaker at the WIZO services campaign, which raises money for schools, women's shelters and health care centres.

Hooper spoke to a sold-out crowd last week at York University about "The Power of One," following a fundraising silent auction and a screening of the film *Paper Clips*.

Paper Clips, an award-winning documentary filmed in 2004, was based on a campaign initiated in 1998 by Hooper to have her students collect one paper clip for each of the six million Jewish Holocaust victims to help the children better understand the extent of the genocide.

Linda Hooper

Hooper said she wanted to expose the students to a part of history that they had no real connection to.

"The biggest thing that inspired me is that our children lead really sheltered lives. We live in a very quiet, a very Protestant community," she said, adding that Whitwell is a community of only 1,600.

"There aren't any Jewish families in our area, and I just want our children to have a sense of a global perspective," Hooper said. "I thought the Holocaust would bring something totally foreign to them. It would bring them the overwhelming effect, but also bring them in contact with a whole new culture. Our children have never talked to Jewish people before, and I just thought it would be something that would be a great experience for them, and it has been."

'I just want our children to have a sense of a global perspective'

This wasn't the first time Hooper has been involved with members of the Toronto Jewish community.

Last May, about 350 Jewish Motorcyclists Alliance (JMA) members from Canada, the United States and Australia, including 70 from Toronto, rode to Whitwell to honour the staff and students responsible for the Paper Clip Project.

Steven Stein, president of Toronto-based Yidden On Wheels, helped raise enough money to purchase eight Promethean boards, electronic teaching aids that cost $4,000 each, for the school.

"They were so great. You should hear my teachers. They're always asking, when can we get those motorcyclists to come back?" Hooper said.

She said the entire community has been instilled with a sense of pride because of the Paper Clip Project.

"Our community has such pride in this project and the students do, too. And it has really increased the sensitivity of the students who are participating in it, because they get the opportunity to talk to survivors and have the opportunity to talk to people who are from somewhere else in the world."

She said that learning about the Holocaust has also made them more aware of other atrocities around the world.

"Last year, they participated in the million postcard campaign trying to encourage our president [George W. Bush] to do something about Darfur. This year, they are raising money for various causes, one of them being for orphanages in South Africa," Hooper said, adding that there are more than 100,000 children in South Africa who have been orphans because of AIDS.

During her speech at the WIZO services campaign, the message she hoped to convey is that people need to talk less and act more.

"I think we all need to recognize that we are all powerful and everything starts with one. A word, an action a deed, whatever. Everything in this world starts with one and it is your responsibility to look around and see what you need to do."

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Local Conservative rabbis, Americans differ on gay issue

By FRANCES KRAFT
Staff Reporter

A survey released last week by the Jewish Theological Seminary (JTS) revealed dramatic differences in the attitudes of Canadian and American leaders of the Conservative movement regarding rabbinic ordination of gays and lesbians.

Of the Canadian rabbis and cantors who took part in the survey, 82 per cent were opposed to gay rabbis.

However, 69 per cent of the American rabbis and cantors who took part in the survey were in favour of the idea, with 25 per cent opposed, and the survey showed a consistent majority of support for gay rabbis as well as same-sex commitment ceremonies among the 5,583 respondents.

The 919 rabbis who took part in the survey represent 63 per cent of those on the Rabbinical Assembly's e-mail list. Twenty-five of them are from Canada, drawn from a total of more than 30 here who are part of the Rabbinical Assembly.

Among Israeli clergy, 45 per cent opposed gay ordination, the same number that supported it. Support was generally higher among women, less observant respondents, and younger people, with the exception of JTS students, of whom only 58 per cent were in favour (with 28 per cent opposed).

Last December, the movement's committee on Jewish law and standards endorsed three conflicting opinions on homosexuality, one of which allows commitment ceremonies for same-sex couples, as well as the ordination of gay and lesbian rabbis. Two other opinions, which would have removed all restrictions on gay activities, were declared *takanot*, or substantial breaks from tradition that would require a majority of votes for adoption. They were defeated.

Despite the support expressed in the survey, 67 per cent of clerical leaders also responded that they were "somewhat embarrassed" by the *tshuvot*.

A decision on whether to admit openly gay students to the rabbinical school at JTS – the movement's flagship institution – is expected in the spring.

Arnold Eisen, JTS chancellor-elect, said the survey results are "one factor among many" that are being considered. The school and the movement pride themselves on their commitment to pluralism, he wrote in a letter on the JTS website.

Coincidentally, last week JTS also announced the appointment of Rabbi Daniel Nevins as the new dean of its rabbinical school. Rabbi Nevins, who co-authored the most liberal paper that was accepted, will take on the post July 1.

Rabbi Wayne Allen

The survey, for which invitations went out to 18,676 e-mail addresses, yielded a higher response rate than most other studies of the Jewish community and is likely "pretty accurate," Hebrew Union College sociologist Steven Cohen, who conducted the survey, told *The CJN* in a phone interview.

"There's always a chance that people on the extremes will be a little more motivated to respond... but the averages should be about right," Cohen said.

He said the more traditional views of rabbinical students likely relates to the phenomenon of "seminarians in any religion... getting in touch with their piety in its purest form.

"When they leave the seminary, they are confronted with the complexities and realities of the lives of their congregants, and their views become more complex."

Rabbi Wayne Allen, spiritual leader of Toronto's Beth Tikvah Synagogue and also president of the Rabbinical Assembly's Ontario region, takes a strong stand against the potential changes in the movement.

"I am deeply concerned and profoundly saddened by what it represents," he said. "There appears to be the impression created that one can be traditional and committed to Halachah, and at the same time applaud all of the changes that do violence to Halachah... I understand fully why critics of the Conservative movement have called into question its authenticity."

Leaders of the Conservative movement continue to maintain that it is a halachic movement based on Jewish law, a perception borne out by the survey.

In a news release available on the JTS website, Cohen notes "four areas of strong consensus" in the Conservative movement. In addition to commitment to Halachah, he cites support for women as clergy, and opposition to both patrilineal descent (recognizing the child of a Jewish father and non-Jewish mother as Jewish) and rabbis officiating at interfaith marriages.

"The consensus around these issues speaks to the underlying unity and distinctiveness of the Conservative movement," Cohen said in the release.

A little more than a year ago, Rabbi Steven Saltzman of Adath Israel Congregation proposed the idea of a "sovereignty association" for Canadian congregations within the Conservative movement.

Discussion on the topic – mostly focused in the Toronto area – is ongoing, said Rabbi Allen. "In due course, each congregation will be presented with a new proposal for organization [being developed by the synagogues], and if it's adopted by each congregation, if there is consensus among the congregations, then taking action might be discussed."

'Many of us are conflicted,' meeting hears

At a public meeting regarding the gay issue last Thursday night at Beth David B'nai Israel Beth Am Congregation, rabbis Philip Scheim, of Beth David, and Baruch Frydman-Kohl, of Beth Tzedec Congregation, spoke about the decision of the committee on Jewish law and standards, of which they are voting members.

About 70 people attended the meeting, which was chaired by Rabbi Wayne Allen, spiritual leader of Toronto's Beth Tikvah Synagogue, and publicized by e-mail only the previous afternoon.

"Many of us are conflicted," said Rabbi Scheim, speaking for his traditionally minded counterparts. "We still feel a strong tie to the movement. We have allegiances to the institutions that trained us. Our colleagues, our friends – many are on the other side of this issue."

Four members of the law committee resigned over the December vote. "They felt this was a biblical prohibition that no amount of rabbinic interpretation could justify. Other people remained on the committee who were deeply opposed to the decision," said Rabbi Frydman-Kohl at the meeting.

"Does this [issue] threaten the idea of pluralism? Yes," he said during the question-and-answer session. "More importantly, it pushes people more toward one pole.

"People start to ask where they belong," said Rabbi Frydman-Kohl. "The Conservative movement, if it wants to maintain the traditional elements, has to work very hard to say, 'There's a place for you. You have a legitimate voice.'"

Rabbi Scheim said he does not foresee "much of a fallout" in Canada, partly because each congregational rabbi is the *mara d'atra* (halachic decisor) for his own congregation, and also because gays and lesbians can have civil marriage ceremonies here.

"Rabbis will have a bit more pressure in places where [gays and lesbians can't have civil marriage ceremonies]," he said. He noted that he has received many more inquiries about interfaith ceremonies than about same-sex ones.

Traditional views do not mean that gays are unwelcome, the rabbis indicated. Similarly, Rabbi Scheim noted, intermarried couples are welcome at Conservative services although they cannot be married at the synagogue.

For many young people, the gay issue is "a litmus test of the relevancy of religion in their lives," Rabbi Allen said.

— F.K.

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Dead Sea Scrolls opened new historical vistas: expert

By SHELDON KIRSHNER
Staff Reporter

In 1947, when Jews and Arabs in Palestine seemed on the brink of war, a Palestinian shepherd tending to his goats on the northwestern shore of the Dead Sea stumbled upon one of the most sensational archeological finds of modern times: the Dead Sea Scrolls.

The shepherd, having noticed that one of his goats had wandered into a cave at a desolate place known as Khirbet Qumran, threw a rock inside in an attempt to lure the stray animal outside.

When he heard the sound of shattering pottery, he went in. There, to his amazement, he discovered a number of ancient jars, inside of which, wrapped in linen, were desiccated scrolls.

The discovery touched off a frantic scramble. Between 1947 and 1956, more scrolls, in 10 other caves in the vicinity, turned up.

Of immense historical and religious value, they are virtually the only surviving biblical documents produced before 100 CE.

"The significance of the Dead Sea Scrolls lies in the fact that, for the first time, we have in hand original written materials from 2,000 years ago that shed light on the society, history, literature and practices of Jews in the Land of Israel," Adolfo Roitman said in an interview last week.

Roitman, who was in Toronto on Feb. 3 to deliver a lecture on the scrolls, is the director and curator of the Shrine of the Book at the Israel Museum in Jerusalem, which houses Israel's collection of the Dead Sea Scrolls.

An ordained rabbi who holds a PhD in ancient Jewish literature and religion from Hebrew University, he explained that the scrolls, consisting of some 950 manuscripts, offer an unrivalled picture of ancient Jewish society and its pluralistic structure.

"The scrolls enable us to understand the transformation of Jewish society from biblical Israel to Rabbinic Judaism, filling in gaps of knowledge we had before their discovery," he noted.

The Shrine of the Book has eight major scrolls – the Great Isaiah Scroll, the Isaiah Scroll, the War Scroll, the Genesis Apocryphon, the Community Rule, the Temple Scroll, the Thanksgiving Scroll and the Commentary on Habakkuk.

"All the other scrolls are in the possession of the Israel Antiquities Authority," added Roitman.

In addition, a few fragments are displayed at the Bibliothéque National in Paris, or are privately owned.

The readable material was deciphered and then published by Oxford University Press in a series of books titled *Discoveries in the Judean Desert*.

Roitman said that the most of the scrolls were originally found in fragments and that only a handful were in acceptable condition.

But today, thanks to techniques pioneered by the Israel Antiquities Authority, the scrolls look fine.

At the Israel Museum, the scrolls are housed in specially built rooms in which the temperature and humidity are strictly controlled by computerized systems.

Roitman, a native of Argentina who immigrated to Israel in 1980, lectures widely on the scrolls and has written several books about them.

In 1997, to mark the 50th anniversary of their discovery, he mounted *A Day at Qumran*, an exhibition that explored the daily life and rituals of the Essenes, the sect believed to have copied and stored the scrolls.

More recently, in collaboration with the Canadian Museum of Civilization and the Montreal Museum of Archeology and History, he produced an exhibition titled *Ancient Treasures and the Dead Sea Scrolls*.

ASSOCIATED WITH BONDS: Grade 8 Students at Associated Hebrew Schools' Danilack Middle School took part in the first "We're Associated with Bonds" program, in which students bought State of Israel Bonds as bar and bat mitzvah gifts. During the program's first year, Associated students purchased more than $16,000 in bonds. Pictured, front row from left, are Andrew Streisfield, Elliot Wine, Akiva Reiken, Adam Litwin, and Elan Keshen; and back row from left, Shira Hershenfeld, Michal Lipsitz, Tamar Goldberg, Oren Keshen, Russell Handelman, Jonah Osher, Daniel Seidman, David Seligman and Jacob Klugsberg.

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Fundraiser planned for adults with special needs

By FRANCES KRAFT
Staff Reporter

Kathy Laszlo and Susie Sokol are part of what they call "a new generation" of parents who are advocates for their special needs children, now young adults.

Last year, the two Thornhill women created an organization called DANI – an acronym for "Developing and Nurturing Independence."

On March 25, the group, which ran a one-week day camp last summer, will hold a gala dinner that the women hope will raise $100,000. They plan to use the funds to kick-start a vocational/social/academic program for young adults with special needs, including cognitive and mobility issues.

Current programs, they say, have very long waiting lists, are across town, lack training for participants and/or are disconnected from the Jewish community.

The dinner will honour Rabbi Joseph Kelman, co-founder of Reena; Carol Goldman, principal of Zareinu Educational Centre; Dr. Gerald Friedman, chief of pediatrics at York Central Hospital; and Estée Klar-Wolfond, founder of the Autism Acceptance Project.

To coincide with the dinner weekend, DANI, which has more than 50 families on its mailing list, contacted 102 Toronto-area rabbis to ask that March 24 be designated "Shabbat Kulanu" ("a Shabbat for all of us"). They have requested that each synagogue plan a Shabbat activity that would be open to special needs children and young adults.

From left, Kathy and Danny Laszlo, Talya and Susie Sokol. [Twins Photo and Video photo]

They are hoping it will raise awareness in the larger Jewish community, said Laszlo, an accountant, social worker, and mother of three whose son Danny is 20 and has special needs.

Also, said Sokol – a community college instructor and single mother of five whose 22-year-old daughter, Talya, attends a day program – some parents are hesitant to take their special needs children to synagogue if they are "vocal" or find it hard to sit through services. "If they see a synagogue that's welcoming, it makes a huge difference."

The first phase of Laszlo and Sokol's dream is a kosher café, based on a model in the South African Jewish community, that will provide employment for their children, as well as educational opportunities, and recreational and social activities. It would span a full day from 9 a.m. to 9 p.m.

They hope to open it this fall in Thornhill, said Laszlo. The café would be staff-run, but would involve volunteers from the wider community.

She also mentioned the possibility of selling hostess gift baskets, to teach participants business skills.

Participants would work shifts, either in the front with customers, or in back. "We are not going to try to change these young adults to make them the kind of people who can work in a certain environment," said Laszlo. "We are going to change the environment so they can work."

As an example, she noted that the menu would be designed so that the customers could mark their food choices, because not all people with special needs can read and write. It is a way of preserving their dignity, she explained. Customers "will never know" whether or not their servers are literate.

She noted that some people with special needs can perform certain tasks "even better" than those without. "Most people don't like repetitive work because it's boring, but for some of them, it's exactly what they need," she said.

She envisions participants going out to work in the community as well as doing jobs in the restaurant – perhaps on tasks such as stuffing envelopes – and being driven by volunteers.

"As much as it's for our kids, this is a unifying project for Jews in Toronto," said Laszlo, noting the cross-denominational aspect of the project.

The current generation of young adults with special needs has been integrated into camps and schools, unlike earlier generations, said Sokol. "They made all these connections to the community, the neighbourhood, when they were young. This is a natural progression."

"What happens if they have nothing or very little in terms of stimulation, they start to regress," said Laszlo. "As we parents start to age, we have less energy. It makes us realize that something must be done while we are still around."

In the future, once the restaurant is established, the two women are looking to open a group home, possibly based on a model like Montreal's Maison Shalom, also started by parents.

For further information, call 905-731-6606, or e-mail dani.toronto@yahoo.com.

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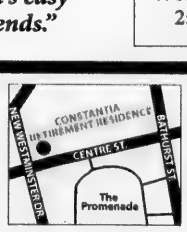

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Radio personality **Andy Barrie** moved to Canada in 1970 from the US and in 1977 he joined CFRB in Toronto, where his commentaries won him an ACTRA Award. He worked as an anchor, reporter and editorialist at Global Television and was described as one of the "most credible anchors in television". In 1995 Andy joined the CBC where his interviews are renowned. With Andy at the helm of *Metro Morning* his program has grown to become the top-rated show in Toronto, with more than a quarter-million listeners a week!

February 27
Posters of Israel - A Reflection of a Nation and a People

Jerry Faivish, LLB is an international lawyer in Toronto; he will share with us his 20 year passion for collecting historic Judaic posters, a total of over 6,000. Mr. Faivish has been covered by many newspapers and magazines and his posters have been displayed in museums and universities worldwide. Some of his collection was presented as part of an exhibition of Steven Spielberg's Archives at the Hebrew University in Jerusalem.

March 6
A Little Salt, A Little Pepper – Translating Yiddish Folk Sayings

Author **Shirley Kumove** will delight us with excerpts from her books *Words like Arrows* and *More Words More Arrows: a Further Collection of Yiddish Folk Sayings.* No Yiddish experience required - just sit back and enjoy!

March 13
Emma Goldman - Anarchist

Lecturer **Barry Fluxgold** will discuss Emma Goldman - Anarchist. Russian born, and an American citizen by marriage, Emma Goldman is one of American history's most troubling heroines. She was a brave and farsighted feminist for whom this world was just not ready to believe in or listen to.

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Baycrest pioneers caring for aging survivors

By CAROLYN BLACKMAN
Staff Reporter

In order to deal with the special needs of elderly Holocaust survivors, Baycrest, with support from the Claims Conference, has developed a Holocaust Resource Project.

The aim of the project, which includes a 250-page practice manual titled *Caring for Aging Holocaust Survivors*, edited by social worker Paula David and research assistant Sandi Pelly, is to develop models of care, education and outreach that promote optimum care for aging Holocaust survivors.

David, a graduate of the University of Toronto and a social worker at Baycrest for 20 years, says the project is a work in process, because "15 years ago there were no elderly survivors. Everything we do is a first-time experience."

They have shared their ongoing research with agencies that deal with seniors, such as Circle of Care and Jewish Family & Child Service, and nursing homes that cater to Jewish families.

"We have also worked with other communities that work with aging war survivors, because some of the impact of the trauma is the same," says David.

"We've worked with the Chinese, Italian and Rwandan communities, and we've also worked with [Veteran Affairs Canada] because the similarity of some needs between Holocaust survivors and veterans is remarkable."

A report published by UJA Federation of Greater Toronto states that Toronto has the largest population of Holocaust survivors in Canada, she says, "and a high percentage of them are at Baycrest. We started our work initially because we wanted to learn how to serve them better."

The manual is directed to Baycrest's entire staff, says David, from nurses to office workers to kitchen help, and includes a historical overview of the Holocaust, immigrant and settlement experience, grief and the Holocaust survivor, environmental factors and potential trauma triggers.

Also included are some tips from adult children who are caring for their survivor parents. "Six years ago, we started a group for children of survivors, and it is still going strong. No one is thrilled about their parents becoming frail and elderly, but it is different for survivors' children. The bond between the group members has become strong."

'The challenge is to find out what works best for each person'

Aging is a new phenomenon for many survivors, she says, because they come from a world where the elders and the sick were often killed.

"Growing old is something new to them and to their kids, who [for the most part] did not have grandparents. They are all dealing with the same developmental stages at the same time. They need to learn about aging."

Most Holocaust survivors have nightmarish memories, "but those with dementia might think they're back in time. Certain words such as 'shower' or 'bath' might be a trigger for them, and they may be prone to hoarding food," David says.

"The challenge is to find out what works best for each person."

At Comfort Keepers, a company that provides professional caregiving services, staff recently attended an information session on understanding the needs of aging Holocaust survivors.

Laurie Saunders, co-owner of Comfort Keepers, says that Rabbi Ronald Weiss, director of chaplaincy services at Jewish Family & Child Service, spoke to staff about a number of issues revolving around survivors.

"Loud talking, barking dogs or the smell of an antiseptic can set off some people. Gaining insight into these triggers allows caregivers to be more sensitive to survivors' behaviour," she says.

At Baycrest, says David, a drop-in program called Café Europa has been set up to reach out to Holocaust survivors. Running every Friday morning, it features refreshments, music, discussion groups and guest speakers.

"Many survivors need a little support to relax, socialize and enjoy themselves. Now we have a venue for them."

While Baycrest expected about 30 or 40 people to attend each week, the cafe has had at least 100 people every week since starting in late November.

"They are reaching out to each other," says David whose research for her PhD thesis is focusing on this group.

Baycrest is also working on a Living Narratives Project, which records the life stories of survivors who live at Baycrest, and an intergenerational remembrance day project with students in York Region that emphasizes understanding and diversity between cultures, religions and ethnic groups.

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Advice well heeded

The international commemoration last week of the liberation of Auschwitz some 62 years ago – as the day on which the world must reflect upon the unspeakable brutality and horror of the Holocaust – augers well for the abolition of genocide in all its hideous manifestations. Or so one would think.

Yet the people of Darfur appear no closer to a cessation of the persecution and slaughter at the hands of Janjaweed militiamen and their supporters in the government of Sudan.

And of course, despite the fact that his representative voted for the anti-Holocaust resolution on the floor of the United Nations General Assembly last week, Iranian president Mahmoud Ahmadinejad repeats at every opportunity that Israel must be wiped off the map and refuses to abandon his pursuit of nuclear weapons capability.

The smooth-sounding speeches at the United Nations therefore, while welcome in their substance and hopeful for the possibilities they could portend for the future, should not yet give solace to those of us worried about Iran's intentions. Ahmadinejad is a dangerous man who finds his strength in dangerous eschatological beliefs.

Our ongoing concern is thus legitimate and great. But it must not immobilize us from taking whatever steps we can, as Jews, citizens of freedom-affirming democracies, from helping bring as much international pressure as possible upon the Iranian regime.

But what can we do?

Hebrew University Professor Shlomo Avineri has an idea.

In a recent column in the *Jerusalem Post* headlined, "What Jewish organizations must do about Iran," he prescribes some steps that we might take. His advice, essentially, is to follow the social action model of world Jewry in the 1970s and 1980s in the struggle on behalf of Soviet Jews. The constant, unceasing, drum-beating pressure upon "Soviet diplomats all over the West," Avineri maintains, made their routine "into a daily nightmare and kept the issue at the top of the international agenda," which eventually contributed to a profound change in Soviet policy to Jewish emigration.

The issue today is Iran's Holocaust denial and the corollary, its apparent willingness to attempt the genocide of the Jews of Israel. Avineri thus suggests:

- Constant vigils and periodic demonstrations in front of Iranian embassies in every capital denouncing Iranian Holocaust denial;
- Demonstrations condemning Ahmadinejad's Holocaust denial at every appearance of an Iranian official or diplomat, regardless of the topic of his presentation;
- Picketing all Iranian cultural functions;
- Lobbying our own governments to include the issue of Holocaust denial in all contacts with Iranian authorities; and
- Approaching universities to consider holding symposia on Iran's Holocaust denial.

Jewish communal leaders in Canada should take up Avineri's suggestions. Other leaders in other communities would soon follow. And then, perhaps, the Iranian regime might start feeling more pressure.

25 years ago in *The CJN*

Egyptian President Hosni Mubarak told Jewish leaders and western heads of state that he was committed to the Camp David peace process and the extension of Palestinian self-determination. The meeting in Washington, which included Canadian Jewish Congress head Irwin Cotler, was part of Mubarak's first trip abroad since succeeding Anwar Sadat, who was assassinated.

Dry Bones WATCHING GAZA
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THE BAD NEWS IS THAT GAZA . . .
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Jewish dollars needed by Israelis

While there are those who think it very worthy that the Jewish Agency is currently involved with teaching Arabic to Jewish students as well as sponsoring gatherings for Arab and Jewish students, it seems to many of us in Israel that the Jewish people should first and foremost be concerned with the Jewish people ("Jewish Agency sponsors coexistence programs," *CJN*, Jan. 25). We have yet to see any of the Arab countries be concerned about Israeli Arabs or Jews for that matter. Why don't they help their own people? Why are Jewish dollars that are needed so badly by Jewish Israelis not coming to help them out?

Currently, more than 500,000 Jewish children in Israel live under the poverty line. Our Jewish Ethiopian communities are underfunded, too, resulting in preschool classes being devoid of any teaching materials. Lev U'Neshama in Safed just provided 100 three- to six-year-olds with winter shoes and socks, jackets, hats, gloves and scarves. The Jewish Agency is the organization responsible for making sure that these people are provided for, yet we keep hearing that this community is lacking many services.

How interesting it is then that the very people who stood on their rooftops last summer and cheered as the Hezbollah rockets flew overhead are now receiving help that is being denied to Israel's Jewish community. Perhaps this is the result of terrorism. The more the Israelis are terrorized, the faster we seem to give in to those causing the terror.

It's time to stop and check if these donations also include Canadian money. All donors must ask for accountability from any organization to which they donate. Make sure that the money that you give to Israel is coming to help Jews and not Arabs.

Rena Dvorkin Cohen,
Safed, Israel

* * *

Egyptian Holocaust-denial conference

The International Association of Jewish Lawyers and Jurists (IAJLJ) condemns a Holocaust-denial conference held in Cairo, Egypt, on Dec. 27, 2006, under the banner "The Holocaust Lie."

As the Egyptian government is aware from its support of UN General Assembly Resolution 60/7, adopted unanimously on Nov. 1, 2005, it rejects, among other things, any denial of the Holocaust as a historical event, either in full or in part, as a warning to all people of the dangers of hatred, bigotry, racism and prejudice and condemns without reserve all manifestations of religious intolerance, incitement, harassment or violence against persons or communities based on ethnic origin or religious belief, wherever they occur.

This is the reason why the IAJLJ decided to send a protest letter to the president of Egypt. The letter was submitted simultaneously on Jan. 29, 2007, to Egyptian embassies in the United States, Canada, England, France, Italy, Germany, Switzerland, Turkey, Bulgaria, Argentina, Finland, South Africa, Chile and Israel.

Irit Kohn
Vice-President, International Association of Jewish Lawyers and Jurists
Tel Aviv

* * *

Isolating someone is against Jewish values

Nicole, the woman who is transitioning from being a man, clearly wishes to feel accepted, as a person and a Jew ("Orthodox man begins new life as a woman," *CJN*, Jan. 18). It takes great courage to meet the obstacles she faces. If one doesn't fit according to what the religious Jewish community expects, is that reason to exclude her? What about unmarried people and gays and lesbians? One may not agree with their choices, but ignoring or isolating the individual goes against Jewish values. What happened to compassion and tolerance, *chaverim kol Yisrael*?

Debbie Bauer
Toronto

* * *

Teachers should address school funding

If the Ontario Secondary School Teachers Federation, representing Ontario's public high school teachers, wants to get involved in human rights issues, they should start in their own backyard ("Secondary school teachers reject anti-Israel motion", *CJN*, Jan. 25).

Ontario's persistent official religious discrimination in faith-based school funding, in open violation of binding international human rights law, is a disgrace that would not be able to continue if key education stakeholders such as teachers unions would stand up and insist that official religious discrimination has no place in education in Ontario.

Since all three parties at Queen's Park support Catholic- school funding as guaranteed by the constitution, the only fair and viable solution to the discrimination is to allow the schools of the small religious minorities that are currently excluded to become part of Ontario's publicly funded education system. This would benefit not only students in non-Catholic faith-based schools and their families, but also the teachers in those schools, whose pay, benefits and working conditions are also adversely affected by the current discrimination. It would also benefit the public by facilitating the public regulation that goes along with public funding.

Gila Gladstone-Martow
Parents for Equality in Education Funding
Thornhill, Ont.

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One Voice puts peace on World Economic Forum's agenda

By STEPHANIE L. FREID

"Each one of us needs to understand our power and our responsibility and take action by asking: 'What am I willing to do to end the conflict?'"

That statement was made in a video clip featuring young Palestinians and Israelis, which was presented at the World Economic Conference in Davos, Switzerland, two weeks ago.

The video presentation, which was aired via closed circuit to a conference room filled with hundreds of the world's most influential leaders, was the kickoff of the grassroots organization One Voice's $5 million "What are you willing to do to end the conflict?" campaign. Among those present for the screening were Klaus Schwab, founder and executive chairman of the World Economic Forum, Israel's Deputy Prime Minister Shimon Peres, Palestinian Authority President Mahmoud Abbas and Israel's Foreign Minister Tzippi Livni.

The short broadcast showed images of One Voice's efforts to kick-start a Palestinian-Israeli dialogue and root out extremism through town hall meetings in Israel and the West Bank, leaflet dissemination, petition signing, rallies and marches, as well as interviews with moderates on both sides.

One Voice, founded by American Daniel Lubetzky in 2002, advocates empowering moderate Israelis and Palestinians while quelling extremist factions. The organization boasts a 250,000-strong membership.

"If we're going to end this conflict," former U.S. Middle East envoy Dennis Ross conveyed in the video clip, "we need to address matters from the grassroots on up."

Grassroots voices included Chrissy Soudain of Jerusalem: "One Voice enables the Israeli and Palestinian people to take steps to propel political representatives towards a comprehensive political agreement," she said.

Miri Olifant of Tel Aviv said, "We still haven't won the war for peace."

Odeh Awwad of Bir Zeit University said, "But we will not stop engaging through non-violent action until we prevail."

An unidentified Palestinian man in the clip said, "It is the first time someone is asking Palestinians what they really think."

The clip ended with two kindergarten-aged children asking in Arabic and Hebrew: "What are we willing to do to end the conflict?"

> Advocates try to empower moderate Israelis and Palestinians while quelling extremist factions

Messages from town hall meetings in Tel Aviv, Ramallah and Jerusalem were then broadcast to attendees from One Voice directors and leaders stationed in each of the three cities.

"People in the audience – made up of extremely influential people – were moved to tears. Tens of thousands of people have seen the video and millions have seen reports about the gathering – and all of those felt a much-needed ray of hope," Lubetzky told ISRAEL21c following the summit.

After the screening, Abbas, Livni and Peres took turns at the dais expressing their reactions to the clip and voicing plans for the future. While Abbas and Livni launched into lengthy political addresses, they began by expressing hope and willingness for arriving at a peaceful solution. In her speech, Livni reiterated the need for a two-state solution and expressed commitment to the overall process.

"We all watched it with mixed feelings," Livni told the audience in Davos. "Sadness for lost opportunities but, on the other hand, hope. They gave me hope, but I think our responsibility is to give them hope. They are our children and our future. If there is something to come out of this room, it is a promise to generations to come to bring peace to our region."

Abbas reiterated the need for dialogue on a personal level, saying the presentation had also "instilled hope" in his heart. "In the past century, we have lived side by side but we didn't have the people-to-people relationship. We have reached that step now belatedly. Dialogue between sectors of society will lead to peace."

Peres stressed the connection between politics and economy, telling attendees that the two are inseparable. "The better the Palestinians have it, the better we will have it. That's the best thing we can do for ourselves. Fatah represents the future, Hamas the past," he said, referring to the moderate and extremist factions within the current Palestinian political realm.

In Ramallah, One Voice Palestine executive director Nisreen Shaheen – who watched the historical broadcast with dozens of like-minded Palestinians – expressed cautious optimism.

"For us as One Voice Palestine and Palestinians in general, it was an exciting moment to see the people's voice being heard by important world decision makers. But we felt like leaders listened to the voices in the video and then went back to their top-level political agendas and rhetoric," Shaheen told ISRAEL21c.

"But for us, it gave us a feeling that now there is a bigger responsibility and more effort to be dedicated."

And in Tel Aviv, Israel's One Voice executive director Gil Shami said that although appearances would suggest otherwise, he believes One Voice represents a majority in favour of ousting extremism.

"Many people ask me how it can be that the Hamas is in power – I'm saying Hamas is a metaphor for desperation. When the Oslo agreement was signed, 88 per cent of Palestinians supported it," Shami said. "They lost hope and the answer to desperation was Hamas. We saw with Lebanon this summer that missiles can hit Israeli cities. The situation requires urgency because desperation leads to catastrophe."

Lubetzky summed up the organization's efforts and results, saying: "We've been building this human infrastructure for five years, and in spite of the horrible atmosphere, or perhaps because of it, we are gaining more members and more momentum. People are ready to stand up and say, 'Enough!'"

Stephanie L. Freid is a freelance writer for ISRAEL21c, a media organization focusing on 21st century Israel.

Palestinian President Mahmoud Abbas and Israeli Deputy Prime Minister Shimon Peres embrace following the session "Enough is Enough – Israel and the Palestinian Territories" at the World Economic Forum in Davos two weeks ago.

[RNS/Reuters photo]

People in Ramallah watch a video clip, which was broadcast from the recent World Economic Conference in Switzerland, showing One Voice's efforts to kick-start a Palestinian-Israeli dialogue.

Opinions

Israeli excels down under

Melbourne Park is among the world's most impressive sports venues. Home to the Australian Open, one of the four Grand Slam tournaments on the pro tennis circuit, the facility has two stadiums with retractable roofs and 22 outside courts that, unlike Wimbledon, are amply spaced to allow easy access for the thousands of spectators who stream through on each day of competition.

Lawrence Hart in Hamilton

This year's event, which I attended last month, will likely be remembered for two reasons. Firstly, there was the undisputed mastery of Roger Federer, who won the men's title for the third time – without dropping a set in his path to, and through, the finals. Secondly, and much less auspiciously, the opening day of play was marred by a violent clash between more than 150 young Australians of Serbian and Croatian descent.

Such ethnically motivated hooliganism, never before seen on the tennis tour, evoked a flurry of media discussion that focused, with inevitable ambiguity, on just the sorts of issues that would make a Canadian visitor feel right at home: immigration policies, societal values, the pros and cons of multiculturalism, and the anathema of "old-world nationalism."

But for the Jewish community, whether from Melbourne or elsewhere, and even more especially for visitors from Israel who were at the Open, what will most be remembered is the maturing of a new force in women's tennis: 19-year-old, Jerusalem-born Shahar Peer.

Though Peer has been steadily improving since she turned professional in 2004 – and notwithstanding that she came into the tournament as the 16th seed – her recent performance far exceeded anything that she'd previously achieved. After handily disposing of the Russian third seed, Svetlana Kuznetsova, in the fourth round, she came within a hair's breadth of beating former world Number 1 Serena Williams, who later went on to win the women's title.

This was the first time that an Israeli woman had ever reached the quarterfinals of a Grand Slam tennis tournament, and Peer's performance down under will now raise her world ranking to the highest ever attained by an Israeli, male or female.

From the outer courts of her earlier matches to the showcase Rod Laver Arena, where she held almost 15,000 fans spellbound as she mounted her epic comeback from 1-4 down in the final set (which Williams eventually won 8-6), Peer was followed by a spirited band of devoted supporters who, draped in Israeli flags, loudly and unabashedly spurred her on whenever she won, or lost, a point.

In an interview after the quarterfinals, Peer expressed her pride in being Israeli. No doubt the many Israelis who woke at 4 a.m. their time to catch the live feed of her nail biter against Williams felt similarly.

The Palestinians' defining moment?

For the second time in less than a month, the Palestinians are on the brink of civil war. Dozens of armed men and civilians have been killed in street fighting that erupted Jan. 25 between militias of the radical Hamas and the secular Fatah movements.

Leslie Susser in Jerusalem

The latest round of violence erupted just days after top-level efforts to set up a joint Hamas-Fatah government of national unity failed. That left Hamas in power and the international boycott, imposed in the wake of its refusal to recognize Israel, in place.

The showdown is over policy toward Israel and the kind of society the Palestinians are trying to build. The fighting is partly an attempt by Fatah to create conditions for lifting the international boycott, which is causing the Palestinian Authority severe hardship.

The stakes are high. The outcome of the fighting could have a significant bearing on chances for Israeli-Palestinian peacemaking and determine whether the Palestinians join the moderate pro-western Arab camp or side with the radicals led by Iran.

Over the past few months, Fatah, in anticipation of the showdown, has been building its military power with western help. Israel, which also would like to see a Fatah victory, is monitoring the fighting very closely but won't intervene to avoid making Fatah look like Israel's stooge.

The fighting erupted on the anniversary of Hamas' sweeping election victory in January 2006. The ostensible cause was the car-bomb killing of a Hamas activist in the Jabalya refugee camp in Gaza. But the deeper reason was the effect on Palestinian society of Hamas' bleak year in office.

Most significantly, the economic hardship caused by the boycott intensified an already widespread breakdown of law and order. Armed gangs for months have been roaming the streets, loyal in many cases to family or tribe rather than to one or the other of the larger organizations.

Pundits say further atomization of Palestinian society can only be prevented by a strong central government with clear political and social objectives. And that can only come about if either Fatah or Hamas wins a resounding victory in their struggle, or if the two organizations find a way of working together.

For months, PA President Mahmoud Abbas of Fatah has been trying to set up a joint Hamas-Fatah unity government acceptable to the international community. This, Abbas believes, would pave the way toward lifting the international boycott and starting negotiations with Israel.

But so far he has been unable to come up with a formula acceptable to Hamas, which refuses to meet the international community's three conditions for a resumption of aid: recognition of Israel's right to exist, a repudiation of terrorism and acceptance of past agreements the Palestinian Authority signed with Israel.

On Jan. 21, Abbas and Khaled Mashaal, Hamas' Damascus-based leader-in-exile, met in a last-ditch effort to agree on terms for a joint government. They failed and, a few days later, the fighting resumed. Hamas blames Israel and the West for the renewed internecine warfare.

Israeli pundits see the clash as more than a local power struggle. Roni Shaked, *Yediot Achronot*'s Arab affairs analyst, described it as "a war over Palestinian identity" that he predicted would have repercussions far beyond the Gaza Strip.

It is a war, Shaked wrote, "between Fatah, which wants a secular-national identity, and Hamas, which seeks to establish a Palestinian-Islamic identity. It is a war between western values and Islam. Therefore the fate of the Hamas government will not be decided in Gaza or Ramallah, but in Tehran and Washington."

Fearful that the unrest could spill over to their own countries, moderate regional players have been trying to mediate before the fighting in Gaza gets out of hand. The Saudis have invited Fatah and Hamas representatives to Mecca for talks, and a Gaza-based Egyptian contingent has been trying to negotiate a ceasefire.

On the other side of the ideological fence, Islamic Jihad, the Palestinian terror organization closest to Iran, also wants to stop the fighting. The group claimed credit for the suicide bombing in Eilat last week that killed three people, reportedly wanting to send a message to the other terrorist groups to stop fighting each other and refocus their attacks on Israel.

Fatah, though, seems intent on forcing the issue with Hamas – if not this time, then in the coming weeks or months.

Some Israeli pundits maintain that the hatred on both sides now is so great that there can be only one result: a fight to the finish.

A clear-cut victory by either side would certainly change the Israeli-Palestinian equation – for better or for worse. But will the antagonists go all the way, or will they pull back at the brink, as they always have in the past? The next few weeks and months could be crucial.

— *JTA file*

How the Diaspora can help fix Israel

Like many other Israelis, I have stopped watching, listening to or reading the local news. This is very difficult for people who have been addicted to news bulletins for decades – to tell us what threat is coming next, and also to give us reassurance that Israel is still on the map. But now, sensationalist headlines and photos focus on the unimaginable immorality and corruption of our leaders.

Gerald Steinberg in Jerusalem

How did we reach this point of extreme embarrassment and profound sense of betrayal? It's true that the stress from constant wars and terror devours much of the energy in Israeli society, and in these circumstances, it's difficult to turn attention to internal reform. But the recent war with Hezbollah demonstrated that the two phenomena are connected – bad and corrupt leadership also leads to disaster.

In addition, an antiquated electoral system based on backroom deal-making encourages corruption and mediocrity among public officials, driving away the best and the brightest. And many Israelis come from countries without a tradition of democracy, open government and accountability.

But none of this excuses the failure of the Jewish state to live up to the moral and ethical principles of the prophetic tradition (in contrast to the kings and priests of the first and second Temples, whose behaviour was no better than the current group). We need a massive change in the behaviour of both the religious and secular political leadership, and a school curriculum that teaches civic values and responsibilities, instead of highlighting narrow ideologies. And we need new institutions, based on transparency, due process, and mutual respect (including the end to sexual harassment and other forms of exploitation). On this basis, an entirely new generation of leaders must be encouraged to enter public service.

The responsibility for leading this process falls on all parts of society. While many Israeli journalists, academics, writers, artists, filmmakers and other public figures have claimed the mantle of the Prophets, and imitate their fiery biblical rhetoric, this is often wasted on false prophecies, including "solutions" to the Palestinian conflict, or baseless attacks against religious or secular groups. In parallel, much of the religious leadership has also focused on divisive and political causes and false messiahs.

In this process, Diaspora Jewry, which is a partner in so many aspects of Israeli life, can play an important supporting role. Unfortunately, for many years, Jewish donors based in North America and Europe have also selected the wrong objectives, providing huge amounts of money to support their own agendas rather than core Israeli needs. For example, the New Israel Fund confuses the conflict between Israeli Arabs and Jews with the U.S. Civil Rights movement in the 1950s and '60s, in which they participated. Many of the fringe groups they fund promote the destruction of Israel.

The funds provided by generous Diaspora Jews to religious institutions and education in Israel should also be used to support the teaching of ethical standards that are part of the Jewish heritage, but have been forgotten. In Israel, the mix of religion, politics, and public funding is highly corrupting, while the moral authority of the religious leadership is essentially non-existent. By supporting programs that encourage moral leadership among rabbis and educators, world Jewry can help lead Israeli society to a much-needed new beginning.

But as Israeli citizens, we are responsible for changing our leaders and the system that encourages immorality. This process will require personal involvement from all sectors of society. Business leaders and former military officers who have demonstrated their ability to inspire people and lead without corruption need to re-enter public life and politics. Educators must teach children (and their parents) about public responsibilities and civic virtue.

A century ago, as the framework for political Zionism was being formulated by Theodore Herzl and his followers, Achad Ha'am (Asher Greenberg) warned that the goal of a "state like all others" was unworthy of this effort – he said the Jewish people had the obligation to be "a light unto the nations." Herzl won that argument, but now, the need for cultural Zionism based on morality and ethical principles is more acute than ever.

The Kirshner File

Iran's influence in the Mideast is growing steadily

Sheldon Kirshner in Toronto

The spectre of Iran's ascendancy in the Middle East is surely concentrating many minds these days.

As a budding member of the nuclear club, Iran – the pre-eminent Shiite power in Islam – is expanding its influence at a steady clip under the leadership of its firebrand president, Mahmoud Ahmadinejad, who has repeatedly called for Israel's destruction and denied the Holocaust. The shadow that Iran casts in the region has alarmed not only Israel, but Sunni Arab states such as Jordan, Saudi Arabia and Egypt and the United States as well.

Israeli Prime Minister Ehud Olmert, speaking at a recent security affairs conference in Herzliya, said that Iran has markedly increased its influence by funnelling financial, military and intelligence assistance to radical Palestinian groups – Hamas and Islamic Jihad – and by supporting Hezbollah and insurgents in Iraq.

King Abdullah II of Jordan, whose late father signed a 1994 peace treaty with Israel, has warned that Iran is seeking to establish "a Shiite crescent" in the area through proxies in Iraq, Lebanon and Syria.

Saudi Arabia, the historic seat of Islam, fears that Iran's rising influence in Iraq, coupled with Iran's overarching ambition to create a nuclear arsenal, could pose a threat and even destabilize its legitimacy. King Abdullah's determination to restrain Iran is such that the Saudi oil minister recently declared that Saudi Arabia – the world's top oil producer – is committed to maintaining "moderate prices" in the face of Iran's opposition.

For the Saudis, the future of Iraq is of paramount importance. Saudi Arabia's King Abdullah recently told U.S. Vice President Dick Cheney that if Washington pulls its troops out of Iraq precipitously, the withdrawal could touch off a Shiite massacre of Sunnis and thus compel Saudi Arabia to intervene.

Egypt, which restored diplomatic relations with Iran in 2004 after a break of 15 years, is just as worried by Iran's possible intentions in Iraq. Last week, *Al Ahram*, a semi-official daily published in Cairo, expressed concern that Iran is trying to undermine Egypt's influence in Iraq and pry Iraq away from the Arab world. *Al Ahram*, Egypt's largest newspaper, also accused Iran of involvement in the 2005 assassination of its ambassador in Baghdad.

The fears, concerns and accusations voiced by Israel and Sunni Arab states are shared by the United States. Condoleezza Rice, the U.S. secretary of state, has talked about Iran's "destabilizing behaviour," while Stephen Hadley, President George W. Bush's national security advisor, claims that Iran's strategic objective is "to establish hegemony" in the Middle East.

Having rejected a recommendation by the Iraq Study Group to engage Iran (and Syria) to stabilize Iraq, the Bush administration – though officially committed to "a diplomatic path," as Undersecretary of State Nicholas Burns noted last week – has adopted a confrontational position.

Bush has sent two U.S. Navy aircraft carrier battle groups to the Persian Gulf and deployed additional Patriot anti-missile batteries in the Gulf States. Not since the allied invasion of Iraq in 2003 has the United States placed two aircraft carriers in the gulf, a development that has triggered speculation that Washington may ultimately use military means to force Iran to abandon its militarized nuclear program.

Iran, however, is not backing down. Last month, shortly after the United Nations voted unanimously to impose mild sanctions on Iran in a bid to stop its uranium enrichment activities, the director of Iran's Atomic Energy Organization said that Iran had no intention of caving in to pressure. More ominously, Iran is soon due to inform the International Atomic Energy Agency that it intends to manufacture uranium on an industrial scale.

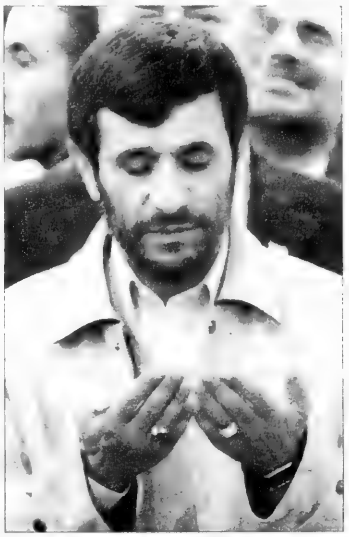
As part of its efforts to contain Iran, the United States has cracked down on Iran's activities in Iraq – raiding an Iranian diplomatic office, detaining Iranian security officials and, more bluntly, threatening to kill Iranian agents who are colluding with insurgents.

In general, Washington claims that Iran is meddling in Iraqi affairs and supplying Shiite and Sunni rebels with sophisticated bombs that have been used to kill scores of American soldiers in roadside attacks.

On the political front, Iran has courted prominent Iraqi Shiites such as Moqtada Al Sadar, whose Mahdi Army has fought the Americans in two bloody insurrections, and Grand Ayatollah Ali Al Sistani, the de facto leader of the mainstream Shiite community.

Shortly after the current Iraqi prime minister, Nuri Kamal Al Maliki, took office last May, Iran's foreign minister, Manuchehr Mottaki, led a high-profile delegation to Iraq. Of late, under the guise of helping Iraq, Iran has signed military co-operation, intelligence and commercial agreements with the Iraqis.

Tehran does not conceal its aim of forging substantive economic and military relations with Iraq. Its ambassador to Iraq, Hassan Kazemi Qumi, told the *New York Times* on Jan. 28 that Iran is prepared to offer Iraqi forces training, equipment and advisors to combat terrorism, and is primed to play a role in the reconstruction of Iraq.



Mahmoud Ahmadinejad

The United States is convinced that Iran's real objective in Iraq is to promote "managed chaos" in order to hasten a U.S. withdrawal. Deeply suspicious of Iran, Washington still remembers the 1979 takeover of its embassy in Tehran and the 1983 bombing of the U.S. Marine barracks in Beirut, perpetrated by the pro-Iranian group Hezbollah. Iran, having supplied Hezbollah with some of the rockets it used to bombard Israel in last summer's war, has strengthened its relationship with that Lebanese movement and has thereby extended its influence in Lebanon, a nation riven by sectarianism.

Iran is also cultivating the Hamas government in the Palestinian areas and supporting its long-range goal of eradicating Israel. As Iran's supreme spiritual leader, Ali Khameini, said recently, "The day will yet come when all of Palestine will be under Palestinian rule." He made this comment this past December, when Ismail Haniyeh, the Hamas prime minister, visited Tehran and declared that Iran provides "strategic depth" for the Palestinians. Iran, a major oil and gas producer, donated $120 million (US) to Hamas in 2006, and has promised a further $250 million this year.

In addition, as the 2002 Karine-A naval incident illustrated, Iran has supplied the Palestinians with a considerable quantity of weapons and munitions. Iran, which has close ties with Syria, is reportedly giving Hamas militants the same kind of advanced military training as Hezbollah fighters received prior to the 2006 war in Lebanon.

As a result, key figures in Fatah, Hamas' rival, have accused Iran of pushing the Palestinians toward civil war in the Gaza Strip and the West Bank.

There is no doubt that Iran's ascendancy in the Middle East is partly due to its ardent support of the Palestinian cause and of Hezbollah. But Washington's war on terrorism since the events of Sept. 11, 2001, has also bolstered Iran. By invading Afghanistan and Iraq, the United States eliminated two of Iran's main Sunni rivals – the Taliban regime in Kabul and the Saddam Hussein dictatorship in Baghdad – but failed to fill the void with strong replacements.

Washington is paying the price for its interventionist policy, while Israel may be even be wondering whether Saddam Hussein's Iraq, for all its menace and horrors, was perhaps less dangerous than Ahmadinejad's revolutionary Iran.

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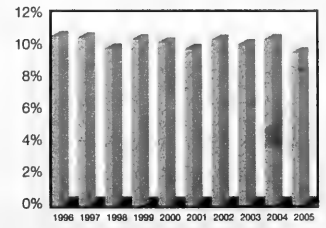

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Getting our hands dirty while doing good in Israel

By LAURYN KRONICK
Special to The CJN

The pale blue paint that was beginning to cover the walls gave off a warm and inviting tone.

On each side of the room, four painters clad in bright red jumpsuits and matching hats were hard at work creating an outdoor theme. As they painted, they cracked jokes, talked about the Jewish communities in their hometowns, reminisced about their past trips to Israel and talked about how this one was vastly different.

Less than seven months earlier, this newly painted room was drab – white-walled and grey. Except then, it was full of people hiding from the Katyusha rockets that were bombarding Metulla, a small, northern Israeli town.

The rooms that were being redecorated were bomb shelters. During the Israel-Hezbollah war last summer, the shelters were overcrowded and the conditions inside were far from optimal, since many of them had not been properly maintained over the years.

The destruction left by the war inspired a new program called Leading Up North. More than 500 young Jews from all over the world travelled to Northern Israel in December and January for a community service project funded by philanthropist Lynn Shusterman and organized by the Center for Leadership Initiatives (CLI), Hillel, the Israel on Campus Coalition and the Jewish Coalition for Service.

Each group's 10-day venture was unique. I was one of the lucky 35 participants on a bus made up of young Jewish professionals from all over the world – Canada, India, Australia, Denmark, Spain, the United States, and elsewhere.

This "super bus," as we adoringly called it, was full of people who are all doing different things in life. Artists, journalists, lawyers, some involved in politics and others, all came together with one common goal: a burning desire to help rebuild and replenish an area we care deeply for, and to help its residents get on with their lives.

Our trip was broken down into three parts: the first was painting bomb shelters in Metulla, the next was cutting down trees that were burned by Katyusha rockets, and the last involved volunteering at Festival B'Shekel, a massive celebration in Kiryat Shmonah that drew thousands of people and featured musical performances by popular Israeli bands, most notably Hadag Nachash.

Working in Metulla was the most inspiring and influential part of the trip for me. While we were painting bomb shelters, we met town residents and heard their stories of where they were and how they felt during the war. And working alongside Israelis our own age helped us gain a more personal understanding about what life was like last summer and how northern residents tried to get back to normal life as soon as the war ended.

Ruchama Nakash, head of education in Metulla, was our guide and mentor for the four days we spent in the town. Her house sits right next to the Lebanese border, where she could see tanks outside her window and rockets soaring over her.

"In our area, we think the most important thing is to strengthen community and build curriculum on how to be strong," she told us. "The strongest you can be [is by participating] in young leadership."

Nakash explained that during the war, Metulla's strong community ties were what helped people maintain their emotional strength. As one of the town's municipal leaders, she helped organize a small group of youths to help look after younger children so they could retain some level of normalcy during their stay in the bomb shelters.

More than 100 volunteers helped distribute food, took children out of Metulla for short getaways, and provided entertainment and activities to pass the time.

In celebration of our hard work, our group was invited to the elementary school in Metulla for a performance by several of the children. We were treated to a showcase of Hebrew songs performed by kids as young as five and then were thrust into the middle of an Israeli dancing circle, where we mingled with little ones, parents, town council members and other residents.

As we danced the horah, a strong wave of accomplishment and triumph washed over me as I realized that our group had actually created something concrete that will help residents in the future.

Now that they have a warmer, more welcoming atmosphere, the bomb shelters will be used as community spaces.

Our group's motto throughout the week was that we wanted to do something and get our hands dirty while doing it.

With our bright red, paint-stained overalls – which can now be found in our respective homes around the world – our experience with Leading Up North may be over for now, but the impetus for future projects is strong and they will no doubt happen.

Lauryn Kronick is in her final year of the journalism program at Concordia University. A version of this story first appeared in the Link, *Concordia's independent student newspaper.*

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On Campus

Israeli rabbinical court rulings favour men: lawyer

By SHERI SHEFA
Staff Reporter

Reluctance on the part of the rabbinical courts to modernize Israeli divorce law is not just a religious issue. It affects every Jewish citizen who gets married in Israel, Yaffa Epstein said.

Epstein, who made aliyah to Israel nine years ago and holds a law degree from Bar Ilan University, was in Toronto last week to speak about the power dynamics of divorce in Jewish law.

In the same week, Epstein, who has taught several classes at the Pardes Institute of Jewish Studies in Jerusalem, held lectures throughout the city on a wide array of topics, including an interdenominational dialogue titled "Why Do We Argue?" and a multifaith dialogue organized by Hillel, the Muslim Student Association and Compass, a Christian student group, called "Modesty and Modernity."

During the Israeli divorce-law lecture, which was held at Osgoode Hall Law School on Jan. 25, she said that according to Halachah, a married couple is able to divorce only when the husband willingly grants his wife a divorce, or a *get*, and his wife accepts it from him.

This puts all the power in the hands of the men, who can use the *get* as a bargaining chip to negotiate custody, property division and other issues that come with divorce, said Epstein, who is also on the executive board of Mavoi Satum, an Israeli organization that helps women trapped in the divorce process.

"In terms of marriage and divorce, the rabbinic courts and all other religious courts have sole jurisdiction, which means that there is no such thing as civil marriage or divorce in Israel," she said.

But for certain issues, the civil and rabbinic courts have joint jurisdiction, she added.

"For example, custody, alimony, child support, adoption, maternity, division of property, [over] all of those issues – both courts have jurisdiction."

But wherever the case is filed first is the court that has jurisdiction.

She said that when she was in law school, she learned about the "race of jurisdiction." She was told that if she got a male client, to run to the rabbinical court, which is most likely to rule in his favour, and if she gets a female client, to run to the civil courts.

"Often the woman has to give up property, or custody, just to get a divorce and then she'll try to fight in a civil court [to get everything back]," Epstein said.

Husbands can blackmail their wives with a *get*, and there are thousands of cases involving men who refuse to grant a *get* at all, which can trap a woman in a marriage indefinitely, Epstein said, adding that the average non-contested divorce in Israel takes four years.

Mavoi Satum aims to help the thousands of agunot, women whose husbands are unable to give them a *get* because they are missing or for some other reason such as mental illness, and *mesuravot get*, women who have been refused a Jewish divorce by their husbands. The organization offers legal and emotional support, and it lobbies within Israeli legislative bodies for a solution to the problem.

Epstein, who is pursuing a master's degree in Talmud, said that within Halachah, there are a number of solutions aimed at preventing the problem of *get* refusal.

"But the rabbinic courts in Israel do not like divorce and regard it as a product of modernization, or feminism," she said.

"The civil courts understand that this is a huge issue in Jewish law, and the rabbinic courts are not interested in trying to solve the issue."

In an effort to address the issue for secular Jews who don't want to marry through the rabbinical courts, the civil courts in Israel have developed one of the most advanced systems of common-law marriage in the world.

"So many benefits are granted to common-law couples because they don't want people to be forced into marrying religiously."

The civil courts grant them the same benefits and the same tax breaks that are granted to a married couple.

She said that one of the solutions to the problem is to get couples to sign a prenuptial agreement stating that if one wants to divorce, the other will not stand in the way. That means that the husband will agree to give the *get* and the woman will agree to receive the *get*.

For more information about Mavoi Satum, visit www.mavoisatum.org.

ISRAEL DAY: Israel on Campus at The University of Western Ontario celebrated Israel Day on Jan. 29. The event, which focused on various aspects of Israeli society and culture, featured a Kosher falafel stand, an Israeli photo exhibit, a Bedouin tent, representatives from Israeli organizations and charities and more.

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Have fathers become "irrelevant"?

Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Partner, Beard Winter LLP

On January 29, 2007 the father of a newborn infant in Saskatoon was denied custody of his biological son in favour of adoptive parents. The baby's mother never told the father she was pregnant and had given the child up for adoption without the father's consent. How could this happen? The courts have the power to award custody to anyone, even against a child's biological parent, based solely on the child's best interests. In this case the adoptive parents were highly educated, stable, with excellent jobs: they could give the child a promising future. By comparison, Dad only had a Grade 8 education and was in the process of getting divorced. The result was that Dad was even forbidden from visiting his own biological son in the first year and possibly forbidden to see the child thereafter.

In my view, this is a very disturbing decision. When the courts use largely economic criteria to determine the "best interests" of the child and override the child's right to be raised with his biological parent for monetary reasons, then the courts have distorted the essence of what a family truly means. We might as well be living in Aldous Huxley's Brave New World where children are taken away from their parents and assigned to whomever society deems is "best" for them to be raised by. Moreover, if it was a poor mother with a grade 8 education fighting for her infant against comparatively stable, rich parents where substance abuse or violence was not an issue, can any reader possibly imagine a similar result? Clearly this man is being discriminated against solely because he is male and a father, pure and simple. This decision now legally signifies, compared to cases with mothers in identical circumstances, that a child's biological relationship to his father is irrelevant as compared to his mother. I use the word "irrelevant" — not "less important" — because in this case it appears unlikely that the child will ever see his father again.

Of equal importance is the indifference with which this court treats the biological bond between a child and his father, whatever may be Dad's educational background. Beethoven came from a poor family of nine children. The Beatles all came from modest homes. Do we wrench children from their biological fathers because others can provide "better homes"? Is this what the feminist revolution has now finally wrought, to make a child's relationship to his biological father ultimately disposable because Dad is not a high-school graduate? It is time that the importance of biological ties is reasserted as being of primary importance in most cases when interpreting the term "best interests," Dads included.

John Syrtash is a partner and family law lawyer with the Toronto firm of ***Beard Winter LLP****. Neither Beard Winter LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at 416-306-1733, or e-mailed at jsyrtash@beardwinter.com. You can also visit www.beardwinter.com and www.spousalsupport.com.*

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YOUNG VOICES RAISED IN SONG

UJA Federation Board of Jewish Education's annual Zimriya took place Sunday at the Toronto Centre for the Arts. Clockwise, from right, are choir members from United Synagogue Day School, the Toronto Heschel School, Dr. Abraham Shore She'arim Hebrew Day School, Leo Baeck Day School (Holy Blossom branch), and the Festival Choir. Seventeen Toronto choirs took part in the event.

[Frances Kraft photos]

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Edmonton shul vandalized with Nazi symbols

Beth Israel Synagogue marks congregation's 100th anniverary

By PAUL LUNGEN
Staff Reporter

Edmonton's Beth Israel Synagogue was vandalized with Nazi symbols only hours before a gala celebration was held to mark the congregation's 100th anniversary.

At around 3:30 p.m. on Jan. 28, a swastika was found on the shul's front doors in black ink along with the warning, "This means not welcome… Get out." Similar epithets were left on exterior walls.

Police are investigating security tapes hoping to identify the perpetrators, according to congregation president Michael Zabludowski.

Photographs were taken of the graffiti, which was wiped clean before 430 guests arrived to mark the anniversary of the city's oldest synagogue. Alberta Premier Ed Stelmach and Mayor Stephen Mandel, Edmonton's first Jewish mayor, were among the dignitaries present.

"The premier was aware of it," Zabludowski said. "We did not broadcast it. We did not leave it up. We did not want to interject it into a marvelous celebration.

"The premier was appalled, but we did not let it take away from the joy of the event.

"I don't think there are issues of fear in the community," he added.

Beth Israel Synagogue in Edmonton was hit with graffiti just prior to celebrating its 100th anniversary gala.

The suburban Beth Israel Synagogue has been struck with "minor graffiti" over the past few years as has the downtown Beth Shalom Synagogue, "but nothing quite as brazen as this," Zabludowski said. "Edmonton is actually low by B'nai Brith records in terms of hate crimes."

In December 2005, the Beth Shalom was vandalized with a swastika and the acronym ZOG, a term used by anti-Semites to refer to an alleged "Zionist Occupation Government."

In November 2000, as the intifadah gathered steam in the Middle East, the Beth Israel and the Beth Shalom synagogues were firebombed on the same night.

A young Palestinian immigrant, Yousef Sandouga, was jailed for 2½ years for the Beth Shalom incident, which the presiding judge referred to as a "terrorist act."

Zabludowski said there is yet no evidence of the motive behind the current incident, but he speculated, "It's local teenagers. I don't feel it's organized. It's just the ongoing kind of graffiti you get, but that has yet to be determined."

The Beth Israel has received informal messages of support from other community organizations concerned about the incident, Zabludowski added.

The gala went on as planned. Keynote speaker was journalist and author David Frum, a former speechwriter to U.S. President George W. Bush, and entertainment was provided by the Vancouver Jewish Men's Choir.

A display called "100 years of memories" – an anniversary book that chronicles the congregation's first 100 years – was unveiled.

Jewish communal activity in Edmonton can be traced back to Aug. 12, 1906, when the Edmonton Hebrew Association was created. It would later evolve into the Beth Israel Synagogue.

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Coast to Coast

Clark raps Harper government on Mideast

By JANICE ARNOLD
Staff Reporter

MONTREAL — Former prime minister Joe Clark pointedly criticized Prime Minister Stephen Harper's stance on the Israeli-Arab conflict, saying the current Conservative government has put Canada's "balanced and careful" Middle East foreign policy in jeopardy.

In a Jan. 31 address at McGill University, Clark said Harper made a "mistake" in making withdrawal of support from the Hamas-led Palestinian government his first major foreign policy action after taking office just over a year ago.

Clark also termed "ill-judged" Harper's strongly pro-Israel position during Israel's war against Hezbollah in Lebanon last summer.

Joe Clark

Clark said he finds "troubling" the Conservative government's "closeness to the foreign policies of the United States administration" to the exclusion of Canada's interests in the rest of the world.

Clark was Progressive Conservative prime minister for nine months in 1979-80, and minister of external affairs under prime minister Brian Mulroney from 1984 to 1991.

Since October, he has been a professor of practice for public-private sector partnerships at McGill's Centre for Developing Area Studies.

He said Harper is moving away from the "constructive role" Canada has developed over the past 25 years in the Middle East under successive Liberal and Progressive Conservative governments, without making clear where he is going.

Canada, he said, worked hard over the years to be a "reliable interlocutor" between Israelis and Arabs. "Not many other countries have that reputation," he said.

The Harper government, he suggested, appears not to understand the "complexity on the ground… One of the lessons I learned was the Palestinian issue is very much symbolic for the developing world."

Clark disputed Harper's opinion, stated in a year-end interview, that Canada has been "completely absent" from the Middle East in the past decade.

"Apart from being flatly false, that rebuke is even more unsettling as either a warning shot, or an unguarded statement of belief, by the prime minister who so dominates this government."

He said Harper should acknowledge that he erred, as Clark himself had to do on "one celebrated occasion." He was referring to the diplomatic crisis he set off just two days after being sworn in as prime minister when he announced Canada would move its embassy from Tel Aviv to Jerusalem, fulfilling a campaign promise.

He quickly dropped the plan in the wake of outrage from the Arab and Islamic world.

Clark interprets sending Foreign Minister Peter MacKay to the Middle East last month as an attempt to "repair the damage of the hard lines" Harper took upon coming into office.

Clark's address was a broad critique of the Harper government's foreign policy in general. He said he hoped his remarks would spark public debate on where Harper is taking Canada in the international arena. He said others have similar concerns but are not in a position to raise them openly.

"There has not been much public debate about what motivates the changes, or what their consequences might be. Moreover, there is no evidence that they are the result of advice from the foreign ministry or other customary sources, including the platform or resolutions of Mr. Harper's party."

He said Harper is taking too much direction from the Bush administration and letting Canada's relations with rest of the world deteriorate. This may be shortsighted, he said, because the United States's reputation and authority is declining in the world, while the relative power of other countries, notably China and India, is growing.

Clark said he has no trouble with a Canadian government being close to the White House, but said that "what is troubling is focusing on one relationship so exclusively."

This is undermining Canada's relations elsewhere, especially with developing countries, and a waste of the multilateral skills this country has been known for.

Canada is most effective internationally when it is, "simultaneously, as close as possible to the U.S. and as active and independent as possible in the wider world," Clark said.

"Those are not opposite positions. They are the two sides of the Canadian coin, and both must be given attention or we debase our currency."

As close as Mulroney was to Washington, Clark noted, the Palestinians' right to self-determination was one of the key issues on which Canada and the United States disagreed while Clark was external affairs minister.

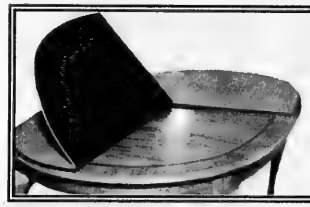
Since World War II, Canada has built trust and earned respect in parts of the world where the United States "might only generate envy or fear." The consequence is that developing nations may look elsewhere to less exemplary countries than Canada for influence.

Harper's tendency not to take advice, as elected leaders traditionally have, from civil servants and diplomats has led to "the erosion of the status of Canada's professional foreign service," Clark said, which is "widely recognized as one of the best in the world."

A lack of resources and appreciation will discourage talented people from pursuing a career in the public service, he said.

Clark noted that he had more resources at his disposal than any foreign minister who has come after him, and "substantial freedom to set policy, including in some cases, when the prime minister disagreed."

Canada's 'balanced and careful' foreign policy in jeopardy, says former PM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Synagogue symposium examines climate change

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Does being a good Jew mean being environmentally responsible?

In an address to more than 100 community members at a Climate Change Symposium on a recent Sunday morning, Cantor Ari Isenberg of Halifax's Shaar Shalom Synagogue said the answer is an emphatic "yes."

Co-ordinated by Clean Nova Scotia, the Atlantic Jewish Council, JNF Canada and the synagogue, the symposium brought together keynote speaker Richard Zurawski, a meteorologist and scientist; Stephen King, Halifax's head of resource management; Daisy Kidston, education programmer with Clean Nova Scotia; and Isenberg to discuss global warming issues.

Isenberg stressed that Jews must revert back to the respect for the environment noted in several parts of the Torah and practised during the harvest festivals of Sukkot, Shavuot and Pesach.

He said the celebration of Tu b'Shvat, the new year of the trees and agriculture, reminds Jews of the spiritual lesson of the tree – that it's not merely a plant that produces fruit and shade, but a symbol of life and an upright person.

"Tu b'Shvat reminds us of our responsibility [to the environment], but we have drifted and become abusive to it," he said.

Zurawski, a graduate of University of Toronto and University of Windsor and a practising meteorologist for more than 30 years, is a documentary filmmaker, television producer and chief meteorologist for Rogers Radio.

He said the planet will continue to exist and life will go on despite climate change, but people have to realize what's at stake.

"We have had recent seasons that were atypical, the warmest since records have been kept [for the last 120 years]. Recent storms in Europe, drought and fires in Australia tell us maybe something is really going on."

Even though political leaders have jumped on the bandwagon, "we can't trust the governments who will bend the rules and spout rhetoric," Zurawski said.

"Nothing will change from the top down. While the media seems to negate global warming, and no wonder the public doesn't realize it's happening, it's up to the people to take responsibility and change the way we think, what we do, become more efficient, mitigate what we buy and consume, and be vocal."

He said, "We can't wait 50 years, or even 20 or 10. We have to talk to those who determine policy now and put up road blocks to anti-environmental behaviour."

King talked of Halifax's efforts to reduce greenhouse gasses by setting targets for reduction, changing over in certain areas from oil to natural gas, and leading its citizens by example.

Kidston noted that there has been increased interest among faith groups about how to be energy efficient. "Many leaders of old churches, in large buildings, have discussed with us ways of reducing energy costs," she said.

"Global warming is an issue that affects all faith groups. I'd be very interested in working with your youth [in the Jewish community] to educate and translate that into action."

Phil Warman, president of Shaar Shalom, said later that his board is already using programmable thermostats to reduce the temperature when the shul's building is not in use. As well, the shul's oil-fuelled boiler has been upgraded to improve efficiency, and energy-efficient light bulbs have been installed.

"And we've started a program to collect and recycle containers and eliminated Styrofoam products and reduce use of disposable paper products and utensils to reduce the garbage bill," he said.

"We're even starting to compost non-meat and non-dairy products left over from food functions to reduce the garbage bill," he added.

Moderator Cara Tax, a former Shaar Shalom president, using an aboriginal proverb, reminded the audience, "We do not inherit the earth from our ancestors. We borrow it for our children."

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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

The CJN makes no representation as to the kashruth of food products in advertisements.

Love, actually

Guest Voice

By RABBI ADIN STEINSALTZ

Love is such a used, abused and misused word that people should possibly stay away from it. How would I define it? In essence, love is the basic experience of caring about another, of going out from myself toward the other.

Love requires caring – not caring about what benefit or enjoyment I can gain from you, but finding joy in the very fact of your existence. When I say "I love you," the truthfulness of my statement depends on the size of the "I" and the size of the "you": The bigger the "I," the smaller the love. But if the "I" is smaller than the "you," then we have the sense that we are dealing with love.

This does not mean that there is no sense of self. There must still be an "I" in "I love you," because there must be a self to feel the emotion. A newborn cannot love, because he has no notion of the difference between himself and the other. A few months later, he sees the other as a reflection of himself, and later, he realizes that the other is a separate entity. It is when one gets to the point of seeing the other as different, but still similar, that a true relationship begins. And with that relationship comes the ability to care. The child now has the tools to develop his inborn capacity to love – he may or may not be able to get there.

One outcome of this definition of love is that the more self-interest there is, the more the relationship is self-oriented rather than object-oriented, and therefore, the less genuine that love. If I say that I love a food, whether I just grab anything and shove it in my mouth, or approach a meal like a gourmet – pampering it and admiring it, and then putting it in my mouth – the "love" is the same: My concern is for me and my satisfaction. It is the same with the love I have for a person. If my "love" for my wife is defined by sex or my "love" for my son is defined by nachas, then I do not really understand what love is.

When I truly love, what matters is the relationship itself, not the benefit I derive from it. The most exalted love is entirely other-oriented: it is the love I have for nature, which I cannot change or own. And it is Jacob's love for Rachel, which endured through seven years and longer (whether a few days or another seven years), because it was the fact of the relationship that mattered, not any tangible benefit to him.

If genuine love is so demanding, can we ever fulfil the mitzvah of loving our neighbour as ourselves? Love may be too difficult, but compassion is not. To be compassionate – and this is the exact meaning of the word – is to feel the feelings of the other. That is something we can do, on a personal level, and even on a wider level. No one can demand that people should love poor people far away, but compassion is something we can have. And if we have this feeling of compassion, we may do something good for them, even if it will not pay off for us immediately, or indeed at any future time. Compassion is a lot like love in that respect, because it is possible that there will be no personal benefit. The difference is that it is easier to achieve.

Genuine love is something that may always be just out of reach, but compassion is in our hands. If we have no compassion, we become emotionally hardened and unable to have any kind of feeling, because loss of compassion is the loss of a component of the human psyche. If we do not act on compassion, we become mechanized beings – like robots, but worse, because they do not have our physical weaknesses and limitations.

Having compassion is a matter of keeping our humanity. It is perhaps something we need for ourselves. We need it in order to keep living as human beings. Otherwise, we will destroy everything that is not useful, that is not productive, that does not pay off. Then we will destroy the whole world, because when people are behaving without compassion, they cease to be human beings, and the world itself has no meaning.

So let us not be so concerned about love. Let us speak about compassion, about feeling what others feel. Perhaps that can improve the world.

Rabbi Adin Steinsaltz, who was born and lives in Jerusalem, is internationally regarded as one of the leading rabbinic and academic scholars of our time.

A deep, pathological self-loathing

By ELLIOTT MALAMET

Let's play a game, albeit a rather distressing and unpleasant one. Identify the following speakers/authors.

1) "Calls to destroy Israel, or to throw it into the Mediterranean Sea… are not evidence of hatred of Jews," but simply reflect a "quarrel with the State of Israel."

2) Regarding the best way to help the Palestinians: "If an effective strategy means encouraging reasonable anti-Semitism, or reasonable hostility to Jews, I don't care. If it means encouraging vicious, racist anti-Semitism, or the destruction of the State of Israel, I still don't care… To regard any shedding of Jewish blood as a world-shattering calamity… is racism pure and simple; the valuing of one race's blood over all others."

3) "The Zionist barrack in Palestine is about to be destroyed… There is no life, no peace nor hope for the gangs of Zionism to remain in the occupied land."

4) Zionism is "deadly," "corrupt," "demonic" and "defiled." The citizens of Israel are "a people of [concentration] camp wardens."

5) "It is the policies of Israeli governments, especially in the past two decades, that have provoked widespread anti-Jewish feelings in Europe and elsewhere… [Israel] has lost everything in domestic civility and international respectability, and has forfeited the moral high ground forever."

6) Israeli arguments regarding the right to self-defence recall "Hitler's moves to blunt the Czech dagger… Hitler's conceptions have struck a responsive chord in current Zionist commentary… The record of Israeli terrorism goes back to the origins of the state."

JEWISH EDUCATION
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7) "The majority of the Jewish public in Israel (and also out of it) believes that only Jews are human beings, and therefore deserve to be trusted… I am not afraid to say publicly that Israeli Jews, and with them most Jews throughout the world, are undergoing a process of Nazification."

8) "What we are witnessing in the occupied territories – Israel's penal colonies – is the invisible and daily killing of the sick and wounded who are deprived of medical care, of the weak who cannot survive in the new poverty conditions, and of those who are approaching starvation… It is a well calculated strategy of ethnic cleansing."

9) Jews should engage in a public confession for their sins. "The confession has to be public, outside of the synagogue, where all can hear, including Palestinians."

Now, if you guessed that some or all of these statements were made by the president of Iran, the head of Hamas or the leader of Hezbollah, I'm afraid you are looking in the wrong direction.

As Edward Alexander and Paul Bogdanor point out in their devastating compilation of essays titled *The Jewish Divide over Israel*, all of these quotes are from Jews.

For the record, here's who said what: 1) Prof. Amitai Etzioni (George Washington University); 2) Prof. Michael Neumann (Trent University); 3) Prof. Norman Finkelstein (DePaul University); 4) Prof. Jacqueline Rose (University of London); 5); Prof. Tony Judt (New York University); 6) Prof. Noam Chomsky (MIT); 7) the late Prof. Israel Shahak (Hebrew University; 8) Prof. Tanya Reinhart (Tel Aviv University); 9) Prof. Marc Ellis (Baylor University).

Please spare me the well-worn canard of "legitimate criticism of Israel does not equal anti-Semitism." Can we please be honest, just for a moment, for the sake of our students? There is an element of deep, pathological self-loathing that lies beneath each one of these Jewish lives. Much of the world is only too happy to hypocritically judge Israel. Must we add to their fun?

The Library at Night by Alberto Manguel; Random House.

Nazis destroyed many Jewish libraries

Books
Bernard Baskin

This unusual book is a captivating account of the critical role that libraries have played through the centuries. It is a welcome sequel to his earlier work, *A History of Reading* (1996), which was a successful melding of scholarship with material devoted to the pleasures of reading and the glory of the written word. This new book is a series of 15 separate essays that approach the subject from different angles.

For Manguel, a library is the "emblem of man's power to act through thought." In a sense, it is a monument intended to defeat death, which is an end to memory.

The author relates that a few years ago at a stand in the Berlin flea market he purchased a Jewish prayer book with no indication of the owner. He surmised that it was probably bought or given to a youth when he became a bar mitzvah and "was permitted to join in synagogue prayer."

Reflecting on the prayer book, the author is prompted to describe how Nazis destroyed Jewish books. Hundreds of Jewish libraries throughout Europe were burned down, both personal collections and public treasure houses.

A Nazi correspondent gleefully reported the destruction of the famous library of the Lublin Yeshiva in 1939: "For us it was a matter of special pride to destroy the Talmudic Academy, which was known as the greatest in Poland... We threw the huge talmudic library out of the building and carried the books to the marketplace, where we set fire to them. The fire lasted 20 hours. The Lublin Jews assembled around and wept bitterly, almost silencing us with their cries. We summoned the military band, and with joyful shouts, the soldiers drowned out the sounds of the Jewish cries."

In 1943, the Nazis established an institution to collect selected Jewish books – the others to be destroyed. Regarding the many Torah scrolls, it was suggested that "perhaps the leather can be preserved to use for bookbinding."

The librarian in charge of the Sholem Aleichem Library in Biala Podlaska, Poland, decided to save the books by carting away, day after day, as many as he and a colleague could manage, even though he believed that very soon "there would be no readers left." After two weeks, the holdings had been moved to a secret attic, where they were discovered long after the war ended. Even if there were no readers, it was an act of piety that the books be preserved.

For Jews to destroy books was an irreparable sin. In eastern Europe, not only were the writers of books exalted, but dealers in books were considered in a special category quite apart from other merchants. A dealer in books was performing a mitzvah because he was spreading Torah and bringing education to others.

In what other culture would one of the greatest writers call himself Mendele Mokher Seforim, Mendele the bookseller? Even the bookbinders held a special position of honour in the community; the great respect for books spilled over a little bit on them.

Readers of *The Library at Night* will journey into many countries and cultures. They will visit the monumental libraries of the past and discover the influence of books on civilization.

Is blogging a sin?

By MARK MIETKIEWICZ

What would the Chofetz Chaim make of the World Wide Web?

The Chofetz Chaim, Rabbi Yisrael Meir Kagan (1838-1933) is one of Judaism's greatest proponents of "guarding your tongue," watching what you say and how you say it. Thanks to blogs and social networking sites, the Internet is rife with debate – some of it by writers who are just being cranky; others by people who say blogs are the best way to shine a light on ills that are plaguing a community.

Who is fair game for criticism in a blog? Rabbi Asher Meir of the Business Ethics Center of Jerusalem says it depends on whether the individual has put himself in the public eye. We "have to make a suitable exception in the case of public figures or aspects of a person's life which are intentionally opened to the public... Blogs are not an appropriate forum for mentioning the virtues and foibles of unassuming people we encounter in everyday life. These people don't seek our praise and are justifiably mortified to be criticized in the public square of cyberspace." **[http://tinyurl.com/3dgqk2]**

Just ask Tod Goldberg's mother. Goldberg is a (somewhat reformed) blogger who has written about his mother. And he has also written about his mother's reaction when she found out he'd been writing about her. "'You've been saying horrible things about me in your blog,' my mother said. 'How could you?' 'It's my life,' I said, 'I'm allowed to talk about it.' 'But you're not allowed to talk about my life,'" she said. "What if your nana saw these stories?'" Goldberg comes to the conclusion that "Writing in a private journal [like a friends-only MySpace or LiveJournal, for instance, or the paper-and-pen version of old] still counts strictly as lashon hara, because you can't entirely control who reads it. Thinking negative thoughts is one thing, expressing them is where the trouble comes in." **[http://tinyurl.com/y8q3lp]**

Sometimes blogs go much further than guys writing about their Jewish mothers. It is not difficult to find blogs that accuse rabbis of sexual abuse, as well as blogs that debate whether the Internet is the proper forum for airing these accusations. **[http://tinyurl.com/3bz277]** At last November's national convention of Agudath Israel of America, Rabbi Matisyahu Salomon of the Beth Medrash Govoha yeshiva in Lakewood, N.J, addressed these issues. About 16 minutes into his 35-minute address, Rabbi Salomon said, "We don't have a *tie'na* [objection] while people ask questions with *derech eretz* [respect]. We don't have a *tie'na* even if people disagree with us with *derech eretz*. But when it's done in such a sarcastic, cynical, vulgar way in language which belongs to the gutter [and] becomes the language used against [our rabbis, scholars and leaders], then we have to rise to their defence." You can listen to Rabbi Salomon's address in its entirety **[http://tinyurl.com/3yd6m3]** and read about the continuing controversy as reported by the *Baltimore Jewish Times*. **[http://tinyurl.com/2oa59u]**

Jewschool is a popular blog aimed at Jewish youth. The discussion can be lively and thoughtful but can also be personal and insulting. Jewschool founder Daniel Sieradski wrote: "I can't tell you the number of times I, and other contributors to Jewschool, have been deeply hurt by some of the remarks people have made here and elsewhere on the web, when responding to political or religious ideas we've expressed that dissatisfy them." Sieradski's proposal? The Jewish Bloggers Campaign For Responsible Speech Online.

"Ask yourself before posting, 'Is what I've written a kiddush HaShem [a sanctification of God's name] or a chillul HaShem [a desecration of God's name]?' If it's the latter, consider revising your remarks to preserve your point, while minimizing whatever harm you may do to your fellow... This campaign may not save the Jewish world from autocannibalism, but it may make the Jewish blogosphere a more welcoming, informative and enjoyable forum, and perhaps encourage some greater degree of Jewish unity despite the differences between us. B'ezrat HaShem [with the help of God], it shall be so." **[http://jewschool.com/?p=9608]**

And the official symbol of the Jewish Bloggers Campaign For Responsible Speech Online? A picture of the Chofetz Chaim.

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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For once, Israel is not blamed

According to Reports

By PAUL MICHAELS

Last week, the Canadian media paid close attention to the ongoing violence between Hamas and Fatah factions in the Gaza Strip and West Bank. In just four days prior to a Jan. 29 ceasefire, more than two dozen Palestinians were killed and more than 50 were wounded.

On CBC TV's *Sunday Night* (Jan. 28), Peter Armstrong reported on "the lawlessness in the Palestinian territories, [which are] all but coming apart at the seams. In the Gaza Strip, the situation is even worse [than in the West Bank]. Already marked after months of fighting, Gaza is seething. On these tense streets, people are growing increasingly anxious. The violence is getting worse by the day, and militants have set up checkpoints dividing this city up along factional lines."

That same evening on CTV, Janice Mackey Frayer also reported on the violence: "Thousands of guns are in the hands of rival forces. Some Palestinians say the [civil] war has already started. Hamas has spent its year in power building paramilitary squads that are well-trained, well-armed and believed to be funded by Iran."

In "Saudi offer fails to halt Gaza carnage," (*Globe and Mail*, Jan. 29), Carolynne Wheeler wrote: "The West Bank and particularly Gaza have plunged into deepening poverty and violence since tens of millions of dollars in foreign aid was cut off to the Palestinian Authority after the election of Hamas a year ago."

She said that that Hamas has rejected the international community's demand that it recognize Israel and renounce violence, and noted that: "Now, reports are emerging of militias stockpiling guns, ammunition and explosives; mortars, grenades and assault rifles are reported to be in use on the streets. Fatah says it has discovered tunnels leading to their leaders' homes in Gaza with the intent of assassination; Hamas says Mr. Abbas's calls for early elections amount to a coup."

What is striking about this reporting is the absence of any accusation that Israel is responsible for this state of affairs. In the past, Israel was often blamed for the failures of internal Palestinian governance. But Palestinians appear to be finally looking inward and examining events in their own society that are unrelated to Israel and to the usual excuse of occupation.

To be sure, the Jan. 29 suicide bombing of an Eilat bakery, in which three Israeli were killed, was justified by Hamas as "resistance to occupation." But journalists understood that the extremists behind the suicide attack were trying to distract attention from internal Palestinian strife by refocusing on their "common enemy," the Israelis.

As the *Globe and Mail* said in its editorial, "Blowing up a bakery" (Jan. 30): "It is appalling that after an absence of nine months, Palestinian terrorists have chosen to resume the suicide bombing of Israeli civilians. But what takes it into the realm of the absurd is the stated justification for doing so…[t]o send a message of unity to Palestinian factions currently using their weapons on each other."

* * *

Michael Bell, former Canadian ambassador to Israel and the Palestinian Authority, as well as Egypt and Jordan, gave a strong endorsement to the new book just out by American-Israeli historian Michael Oren, *Power, Faith and Fantasy: America in the Middle East, 1776 to the Present* (in *Globe and Mail* "Books" Jan. 27).

Calling it "fascinating," Bell wrote that "Oren's history is the essential underpinning of a bold assessment of the roots of U.S. Mideast policy and their profound influence on Washington's policy making today."

Drawing on detailed and little-known scholarship of longstanding American Christian attachment to the idea of "restoration" – the Jews' return to their ancient homeland – Oren provides a timely corrective to noxious ideas being promoted today by the likes of critics such as John Mearsheimer and Stephen Walt, who argue that U.S. Mideast policy has been hijacked by the powerful pro-Israel lobby contrary to U.S. national interests.

Oren shows how historically America's backing of Israel (and before that, the idea of Israel) is fully consistent with its core values, and he accounts for why today, fully 70 per cent of Americans espouse support for the Jewish state.

Paul Michaels is communications director for the Canada-Israel committee.

MITZVAH KNITTING: **Members of Shaar Shalom Synagogue's sisterhood have turned a passion for knitting into an act of tzedakah. Last fall, under the direction of volunteers Janice Schachter and Arna Cappe, experienced and novice knitters began meeting every second Monday. Before long, a group of almost 30 people had run out of wool and was ready to present its first hand-knitted goods to Jewish Family & Child Service for its clients. The group now has 35 knitters and has delivered more than 300 knitted items to JF&CS. Each garment comes with gift card containing a note from the knitter, making it a gift, not a handout. The group is looking for donations of wool and more knitters and crocheters. For details, call Cappe at 905-881-8631 or Shachter at 905-731-0700.**

Circulation & Promotions Manager

The Canadian Jewish News is seeking a well-organized, self-motivated professional. This position reports directly to the General Manager and is responsible for all areas of subscription acquisition and circulation management, with an emphasis on marketing our award-winning weekly newspaper to Canadian Jewry.

Responsibilities include:

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Please reply to **The Canadian Jewish News, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4. CJN Box #5158.**

an evening with

stephen lewis

the impact of HIV/AIDS on the people of africa

photo: Nick Wade-Photography

On a continent where each day HIV/AIDS kills 8,000 people and infects 11,000 more, how can there be hope? And what can more fortunate nations do to help this embattled region?

Join Stephen Lewis as he shares his insight as former United Nations Special Envoy for HIV/AIDS in Africa. With extensive experience as a politician, diplomat and humanitarian, Mr. Lewis is a passionate advocate of human rights. His foundation helps to ease the pain of HIV/AIDS in Africa at a grassroots level. CBC journalist Evan Solomon will introduce Mr. Lewis.

Mr. Lewis will be signing copies of his book *Race Against Time* at this fundraising event.

Thurs. March 1, 7:30 p.m. Tickets $20
Order by phone: 416 789-3291

Available now at Holy Blossom Temple
1950 Bathurst St. Toronto

Coast to Coast

Cemetery had become a 'trash pit'

Continued from page 1

All Rekanovic was asking for was 2,500 euros, or about $3,800 (Cdn). Granatstein was dismayed at the condition of the small cemetery, which he described as having become a "trash pit" surrounded by homes. Only about a dozen monuments are clearly visible, with others probably sunken, he said.

It had apparently once been enclosed by a stone wall, but only a fragment is left, and there is no sign, and only the Hebrew inscriptions on the grave markers identify that it's Jewish, Granatstein said.

Through a rabbi in Montreal, Granatstein found the president of the 500-member Bosnian Jewish community, in Sarajevo. He met Jacob Finci at the synagogue in that capital city, a seven-hour drive from Bihac.

"He said he'd love to help, but money was an issue," Granatstein said.

He then called his grandparents, Rhoda and Jack Granatstein (not the Canadian military historian of the same name), in Montreal. They were thrilled to pitch in, and about $2,800 was soon raised among family and friends.

Then Granatstein's commanders, Maj. Josip Zunic and Capt. James Houlihan, met with Hamdija Lipovaca, the mayor of Bihac, a town of less than 30,000, who agreed that this was an important project. He offered to match the amount that Granatstein had raised and pledged to look after the cemetery indefinitely.

Granatstein a reservist in the 712 Communication Squadron for almost four years

Again, Granatstein was bowled over.

"Here were people going out of their way to give to a Jewish cemetery when there wasn't even a Jewish community anymore."

The money is enough to put up a basic fence and a plaque, as well as clean out the cemetery and keep the grass cut.

Through an Israeli organization, Granatstein found out that it is the Beth Olam cemetery and that it goes back about 200 years. A lot more work could be done to restore the monuments, but Granatstein feels good about what has been achieved. A contractor was expected to be hired this week and work to begin shortly.

"I would not have been able to do this without the help of Maj. Zunic and Capt. Houlihan and the 10 other Canadians. I had their full support," he said.

He also gives much credit to his interpreter, Lorena Agic, who accompanies him wherever he goes and went well beyond her official duties to help him.

Before World War II, about 14,000 Jews lived in Bosnia and Herzegovina, and the Jewish presence there dates back to the Spanish Inquisition. During the war, the area was controlled by the pro-Nazi Croatian Ustace government. Only 4,000 Jews are believed to have survived the 1941 deportations and executions, carried out, according to some sources, with Bosnia Muslim collaborators.

After the 1991 Yugoslav civil war broke out, the American Jewish Joint Distribution Committee airlifted more than 2,000 Jews from Bosnia to Israel, where most remained.

Granatstein, a McGill University graduate who has been a reservist in the 712 Communication Squadron for almost four years, expects to return to Montreal in March or April and soon after to return to law school at the Université de Montréal.

He took a year off his studies to train and serve in Bosnia, his first overseas assignment. Serving in the military is something he said he has always wanted to do, especially in a peacekeeping role. "Before that I had worked in retail for four years, but I thought there must be something bigger to do than selling clothes."

There is no fighting anymore in Bosnia, although the political situation is quite unstable and there are ethnic tensions, he said. The biggest risk to the forces are the 700,000 to 800,000 land mines that still dot the region.

"It can be pretty scary when you're driving down the road, and know from your map that there are mines on either side."

Although much of the region has been rebuilt, there is still plenty of destruction that serves as a reminder that it was a battlefield not long ago.

Crime and traffic accidents also pose a danger.

Granatstein is armed about half the time, but he has never had to draw, let alone fire, a weapon. "And I hope I never have to."

He said the people are very welcoming and open to the foreign troops.

"It's an amazing experience. I love my job. I get paid to drive around and talk to people and come up with solutions to problems."

He spent his first Rosh Hashanah and Yom Kippur away from home, working as usual. His recent visit with the Jewish community in Sarajevo was especially gratifying. "They treated me like family that had never left. It was a pretty powerful experience."

Granatstein lives in a compound with the other Canadians and has his own converted shipping container to live in. "After sleeping in a hole in the ground for a week during basic training, it's really quite luxurious," he said.

Dining Pleasures

Coast to Coast

France not obsessed with ethnicity, French beauty queen says

By ELIAS LEVY
Staff Reporter

Alexandra Rosenfeld is the embodiment of French elegance.

In October, the 20-year-old blonde with the radiant smile and lilting voice was crowned Miss Europe at a competition in Kiev, where she was chosen over 37 European beauty queens. Prior to that, she was Miss France 2006.

Her life as a tourism student has been turned upside down since she was crowned Miss France 14 months ago.

"The life I'm living seems like a fairy tale. I never dreamed of becoming Miss France, much less Miss Europe. I entered the first contest on a whim, because some friends encouraged me to. I honestly didn't expect to win. Then there was Miss Europe, where all the candidates were very lovely. I don't know what made the difference," Rosenfeld told *The Canadian Jewish News* in a recent interview.

A native of Saint-Thibéry, a small village of 2,300 in southern France, Rosenfeld was born to a Jewish father and a Catholic mother. Although she does not practise Judaism, she is aware of the fact that she is considered Jewish. However, she was reluctant to discuss her Jewish roots. "It's not like a sign I have to wear on my forehead," she said.

For Rosenfeld, whose father had family members who were exterminated in Auschwitz, Judaism means "sharing a common memory, history and destiny."

"The Holocaust is an unspeakable tragedy in which some 80,000 French Jews perished," she says. "That human massacre should not be of concern only to Jews, but to all human beings. We must be very vigilant because Holocaust deniers have been gaining strength."

Rosenfeld is worried about the increase in anti-Semitism France has experienced in recent years.

"Anti-Semitism and racism are despicable plagues. We must do everything we can to vigorously fight these hideous monsters."

Last year, she participated in a large demonstration organized in Paris to denounce the murder of a young French Jew, Ilan Halimi.

"My presence at the demonstration was not orchestrated by the Miss France contest organizers to give me publicity, as some malicious gossips suggested. I was the one who decided to participate in that rally, because I have a heart. It had nothing to do with whether I am Jewish or not. It's true that as a Jew, as a Frenchwoman and as a human being, I was horrified by the assassination of Ilan Halimi, as were several million of my fellow citizens. It's shameful that such a barbarous act should be perpetrated in a great, civilized democracy like France."

A few days after Rosenfeld was chosen Miss France, several English-language newspapers wrote that the Internet site and blog of the contest organizers had received many complaints from French people who were unhappy that a Jew had been crowned Miss France. Rosenfeld says that is "absolutely untrue.

"To denounce and denigrate France, some newspapers, notably English-language ones, don't hesitate to write whatever they want – even lies."

She admits that there is anti-Semitism and racism in France.

"But name one country where there is no xenophobia. Miss France is a beauty contest and not a contest of ethnicity. Whether you are Jewish, Asian, black… it's not important," she insists. "The only thing that is taken into consideration is the beauty and the personality of the candidates. Previous winners have been of North African, Martinican and Rwandan origin… I don't think I am the first Frenchwoman of Jewish origin to have won this contest."

Alexandra Rosenfeld

Despite what some people think and say, the French are not obsessed with ethnicity, she stresses.

"What matters is competence and excellence. The French football team is the most obvious proof of the multi-ethnic and multi-coloured France of today. What counts in the Miss France contest is not religion or ethnic origin, but beauty."

What has she learned from her experiences since becoming Miss France?

"What I realize the most is that I have matured. I was very protected by my parents, and suddenly I found myself alone in Paris. I have always been timid and very reserved. But once you start to give interviews all the time, you develop confidence and learn to speak with people you don't know. It's good preparation for a future career."

As for her own plans, Rosenfeld is determined to become a sports journalist.

"Journalism, writing and sports have fascinated me for a long time," she says.

What advice would she give to someone who wants to enter a beauty contest?

"If she has the opportunity to enter a beauty contest and win, she should continue to be herself from beginning to end. And above all, she should stay in contact with her family and her parents because they are irreplaceable," Rosenfeld says.

This article appeared in full in French in the Montreal edition of Canadian Jewish News on Jan. 18. Translation by Carolan Halpern.

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ARTS & CRAFTS: Cousins, from left, Eliana Kleinberg (Grade 7) and Mia (senior kindergarten) and Emily (Grade 2) Rosenblum enjoyed tasting and creating at Netivot HaTorah Day School's annual arts and crafts day. [Rebecca Ansel photo]

Coast to Coast

Students take part in book drive

Students, from left, Talia Shafir, Rowan Davidson and Gabriella Herzenberg of the Paul Penna Downtown Jewish Day School sort through books that were donated as part of a school drive last month to collect new and gently used children's books for aboriginal communities in northern Ontario, Yukon, Nunavut, and northern Quebec. The effort was part of the Lieutenant Governor's 2007 Book Drive.

The Canadian Jewish news

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Happy 60th wedding anniversary to Irene & Teddy Csillag. Love from Judy, Ron, Debbie, Gabriel and Emma.

Beverly and Norman Hennick
Reba and Paul Goldman
are so happy to announce the engagement of their children

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Mazel tov to grandparents Beryl and Norman Shapiro and Clara Goldman.

Mazel tov to Rena & Murray Shapiro on their 60th wedding anniversary on Feb. 16. Much love from your family.

Mazel tov to Joey Hotz on your sixth birthday. Lots of love from your parents, grandparents, aunts, uncles and cousins.

Happy first birthday Ryder Max Katz on Feb. 20. From your whole family who loves you. Hugs and Kisses!

Happy first birthday Jayden! Love Mommy & Daddy, Bubbie & Zaidie Kirshner, Delzie & Grampy Lewis, Granny & Opa Blumenow, and the whole family.

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less.
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What's New

By REBECCA NADLER

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What's New deadlines: Monday, Feb. 12, is the deadline for the Feb. 22 issue and Monday, Feb. 19, is the deadline for the March 1 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Saturday, Feb. 10

COFFEE HOUSE

Temple Kol Ami presents its 7th annual coffee house offering music, comedy, desserts and a raffle. 7:30 p.m. at 36 Atkinson Ave. Tickets $20 in advance, $25 at the door. 905-709-2620

CHEZI'S CORNER EVENT

Diamonds Denim and Dim Sum supports Chezi's Corner, a transition house that offers youth 16 to 24 the opportunity to live in a safe, caring home while preparing to move forward in their lives. At Gladstone's Bar and Grill. For tickets, contact **Shaindy Cohen Goldstein**, 416-879-2065 or www.regesh.com.

Sunday, Feb. 11

WEIL BRUNCH AND LEARN

Mekorot Institute of Torah Study hosts the **Hilda Weil** Memorial Lecture Series with brunch and a shiur by **Judy Snowbell Diamond** on "Godliness and Holiness: Our Personal and Communal Mission" at 32 Timberlane Dr. For info and registration, 416-877-2050 or www.mekorot.ca.

MUSIC & MOVEMENT CLASS

Beth Tzedec invites parents, grandparents and kids 3-5 years old to a music and movement class, 4-5 p.m. Reservations required. 416-225-5655

MEANINGFUL JUDAISM

Rabbi Michael Skobac speaks on "Making Judaism Meaningful." 8 p.m. at Kehillat Shaarei Torah. 416-229-2600

HANDWRITING ANALYZED

The Lodzer Centre Congregation presents "The Kabbalah and the Psychology of Handwriting" with **Annette Poizner**. 8 p.m. Members free, non-members $10. Call 416-636-6665 to register.

Monday, Feb. 12

OTTAWA LECTURE

The Ottawa Torah Institute Yeshiva High School sponsors a lecture on medical ethics by **Rabbi Eliezer Ben-Porat** titled "A Woman's Right Over Her Own Body: A Jewish Ethical Perspective." 7:30 p.m. in the Soloway Jewish Community Centre. 613-244-3939

NOTES ON TORAH TROPE

The First Narayever Congregation presents **Rabbi Lawrence Englander**, of the Solel Congregation, on "Mystical and Liberal Views of the Written and Oral Torah: Ways of approaching the Zohar." 7:30 p.m. www.narayever.ca or 416-927-0546

Tuesday, Feb. 13

FILM: *SHOWBOAT*

Dr. W. Filderman B'nai Brith Lodge screens the film *Showboat*. 5:30 p.m. at 15 Hove St. For information, call **Felicia Lowy**, 416-631-0634, or **Neti Badulescu**, 416-733-121.

KRISTALLNACHT

Holy Blossom Sisterhood and Brotherhood host cantor **Benjamin Maissner**'s "Impressions of Kristallnacht," gleaned from his 2006 trip to Germany. 7:30 p.m. For information, call 416-789-3291, ext. 514.

CONSERVATIVE JUDAISM

Rabbi Jennifer Gorman speaks on "Recent Developments in Conservative Judaism," to the Beth David Sisterhood. 7:30 p.m. 416-633-5500

FENG SHUI

Richie (Yisrael) Idels, an architect, speaks on "Feng Shui the Jewish Way: Your Home and Your Mazel," a guide to using location, design and interior arrangement to affect personal fortune. 8 p.m. at Shaarei Shomayim Congregation. Members free, non-members $2. 416-789-3213

Continued on page 27

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Continued from page 26

SOULMATES/STALEMATES

Chabad Lubavitch of Markham hosts "Soulmates or Stalemates," a kabbalistic exploration into the differences between men and women and how to use this information to enhance relationships. With **Chana Weisberg**. 8 p.m. $8. 905-886-0420

Wednesday, Feb. 14

MODERN JUDAISM

Beth Tzedec Congregation continues the series Modern Judaism: The Implications For Us, with **Rabbi Jay Kelman,** of Torah in Motion, on "Best of Orthodox Judaism: Its Struggles and Challenges." 7:30 p.m. 416-789-3511

BLISS

The Aish Learning Centre hosts "Bliss" – optimizing family relationships using Hollywood-style movie clips, PowerPoint and humour with **Rabbi Mitch Mandel**. 8 p.m. $5 in advance, $10 at the door. 905-764-1818

SHMIRAS HALOSHON EVENT

Shmiras Haloshon Organization hosts the annual yarhzeit lecture for **Rebbetzin Phyllis Weinberg** by **Rabbi Jonathan Rietti** on "To Deepen Our Relationship With HaShem." 8:15 p.m. at the Bais Yaakov High School. Suggested donation $5.

Other News

BYE BYE BIRDIE

Tanenbaum CHAT presents an adult/alumni theatre production of *Bye Bye Birdie*, Feb. 13 and 14, 7:30 p.m. at the Leah Posluns Theatre. For tickets, call **Laurie Blake**, 416-636-5984, ext. 291.

VOLUNTEER TRAINING

Circle of Care and Jewish Hospice Programs provide in-home visits to individuals with life-threatening illnesses and relief for their caregivers. Volunteers must complete a 30-hour training course. A commitment of a weekly visit of at least three hours is required. Training begins Feb. 15. Call **Gaye Duncan**, 416-635-2860, ext. 462, for information.

TORAH AND FLORA

Darchei Noam Congregation presents Torah and Flora, an imaginary guided walk through a Jewish nature garden with **Baruch Sienna**. Saturday, Feb. 17, following Shabbat services. 15 Hove St. 416-638-4783

HEBREW SING-ALONG

Kinneret chapter of Jewish Women International hosts a Hebrew sing-along night with food and prizes. Saturday, Feb. 17, 8 p.m. at the Family Resource Centre, Promenade Mall, #313. $15. All proceeds go to the Residential Treatment for Children, Jerusalem. Info, **Lillian**, 905-326-8767, or **Michelle**, 905-709-4665.

ADAR BRUNCH

Shaar Shalom Sisterhood celebrate the new month of Adar with a brunch and program celebrating spiritual awareness and commitment. $5. Sunday, Feb. 18, 10:30 a.m. RSVP to **Linda Friedman**, 905-889-4975.

MITZVAH KNITTERS

Shaar Shalom Mitzvah Knitters meet every second Monday to knit shawls and lap blankets for the ill or for those undergoing chemotherapy as well as hats, mitts and scarves for foster children and impoverished clients of Jewish Family and Child Services. Everyone is welcome to join this warm, friendly and productive group. The next get-together is Monday, Feb. 19, 7:30 p.m. at the Shaar Shalom Synagogue. Donations of wool or money to buy wool are also welcome. Call **Janice** at 905-731-0700 or **Arna** at 905-881-8631 for information.

GETAWAY IN THE CITY

Torah in Motion hosts a Shabbat of Carlebach davening, Torah classes and interactive discussions, Feb. 23-24, with **Rabbi Tzvi Hersh Weinreb**, executive vice-president of the Orthodox Union; **Elliott Kranzler**, psychiatrist; **Elliott Malamet**; and **Rabbi Michael Skobac** at the Sheraton Hotel, Pearson Airport. Register at www.torahinmotion.org or 416-633-5770.

GIRL'S NIGHT OUT

The Tamid chapter of Toronto Hadassah-WIZO is hosting its second annual Girl's Night Out, an evening of comedy Wednesday, Feb. 28, 7:15 p.m. at the Glenn Gould Studio. Tickets $35, includes the show, a dessert reception, silent auction and door prizes. For tickets, call **Susan**, 416-785-4899.

YIDDISH CLASSES

The Centre For Yiddish at the Latner Centre for Jewish Knowledge and Heritage continues to offer Yiddish-language classes at all levels, beginner through advanced. New participants are welcome to join ongoing sessions. Sundays, 10 a.m.-noon. $85/10 sessions. For info, contact **Ethel Cooper**, ecooper@ujafed.org or 416-635-2883, ext. 389.

SINGLES EVENTS CAN BE FOUND ON PAGE 29

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration, 416-638-7800, or www.jfandcs.com. Call **Shawna**, ext. 215, for info and registration.

One Family, Two Homes: A three-session series for families experiencing separation and divorce. Children participate in separate age-appropriate groups. Parents discuss issues such as keeping the kids out of the conflict, trends in family law and the impact of separation, and divorce on children. Begins Tuesday, Feb. 13, 6:30-8:30 p.m. at the Lipa Green Bldg.

Today's Woman: A six-session group for women wanting to make a change in their lives. Time and stress management, building self-esteem, assertiveness and improving communication skills to be discussed. Begins Thursday, Feb. 22, 7-9 p.m. at the Lipa Green Bldg.

FOR SENIORS

Temple Sinai Senior Club offers You Are Smarter Than You Think, an afternoon of trivia. Join a team and challenge yourself. Light lunch will be served. Wednesday, Feb. 14, 12:30 p.m. Members $5, non-members $7. RSVP to **Marcy**, 416-487-3281.

The Association of Jewish Seniors hosts **Rabbi Michael Skobac**, of Jews for Judaism, at its general meeting. His topic is "Today's Challenge for Jewish Survival." Thursday, Feb. 15, 1 p.m. at Shaarei Shomayim Congregation. Members free, guests $2. For info, call **Tammy**, 416-635-2860.

Chai Shalom presents vocalist **Sari Featherstone**, Sunday, Feb. 18, 1 p.m. Member $7, non-members $9. RSVP to **Sandy Bokser**, 416- 633-3838.

Beth Tikvah Friendship Group screens *The Silent Exodus*, **Pierre Rehov**'s film about the expulsion of one million Jews from Arab lands. Sunday, Feb. 18, 2 p.m. 416-221-3433

Earl Bales Seniors In The Club House In The Park. Casino Rama, Wed. Feb. 14. Bridge, Wednesdays and Thursdays, 12:30-3 p.m. Call Monday-Thursday, 9 a.m.-1 p.m. 416-395-7881

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112

High tea and concert, Wednesday, Feb. 14, 1:30 p.m. Members $6, non-members $8.

Try computer boot camp for beginners, Wednesday, Feb. 14-March 14, 2-4 p.m. Members $27.50, non-members $42.50.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca

"A Bintel Brief" with **Rabbi Korn** starts Wednesday, Feb 14, 1-2 p.m. room 120. No charge for the first session.

Need help filing your tax return? BJCC offers a free tax return clinic for single income under $15,000 and income under $22,500 with dependents. For information, contact **Janet**, ext. 259.

Interactive music program for children newborn to age 3 with **Deborah Maes**. Enjoy singing, guitar, lap songs and musical instruments for the toddlers. Tuesdays 1-1:45 p.m. in the Family Place at the Jewish Discovery Museum. Call ext. 235 to register.

The Koffler Centre of the Arts' winter term has started. There are limited number of spaces available in some classes. Call to register.

Conversation Café, a joint program with JIAS, every Thursday evening, offers newcomers a chance to practise their English in a social environment.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org

Soprano **Denise Williams** and friends celebrate Black History Month by launching *Walk Together Children*, her new CD featuring a mix of black and Jewish music, Sunday, Feb. 11, 3 p.m. in the Al Green Theatre. $20. For tickets, call ext. 0.

The Hollywood Reds: Films and Politics of the Blacklisted Artists: A six-week lecture series with **Stuart Hands**, Thursdays starting Feb. 15 on "Film in the 1940s and '50s and Cold War Paranoia." Series $90, $18 per class. Info, esthera@mnjcc.org or ext. 606.

"The Jewish 20th Century: A Brief History of Anti-Semitism" with **Prof. Kalman Weiser**. Feb. 19, "Religion and State in Israel"; Feb. 26, "Ebonics and Yiddish, African-Americans and European Jews: A Comparative Perspective."

Kolel@the J offers "Women and Judaism," an exploration of major themes for women in Judaism with **Rabbi Jennifer Gorman**. Men welcome. Mondays, 7:30-9:30 p.m. Feb. 19-March 26.

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OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Aron Kalisz	Jan 19/07	184 Joseph Aaron Bl
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Selma Walfish	Jan 26/07	24 Hawarden Cres.
Dr. Ruth Borchiver	Jan 27/07	15 Mossgrove Trail
Cantor David Bagley	Jan 27/07	6 Mosswood Rd.
Irving (Isha) Frankle	Jan 27/07	18 Cedarcroft Blvd.
Percy Wilner	Jan 27/07	28 Shallmar Blvd.

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Lederman, Minnie	Jan. 24/07	131 Torresdale Ave
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Kraiter, Sheinda	Jan. 25/07	6250 Bathurst St
Velichover, Mark	Jan. 25/07	6161 Bathurst St
Reingold, Muriel	Jan. 25/07	550 Cummer Ave
Naguinskaia, Doba	Jan. 26/07	Private
Beder, Marilyn	Jan. 26/07	39 White Lodge Cr
Kates, Fay Shirley	Jan. 27/07	541 Finch Ave. W.
Wasserman, Hyman Louis	Jan. 28/07	28 Tanjoe Cres
Scher, Anne Judith	Jan. 28/07	64 Rosedale Heights Dr
Halpern, Frances	Jan. 29/07	7440 Bathurst St
Otchakovski, Peisa	Jan. 29/07	Private

It has been 10 years since
S. AL. BACHER ל"ז
passed away.

Prominent lawyer, magistrate,
war criminals prosecutor in Romania,
President of the B'nai Brith Romanian Lodge in Toronto,
author of well documented and appreciated
articles about the Holocaust.

The family of the late
FRANKLIN KIRK ל"ז

wish to express our sincerest appreciation to family and friends for their generous and kind expressions of sympathy and support during the recent bereavement of our beloved husband, son, brother and uncle.

Elizabeth Kirk, Johnny and Belle Kirk,
Wayne, Edith, Michael and Ashley Kirk

Balaj, Buzia (Boruch) Holocaust Survivor, age 91, born Koretz, Poland, died Jan. 8, 2007 Bloomfield, Michigan, mother Mayta Mindess, father Teyya Balaj. Survived by wife Monya and three children.

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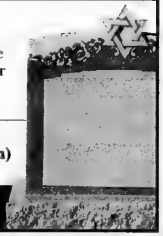

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Cantor Bagley left legacy of music and students

By FRANCES KRAFT
Staff Reporter

Cantor David Bagley died Jan. 27 at North York General Hospital, leaving a legacy of his own musical compositions, and dozens of former students. He was 74.

David Bagley

Bagley suffered a stroke seven years ago, which led to his semi-retirement from Beth Radom Congregation, where he served as cantor and rabbi beginning in 1996. A setback about two years after the initial stroke triggered a lengthy bout of health challenges, and he spent most of his last years at Baycrest.

Bagley had an international career as a synagogue cantor that took him to Mexico, Israel and South Africa, where he was affiliated with the Oxford Synagogue in Johannesburg.

He also served at Montreal's Chevra Kadisha B'nai Jacob, and at Toronto's Beth Sholom Congregation, where his funeral was held. He served two stints at Beth Sholom – for a total of about 15 years, his longest time at any congregation.

A native of Vilna, Bagley escaped Europe with his family as a child. At the beginning of World War II, they fled to Japan and then Shanghai, China, where he studied at the Mir Yeshivah. He obtained smichah at Yeshiva Beth Yosef Novardok in Brooklyn at the age of 19.

A self-described traditionalist, Bagley's career included cantorial concerts and recordings. He was also a past president of the Toronto Council of Hazzanim.

Toronto lawyer Noam Goodman, a former student of Bagley's who took over some of his duties at Beth Radom when Bagley suffered his first stroke, remembers the cantor as a teacher who "cared a lot for his students" and was very giving with his time.

"He used to say, 'Remember that you're not davening; you're speaking to God.' That was how he approached his duties as a cantor. You could feel that every word had emotion, and there was meaning behind every word he was saying."

On a personal note, Bagley's son Yaakov said in a eulogy that his father's greatest gift was his ability "to treat all people equally, no matter what their background or level of knowledge was. To him a Jew was a Jew."

He noted that Bagley was mentally alert until two months before his death. When one of his six grandchildren practised his bar mitzvah portion with him a little over a year ago, Bagley corrected him on the words and the *trope*.

"It's the end of an era," said Beth Sholom's Cantor Eric Moses, president of the Toronto Council of Hazzanim, who remembers Bagley for "his understanding of the cantorial art, of *nusach hatfillah*, and his devotion to prayer and to a real Jewish way of life."

Bagley leaves his wife Klara, sons Yaakov of Cherry Hill, N.J.; Moshe of Queens, N.Y.; and Tzvi, of Long Island, N.Y.; his brother Joel, of Miami; and sisters Yocheved Anemer, of Silver Spring, Md., and Libby Mines, of Queens.

Obituary

JVS psychologist an inspired leader ahead of her time

'Devoted her life to the study of the human mind'

By CAROLYN BLACKMAN
Staff Reporter

Ruth Borchiver, a JVS psychologist for 40 years who died suddenly of a stroke on Jan. 27 at age 78, is remembered for being an inspired leader who was ahead of her time.

"With her standards of excellence and her commitment [to the field], Ruth was singularly responsible for attracting me to the agency," said Karen Goldenberg, JVS president and CEO.

Borchiver, born and raised in Toronto, was JVS chief psychologist when she retired two years ago.

She received her master's degree in 1952, her certification as a registered psychologist in 1965 and her doctorate in applied psychology in 1991.

She served on the Tikun Chaim advisory committee of the UJA Federation Board of Jewish Education and was a member of the Association of Chief Psychologists, the Council for Exceptional Children and the Association of School Psychologists.

Shortly after she joined JVS as a career and rehabilitation counsellor in 1964, JVS was given funds by the predecessor of UJA Federation to provide educational services to one Jewish day school, with Borchiver as consultant.

Currently, JVS serves about 6,000 students in 12 schools on 21 campuses.

"My mother was one of the most interesting women I have ever known," said her son Richard in a eulogy.

"There was Dr. Ruth, the innovative and progressive-minded psychologist who devoted her life to the study of the human mind. Then there was our mother who embraced so many of the stereotypes of the proverbial Jewish mother that it often left me wondering who the real Ruth was."

Growing up in Kensington Market, Richard said, Borchiver's first language was Yiddish, and as she grew older, she was often called upon to recite poetry in Yiddish to large gatherings of people.

"I remember her telling me that her proudest moment was when World War II came to an end, and she was asked to read *Ich bin a yid* to the large crowd that gathered downtown."

Although many women of her generation did not attend university, her son said, she was pressured by her mother to do so, and after graduation "she embarked on a career that I could not possibly do justice to in a few minutes."

Ruth Borchiver

When he was a child, he said, "[many of my contemporaries] would ask me if my mother was a psychologist. When I answered 'yes,' they often told me that [she] had tested them or intervened on their behalf with the school or their parents.

"Unless they told me this, I would never have known anything because my mother guarded the client privilege relationship very seriously."

Ilana Blidner, Ruth's granddaughter, called her grandmother a trailblazer for obtaining a master's degree at a time when most women did not have careers outside of the home.

"To most, retirement means no more work, creating new hobbies, and relaxing from a long hard life. To my bubbie, it meant gaining certification in cognitive behavioural therapy, opening her own practice and seeing clients in her home."

At the same time, she said, "Bubbie and Zaidie began a new life together. In the last two years, they have travelled to places I dream of going... Whose grandparents go travelling throughout China and other southeast Asian countries? Whose bubbie goes to pilates four days a week and is better dressed than her 20-year-old granddaughters?"

It was her grandmother's duty, "to make sure each [of the grandchildren] felt happy, settled and comfortable in our various life experiences," she said.

"If she noticed any facial expression of ours that indicated otherwise, she would internalize our emotions, display a concerned expression, and walk around the house conflicted. Our problems immediately became her problems."

Mark Borchiver, Ruth's son, said that he not only lost his mother, he lost a friend. "Not just any friend... and not just the best of friends, but the kind of rare friend that felt my joy, my pain, my struggles and triumphs more acutely than I ever could."

Borchiver, whose daughter Joan Blidner died nine years ago, also leaves daughters-in-law Elaine Borchiver and Marilyn Demone and son-in-law Mark; grandchildren Dov, Rebecca, Jessica, Erica, and Dale; and step-grandchildren Daniel, Emily, Yael and Avital.

Memorial donations may be made to the Ruth Borchiver and Joan Blidner fund care of JVS, 416-787-1151.

Corrections

The story "Youth safe house to hold Feb. 10 fundraiser" (*CJN*, Feb. 1) named an incorrect day for the event in support of Chezi's Corner. It takes place on Saturday, Feb. 10, at 8 p.m. *The CJN* regrets the error.

* * *

In the article "Israeli Forum to help fight prejudice" (*CJN*, Dec. 7, 2006), Rina Cohen, a sociology professor at York University, was misidentified. *The CJN* regrets the error.

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Rabbi Mandel is the Director of Outreach for Aish Learning Centre, Thornhill Branch. He is the co-creator of the *Love, Dating and Marriage Seminar of Discovery International* and the author of *The Fulfillment Formula* and *Seder for the Soul.*

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Entering recipe contests can be fun and profitable

By SUE EPSTEIN
Special to The CJN

Many companies run cooking contests to promote their products, with prizes being offered for the best recipes. There are cooking contests for everything from the ridiculous (a pickled beets cooking contest) to the sublime (national beef cooking contests and bake-offs). In the United States, even a kosher chicken processing company runs a cooking contest. Prizes can be anything from a set of pans or knives to free trips, appliances and the grand prize of all – $1 million (US) in the most famous bake-off contest.

With the exception of small local contests, the process for selecting winners is generally the same. In large contests, thousands of entries are narrowed down by professionals to about 100, and then winnowed down to about 25. The recipes are tested by home economists to ensure that they'll work consistently in home kitchens. The top entrants are then notified and in some cases, invited to the competition to prepare their recipes in person. The winner is usually declared with much fanfare and publicity.

Here is a sampling of recipes that have won national cooking contests in the United States. Most of them were chosen over thousands of other recipes so you know they'll be good.

MUSHROOM AND CHICKEN LOAF

This winner is a dish your family will love for a weeknight supper.

4 tbsp. olive oil
4 boneless, skinless chicken breasts
1 package white mushrooms, sliced
¼ cup lemon juice
2 tbsp. garlic
1 tsp. salt
1 tsp. pepper
1 loaf Italian bread (not sliced)

In a large frying pan, heat 2 tbsp. oil. Place chicken in pan and brown on both sides. Add lemon juice, ½ tsp. salt and ½ tsp. pepper to chicken while browning. Remove chicken from pan, cut into small pieces and and set aside.

Place remaining oil in pan and heat. Saute mushrooms and garlic with remaining salt and pepper. Return chicken to pan and heat through.

Cut top of Italian bread down middle and take the inside out. Place chicken and mushroom mixture inside of bread and put top back on. Cover with aluminum foil and bake in oven at 350 for 10 to 15 minutes to heat bread. Uncover and put on a platter. To serve, slice bread, and serve two slices to each person. Makes 6-8 servings.

CUMIN-CRUSTED BEEF STEAKS WITH ORANGE-OLIVE RELISH

When you read the title or list of ingredients in this recipe, it may sound strange, but it's delicious. This six-ingredient dish (other than salt and pepper) blends cumin, oranges, olives and chuck steak that takes only 30 minutes to cook and proved to be a winner for its creator. It won top honours over 5,000 other entrants in a national beef cook-off and won the $50,000 grand prize.

4 boneless beef chuck eye or chuck top blade steaks, cut ¾-inch thick (about 1½ lb.)
2 to 3 medium oranges
1½ tsp. ground cumin
1 tsp. salt
½ tsp. pepper
7-oz. jar roasted red peppers, diced
⅓ cup coarsely chopped Kalamata olives
¼ cup diced red onion

Pecan sandies as seen in *kosher by design short on time* by Susie Fishbein, Mesorah Publications.

Scrub oranges and grate 2 tsp. orange peel from oranges; reserve oranges. Combine orange peel, cumin and salt in small bowl; remove and reserve 2 tsp. of this seasoning for relish.

Heat ridged grill pan or large nonstick skillet over medium heat until hot. Add pepper to remaining seasoning; press evenly onto beef steaks.

Place steaks in grill pan; cook chuck eye steaks 9 to 11 minutes for medium-rare to medium doneness, turning once.

Meanwhile, peel and dice enough reserved oranges to measure 1½ cups. Combine diced oranges, red peppers, olives, onion and reserved 2 tsp. seasoning in medium bowl; mix well. Serve steaks with this relish. Garnish with orange slices and olives. Makes 4 servings.

FROSTED BANANA COOKIES

Use up those overripe bananas in this delicious drop cookie that is based on a great American family cookie swap winner.

¾ cup firmly packed brown sugar
¾ cup butter or margarine
2 medium (⅔ cup) ripe bananas, mashed
1 egg
2 tsp. grated orange peel
½ tsp. vanilla
2 cups all-purpose flour
½ tsp. baking powder
½ tsp. baking soda
¼ tsp. salt

Glaze Ingredients:
2 tbsp. butter or margarine
3 tbsp. firmly packed brown sugar
3 tbsp. whipping cream or orange juice
1 cup powdered sugar
½ tsp. vanilla

Heat oven to 350. Combine ¾ cup brown sugar and ¼ cup butter or margarine in large mixer bowl. Beat at medium speed, scraping bowl often, until creamy (1 to 2 minutes). Add bananas, egg, orange peel and ½ tsp. vanilla; continue beating until well mixed (1 to 2 minutes).

Reduce speed to low; add flour, baking powder, baking soda and salt. Beat until well mixed (1 to 2 minutes).

Drop dough by rounded tsp. 2 in. apart onto ungreased cookie sheets. Bake for 8 to 10 minutes or until edges are lightly browned. Cool completely.

Melt 2 tbsp. butter or margarine in a 1-qt.saucepan over medium heat. Add 3 tbsp. brown sugar and whipping cream or orange juice. Continue cooking, stirring occasionally, until mixture comes to a boil (1 to 2 minutes). Remove from heat. Add powdered sugar and ½ tsp. vanilla; beat until well mixed (1 to 2 minutes). Frost cooled cookies. After beating in powdered sugar, let cool to desired spreading consistency (5 to 10 minutes). Makes 48 cookies.

TUNNEL OF FUDGE CAKE

This is the most famous cake ever to win a recipe contest – a grand prize winner in the Pillsbury bake-off. It is a rich chocolate tube cake with a "tunnel of creamy fudge" inside. It's fabulous!

1¾ cups sugar
1¾ cups margarine or butter, softened
6 eggs
2 cups powdered sugar
2¼ cups flour
¾ cup unsweetened cocoa
2 cups chopped walnuts*

Glaze
¾ cup powdered sugar
¼ cup unsweetened cocoa
4 to 6 tsp. milk or water

Heat oven to 350. Grease and flour 12-cup bundt pan or 10-in. tube pan. Or spray with non-stick cooking spray. In large bowl of mixer, combine sugar and margarine; beat until light and fluffy. Add eggs 1 at a time, beating well after each addition. Gradually add 2 cups powdered sugar; blend well. By hand, stir in flour and remaining cake ingredients until well blended. Spoon batter into greased and floured pan; spread evenly.

Bake at 350 for 45 to 50 minutes or until top is set and edges are beginning to pull away from sides of pan.** Cool upright in pan on wire rack 1½ hours. Invert onto serving plate; cool at least 2 hours.

In small bowl, combine all glaze ingredients, adding enough liquid for desired drizzling consistency. Spoon over top of cake, allowing some to run down sides. Store tightly covered.

* Nuts are essential for the success of this recipe.

** Since this cake has a soft filling, an ordinary doneness test cannot be used. Accurate oven temperature and baking times are essential.

ש'שאר ב'ניינו

גידי קורן וחברים

מה יהיה

נדמה שעוד לא היתה תקופה בתולדות המדינה שבה כל כך הרבה פוליטיקאים ואנשי ציבור נחקרו חקירה פלילית והועמדו למשפט. שאלת השאלות, שאין עליה תשובה פשוטה היא האם הדבר מסמל עלייה בשחיתות, או עלייה במאמצי המשטרה והפרקליטות לגלות אותה. משום מה יש לי הרגשה שהאפשרות השניה היא הנכונה, וכראייה חלקית-יותר מפעם אחת טענו פוליטיקאים לאחרונה שמאשימים אותם בדברים (כמו העדפת קרובים למשרות ממלכתיות), שהיו נורמות מקובלות במשך עשרות שנים. ומן הראוי גם לשים לב שבתיקים רבים מסתיימת המהומה ללא הוכחות וללא הרשעה, מה שמרמז שאולי גם משטרת ישראל איננה תמיד ברמה מקצועית מי יודע מה, וההתלהמות שלה לא תמיד מספיקה להוכיח את פשעו של הפוליטיקאי בבית המשפט, אך בהחלט מספיקה להרוס את חייו.

לא ברור לי מדוע ירצה איזשהו אדם שפוי לעסוק בפוליטיקה במדינה שבה כל ראשי הממשלה של עשר השנים האחרונות (נתניהו, ברק, שרון, אולמרט) בילו חלק ניכר מתקופת כהונתם בנסיונות להגן על שמם ומשפחתם. משהו דפוק שם לחלוטין, אבל שישאר ביניינו.

כמו צמח בר

חוה אלברשטיין מגיעה לטורונטו. זה כשלעצמו לא מי יודע מה מקורי, כי חוה מבקרת את הקהל הנאמן שלה כאן באופן די קבוע-אלא שהפעם, יהיה הקונצרט זהה לזה שהיא נותנת בימים אלה בארץ. ולאלה שלא ידעו-אלברשטיין לא הופיעה בישראל שנים רבות, מעין מחאה על מה שקורה בארץ. כל זה לא הפריע לה להופיע בניו יורק, וזה גרם לביקורת נוקבת נגדה. העיקר-בכירת הזמרות הישראליות אולי בכל הזמנים עדיין יוצרת חומר חדש, מקליטה, ועכשיו שוב מופיעה. בימיה הרחוקים שרה חוה בעיקר שירים שנכתבו על ידי אחרים, אך בעשרים השנה האחרונות-רוב החמרים הם משלה, והם מציגים אשה חכמה, נוקבת, שלא פוחדת להביע דעות פוליטיות בלתי פופולאריות. הקונצרט יכלול את שירה הגדולים, מ"פרח הלילך", "כמו צמח בר" ועד "קוקוס" העכשווי. ובתקופה שבה זמרים רבים מאמינים שהם יכולים לשרוד רק עם תזמורת ענק ותפאורות של הוליבוד, טוב לראות את האשה המניאטורית הזו עם הגיטרה שלה, פלוס שניים שלושה נגנים. אם אתם רוצים לפגוש את החלק הכי משמעותי של תרבותינו שהשארתם בארץ-תשאירו את פברואר 27 פנוי ובואו ל Toronto Centre for the Arts. 5040 Yonge. הכרטיסים לא יקרים ונתון להשיגם ב- 416 872 1111

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"יש מספר אמצעים שיכולים להביר את התעניינותה של אשה בגבר באופן מידי. הטוב מכולם הוא מרצֶדֶס בֶּנז."(ליץ לותר)

"חברתי תמיד צוחקת בזמן האהבה---לא משנה מה היא קוראת..."(סטיב גובס, מייסד חברת מחשבי אפל)

"נשים תמיד צריכות סיבה למין. גברים צריכים רק מקום"... (בילי קריסטל)

"במקום להתישב שוב, אני מתכנן הפעם למצוא אשה שאני ממש מתעב ופשוט לתת לה את הזיין"....(רוד סטיוארט)

"הבעייה היא שהאל העניק לגבר גם מוח וגם אבר מין, אבל

Soups from different tables illustrate Israel's ethnic diversity

By DANIEL ROGOV
IPS

With a population that has immigrants from more than 80 different nations, it should come as no surprise that Israel has not developed a cuisine uniquely its own. That is not a fault, however, for the Israeli table, both in private homes and in the many restaurants throughout the country, is comfortably set with dishes from many different regions and peoples.

In no case is there greater ethnic diversity in culinary offerings than in soups which, it must be understood, have a special meaning in Israeli life. It is often with this dish that we greet guests and welcome them to our homes. It is with soup that one "breaks bread" – and as in biblical days, bread is quite literally "broken" or torn apart, not sliced. The soup is usually brought to the table in a communal pot or dish rather than in individual bowls.

Modern-day Israelis of all ethnic backgrounds have never lost their love of soup. Following are several recipes, each from a different land, which continue to maintain their popularity throughout the country today. The recipes are designed to serve 4 to 6.

FOOT SOUP – YEMEN

1 calf's foot, split by the butcher
1½ litres (about 6½ cups) water or chicken stock
1 whole onion, peeled
2 sprigs fresh thyme
1 bay leaf
6 whole black peppercorns
salt and pepper as required
2-3 coriander leaves, chopped finely
1 hot red pepper, with seeds removed, chopped finely
2-3 strips lemon rind
egg yolks and water as required

Wash and clean the foot thoroughly. Place the two halves in a large saucepan, pour over the water or stock, add the whole onion, thyme, bay leaf and peppercorns and heat just to the simmering point. Cover and let simmer gently for 3 hours.

Strain the mixture through a colander into a clean saucepan. Discard the peppercorns and bay leaf and when the foot is cool enough to handle remove the meat with a knife and return the meat to the liquids. When the mixture is completely cool skim off the excess fat from the surface of the soup.

Correct the seasoning with salt and pepper and then add the coriander leaves, lemon rind and chopped hot pepper. Heat through.

For every cup of soup allow 1 egg yolk and 4 tbsp. of cold water. Beat these together.

Remove the lemon rind, beat 1 tbsp. of the egg yolk and water mixture into the soup and then fold the rest of the mixture into the soup, stirring constantly over a very low heat just until the soup begins to thicken. Do not allow the soup to boil again as this would cause the eggs to curdle. Serve hot, ideally accompanied by a *zhug* (hot spicy sauce) mixture in a separate bowl so that diners can stir as little or as much as they like into their soup.

SPINACH SOUP – ROMANIA

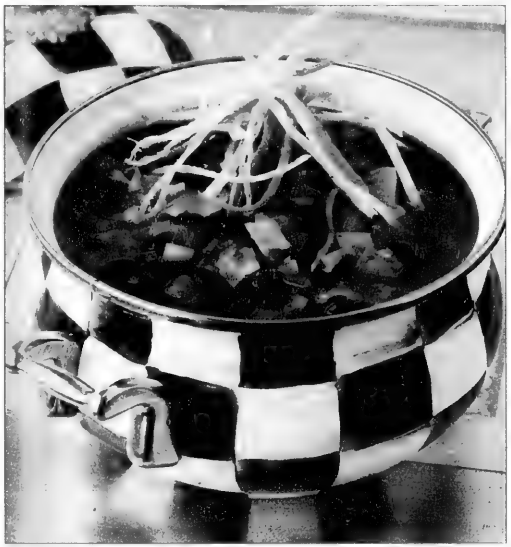
½ kilo (about 1 lb.) spinach
3 tbsp. butter
3 eggs
juice of 1 large lemon
salt and pepper to taste
7 cups chicken or vegetable stock
1 cup croutons
½ cup grated Parmesan cheese

Remove the heavy stems from the spinach and wash well under running water. Dry the leaves on paper towels. In a heavy skillet, melt the butter and sauté the spinach leaves until just tender.

In a saucepan, bring the stock just to the point of boiling. Reduce the flame and let simmer gently for 4-5 minutes. In a small mixing bowl, beat together the eggs, lemon juice, salt and pepper. Add 3 tbsp. of the hot stock and beat well. Add this mixture to the stock and then add the spinach. Mix briskly, garnish with the cheese and croutons. Serve hot.

SAUERKRAUT SOUP – RUSSIA

½ kilo (about 1 lb.) sauerkraut
1½ tbsp. pareve margarine
1½ tbsp. vegetable oil
2 large onions, chopped coarsely
1 stalk celery, diced
2½ litres (about 10 cups) hot beef stock
1 kilo (about 2 lb.) lean beef, cut into cubes or 10 sliced frankfurters
1 bouquet garni made by tying 1 bay leaf, 8 peppercorns and 1 sprig of thyme in a cheesecloth
salt and pepper to taste
8 small potatoes, boiled in their skins
2 tbsp. chopped fresh dill or 1 ybsp. dried dill



Black-bean soup as seen in *kosher by design short on time* by Susie Fishbein, Mesorah Publications.

Rinse the sauerkraut in cold water and drain thoroughly. In a large saucepan heat the margarine and oil together and gently sauté the onions and celery until the onions begin to turn golden. Add the stock, meat and bouquet garni and simmer very gently, uncovered, for 2 hours. Discard the bouquet garni, correct the seasoning and serve with the whole, peeled potatoes and dill.

CINNAMON WINE SOUP – TURKEY

3 cups dry red wine
3 tbsp. cornstarch
3 cups plus 3 tbsp. water, divided
3 tbsp. sugar
2 egg yolks, beaten lightly
1 stick cinnamon, about 3 in. long
peel of ½ lemon

In a saucepan, simmer the wine, cinnamon and lemon peel for 10 minutes.

In a mixing bowl, blend together the cornstarch and 3 tbsp. of cold water. Into this stir 3 cups of water, transfer to a separate saucepan and simmer gently for 5 minutes.

Strain the cornstarch mixture into the wine and add the sugar, stirring well (add more sugar to taste if desired).

Slowly spoon about 1 cup of the hot wine soup into the egg yolks, beating constantly. Pour the mixture back into the soup slowly, beating constantly. Heat through but do not boil.

Taste and correct the seasoning with sugar if necessary. May be served hot or chilled.

BEAN SOUP – GREECE (FASSOULADHA)

2½ cups dried lima beans
½ cup olive oil
2 medium onions, chopped finely
2 medium carrots, chopped
½ cup celery, chopped
1-2 cloves garlic, chopped finely
1 cup tomatoes, peeled and chopped
1 tbsp. tomato puree
½ tsp. each salt, sugar and pepper
4 cups chicken stock
3 tbsp. parsley, chopped

Place the beans in a mixing bowl and pour 4 cups of cold water over them. Cover and soak overnight.

In a large saucepan, heat the oil and sauté the onion, carrots, celery and garlic until the onions are translucent. Add the tomatoes, tomato puree, salt, pepper and sugar. Cover and simmer on a medium low flame for about 10 minutes. Add the beans, stock and the water in which the beans were soaked.

Cover and continue to simmer gently for an additional 2 hours.

Add 1 tbsp. of the parsley and cook until the beans are tender (about 45 minutes). Sprinkle with the remaining parsley and serve hot.

PECAN SOUP – EGYPT

1 cup pecans, chopped finely
1 cup milk
½ cup breadcrumbs
2 tbsp. flour
2 tbsp. butter
3 cups vegetable stock
¼ tsp. mace
⅓ cup light cream
¼ cup finely chopped parsley
salt and pepper to taste

Put the pecans, milk, breadcrumbs and flour into a saucepan and bring just to the point of boiling, stirring constantly.

Remove immediately from the flame. In a large saucepan melt the butter and stir in the milk mixture. Slowly blend in the stock and mace. Bring to a boil and immediately lower the flame and simmer gently for 5 minutes. Stir in the cream, salt and pepper, pour into individual serving bowls and garnish with parsley. Serve hot.

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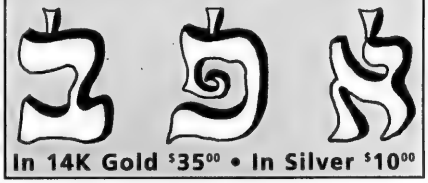
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Senior's Scene

Mutual love gives couple 75 years together

By JANICE ARNOLD
Staff Reporter

MONTREAL — Jack Cohen has the proof at the ready: a neatly folded piece of paper – a ketubah – bearing the letterhead of the Jubilee Street Zionist Great Synagogue in London, England, with his and his bride Betty Haskal's names, duly dated Jan. 26, 1932.

Tangible evidence is almost needed to believe that Jack and Betty, who are so full of life, are 97 and 96, respectively, and that they have managed to stay very much in love for three-quarters of a century.

"There's no secret," Jack says. "Just mutual love, compromise and never go to bed with a problem unresolved."

Betty adds, "You need a lot of understanding."

"And always have the last word – 'Yes, dear,'" Jack says, and they both laugh.

They still hold hands and share a double bed. In fact, they recently bought a new one.

"We've been together 24/7 since 1955," the ebullient Jack says proudly. That's when they opened Conway Shoes on Somerled Avenue in NDG, where they worked together until retiring in 1975.

"We're a unit. We're nothing without each other," he said.

They are so attuned that, "We can sit hours and not say a word, and then we come out with the same thought. It's sort of ESP," he says.

He thinks their longevity may have a lot to do with their harmonious and close-knit family life. They say their two daughters, Rita Lewis and Carol Obront, never gave them a moment's aggravation, and they have a deep attachment to their husbands and their families. "Our sons-in-law have been as good to us as any son of our own could be. They're both loving, caring people," Jack said.

The Cohens have six grandchildren and nine great-grandchildren, aged 7 to 22. All attended the couple's diamond anniversary celebration last week, many coming from out of town.

Betty and Jack were teenaged sweethearts, introduced at a wedding. Their memories are so sharp they remember that night like it was last year. Jack was captivated by Betty's green-eyed beauty and still is, he says, gazing at her admiringly. Betty, the more reserved one, remembers being attracted to Jack's outgoing personality.

Jack and Betty Cohen have been married for three-quarters of a century.

Within three months they were engaged, and 2½ years later married, after Jack had established himself as a furrier. They were both born in London into secular, middle-class families. Their parents were Romanian immigrants.

The synagogue where they wed in London's east end is no longer there. "It's a mosque now," said Jack.

They emigrated to Montreal in 1952, fleeing Britain's postwar recession. Montreal was then the centre of Canada's fur industry and Jack was confident he would fare better here.

On the ship over, he met by chance a partner with Grosvenor furs who offered him a job. "We landed on a Tuesday, and I was at work on Wednesday."

Betty admits she found the transition difficult: the first couple of years were lonely, and she longed to return to England. Rita, who was born in December 1932 was working, and Carol born in 1940 was in school.

Things changed when Rita soon met her husband-to-be, the lively Freddy Lewis, a union that expanded the Cohens' world. Lewis was in the shoe business and convinced his in-laws to open a shoe store.

Rita now lives in St. Sauveur and Carol has lived for many years in Toronto, with husband Seymore. Betty speaks to them twice a day.

"When she first moved away, I would sometimes say to Jack, when we closed the store on Saturday at 6, 'I've got to see Carol.' We would get into Toronto at midnight, and return on Sunday and be back at the store on Monday.

"Every [other] Sunday, and I mean every Sunday, whatever the weather, we used to spend with Rita," she said.

The Cohens have lived since August at the Manoir Montefiore, an assisted-living residence in Cote St. Luc, reluctantly giving up their independence and their NDG apartment, where they had resided since 1962.

Betty, a great cook, was finding it harder and harder to stand because of a spinal problem and could no longer make dinner every night, as she had until then.

But the biggest blow was the loss of Jack's driver's license on his 97th birthday, Aug. 17. The reason was simply age, he said. "I never had an accident." That meant no longer being able to pick up the groceries – or going for the drives that were their favourite pastime.

Betty never drove, "but I used to tell him where to go," she jokes.

It's also the first winter in 31 years that they have not spent in Florida, where they have a place.

"The amenities are very good," Jack says of their new home. "But the environment is very sad. Fifty per cent [of the residents] use walkers, 25 per cent are in wheelchairs and the others have to be held by the hand. They don't know what floor they are on."

In short, the neighbours are too old.

Betty and Jack keep up with the news, watching mostly CNN and PBS. They marvel at new technology – the Internet, cellphones, miniature music players. They wish there were other residents they could have a meaningful conversation with.

They eat dinner in the Manoir's dining room, but he prepares breakfast and she makes lunch.

They were wonderful ballroom dancers, especially the foxtrot. They fondly remember the dance halls of their youth. Over the years, they won a few contests and kept it up until their legs wouldn't allow them to go on.

Jack's mobility is also now limited. "It's the circulation. If I was younger, they probably would have done a bypass."

Despite not getting around as well as he once did, Jack performed in a play at the Montefiore recently, enjoying his first time "on stage."

> ***They were wonderful ballroom dancers, especially the foxtrot***

"When I hear music, my feet still start tapping," said Betty. "I wish I could take just two steps."

Having always been so active, her lack of mobility is especially frustrating. "I see the IGA across the street and I just wish I could go over to it. I never thought it would happen to me. Sometimes I dream that I'm walking."

There's a walker in the closet, but it's regarded much like the proverbial skeleton, something that is not to be talked about, Jack confides.

A shuttle bus does take them to the mall once a week, and she manages to get around the aisles by holding onto the cart.

Betty and Jack travelled a good deal, visiting over 30 countries. "My husband and I have travelled extensively with them, and they always put us to bed and went in search of more activities when we were ready to sleep," daughter Carol says.

Jack is still making plans. "When I turned 90 in 1999, I said my wish was to see the 21st century. Now I'm going for the century – 2½ years," he said.

And Betty plans to be with him.

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Iran seeks 'nuclear ambiguity': TAU report

By YOSSI MELMAN
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TEL AVIV — A new study on Iran and its nuclear program suggests that Tehran "is seeking to adopt a policy of nuclear ambiguity."

The study, authored by Ephraim Kam and a team of researchers at the Institute for National Security Studies at Tel Aviv University, was to be presented this week at a conference on Iran's nuclear program, its implications and options for dealing with it.

According to the study, as Iran formulates its nuclear policy, it will have to decide on one of three options: a) to remain on the verge of acquiring nuclear weapons – to avoid developing a nuclear arsenal immediately, but developing the capability to do so on short notice; b) to adopt a policy of nuclear ambiguity – to produce nuclear weapons, but to avoid making their existence public and testing them, in the hope of averting further pressure on Tehran; and c) to produce nuclear weapons, announce their existence and possibly also to carry out a test.

The study suggests that Iran will prefer the second option "which appears most likely, at least in the first stage."

The third option is the "most problematic one for Iran," say the researchers. The tendency of the regime of President Mahmoud Ahmadinejad to challenge the international community and establish facts on the ground in nuclear matters, while ignoring international public opinion, and the chance that Iran could be influenced by the North Korean example, may, however, lead to the last, more threatening possibility.

The study also evaluates the chances that a military operation may be undertaken against Iran's nuclear installations and concludes that "this is a very problematic and complex operation that involves many risks, including an open-ended Iranian response. Moreover, a military operation is not guaranteed. At this stage the political conditions are also not ripe for an operation, so long as the diplomatic efforts continue."

'Likely to act logically'

Nonetheless, the report notes that the military option is important and preparations for it should continue because of the pressure it places on Tehran, "in view of the fact that the two states that do not reject this option are the U.S. and Israel."

The report also notes that a nuclear-armed Iran has serious implications for Israel because "for the first time an enemy state will have the technical capability of striking a mortal blow against Israel, particularly in view of the Iranian regime's specific call for the destruction of Israel. In essence, this combination holds an existential threat for Israel."

However, the report states that it must be assumed that a nuclear Iran will act logically, rationally evaluating the price and risks involved in its actions, and will not act out of religious-ideological motives. If one makes this assumption, then one appreciates that Iran's motives for acquiring nuclear weapons "are defensive, [and are to be used] against Iraq in the past and against the U.S. today."

Such an explanation can be added to Iran's strategic goals of achieving regional hegemony and to bolster the domestic position of the Iranian regime.

"It is reasonable to assume that also in the future Iran will opt to retain this type of weapons as a final card to use against extreme threats, and that the elimination of Israel is not considered to be an essential interest worthy of using such weapons."

The report also assumes that the likelihood that Iran will transfer nuclear arms to terrorist organizations is minimal.

For Israel, the study's advice is to bolster its means of deterrence. Among other measures, this includes sending a clear and convincing message that if Israel is attacked by nuclear weapons, it will still retain a counter-strike capability "with severe consequences." In addition, emphasis should be placed on the likelihood that a nuclear strike against Israel may fail because of the performance of the Arrow anti-ballistic missile system, which is one of the elements that are meant to ensure that Israel can mount a counter-strike if necessary.

In other Iran-related news, Tehran is reportedly expanding its air force's capability for long-range bombing runs.

In a recent exposé, *Jane's Defense Weekly* reported that the Iranian air force has been practising aerial refuelling so that its warplanes can deliver heavy ordnances – potentially with nuclear warheads – at greater ranges in case of war with Israel or the United States.

According to *Jane's*, the recent defense pact between Tehran and Damascus means that Iranian planes can use Syrian airspace for training. An enhanced aerial capability would boost Iran's strategic threat to Israeli and U.S. interests in the Persian Gulf. Israel's main concern now is Iran's Shihab ballistic missiles, while Washington is watching Iran's increasingly aggressive naval operations in the Gulf.

With files from JTA

Israel 'playing with fire' in mosque dig, Meshal says

© Ha'aretz Daily Newspaper Ltd.

DAMASCUS — The leader of Hamas has condemned excavations by Israeli archeologists near Jerusalem's Al-Aqsa Mosque and warned they were "playing with fire."

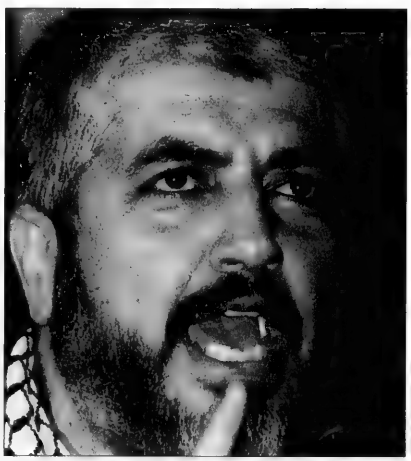
"I have a stern warning for the enemy," Khaled Meshal said at a news conference Sunday in the Syrian capital.

"[Ariel] Sharon's desecration of the Aqsa sparked the 2000 uprising," Meshal added. "The Israeli leadership must learn from this lesson. We have confidence in our people, its masses, all of its groups and military wings."

A Palestinian uprising erupted in September 2000 after a visit, condemned in the Arab world, by Sharon, then Israel's opposition leader, to the mosque compound in east Jerusalem, which Israel occupied and annexed after the 1967 Arab-Israeli war in a move not recognized internationally.

"Israel knows what its violation of the holy Aqsa will bring. It is playing with fire," Meshal said.

The Al-Aqsa and Dome of the Rock mosques sit above the Western Wall in an area referred to by Jews as the Temple Mount and Muslims as the al-Haram al-Sherif. The Al-Aqsa Mosque is Islam's third holiest shrine and has been a flashpoint for Israeli-Palestinian fighting in the past.



Khaled Meshal

In the 1980s, Israel uncovered a plot by a group of Jews to blow up the mosque in the hope that a new Jewish temple could be built at the site.

Muslim scholars say the excavations violate Al-Aqsa's sanctity. Israeli officials say the work will not harm the structure of the mosque, which dates from the seventh century.

"We are facing a dangerous action. Jerusalem's Muslim and Christian holy sites are dear to all Palestinians. Israel is trying to take advantage of the Palestinian internal conflict to commit its crimes," Meshal said.

Fighting between Hamas, which is backed by Syria and Iran, and the Fatah faction of Palestinian Authority President Mahmoud Abbas has killed some 80 people since December.

Meshal, who lives in exile in Syria along with several members of the Hamas leadership, confirmed he was heading to Saudi Arabia this week to meet Abbas to try to end the strife.

"The situation does not afford failure. I say to Abu Mazen [Abbas]: we have no option but to succeed," Meshal said.

On Holocaust memorial day, Israel popular at UN

By BEN HARRIS
JTA

NEW YORK — Israel's United Nations delegation usually visits the towering General Assembly hall en masse only to fend off the latest accusation of wrongdoing.

So it must have felt bizarre for Israeli Ambassador Dan Gillerman to have to pause for applause more than a half-dozen times in the course of an address.

But Jan. 29 was no ordinary business day at UN headquarters. Hundreds of Holocaust survivors and their families gathered at the world body for its second annual day commemorating victims of the Shoah.

"I vow that as long as there is an Israel and I vow that forever there will be an Israel you are not alone," Gillerman told survivors, his voice rising. "You are safe. And today, here in this hall and around the world, the whole of the civilized world is vowing this vow together with you."

"As long as there is a United Nations, Israel is not alone," responded the UN's undersecretary-general for communications and public information, Shashi Tharoor, who presided over the Jan. 29 event.

The reversal of normal UN proceedings was near total. Where most deliberations are conducted with excessive formality in a half-empty chamber, Jan. 29's highly emotional commemoration was filled beyond capacity and featured musical selections by Hazamir, the international Jewish high school chamber choir, and the recitation of *Kel Maleh Rachamim* and the *Mourner's Kaddish* by a noted New York cantor.

Many men wore kippot, wisps of Yiddish and Hebrew could be heard above the din, and a bearded Chabad rabbi roamed the hall searching for men willing to don tfillin.

Survivors sat at the central tables normally reserved for UN ambassadors, while the envoys filled seats around the perimeter designated for non-voting observers. A Jewish non-governmental organization occupied the space reserved for the Palestinian delegation.

"The Holocaust was a unique and undeniable tragedy," said the new UN secretary-general, South Korea's Ban Ki-moon, in videotaped remarks.

Ban was en route to Addis Ababa for a summit of the African Union where, he said, ending the violence in Darfur would be high on the agenda, a comment that drew applause from the survivors.

For those on hand Jan. 29, the event was more proof of the UN's growing recognition of the significance of the Holocaust. But it also provided fodder for critics of the United Nations who charge that the organization is more comfortable honouring dead Jews than with protecting live ones.

Speakers invoked the various themes typical of Holocaust memorials: the duty to remember, the condemnation of Holocaust denial, the importance of education and the vows of "Never again."

Efforts were made as well to broaden the memorial to include other victims of the Nazis, including homosexuals, gypsies and the disabled.

Thomas Schindlmayr, who works on disability issues for the UN's department of economic and social affairs, told the assembly that the disabled still suffer at the hands of societies that deem them less worthy than their more able-bodied peers.

Representatives of the Roma and Sinti, gypsy communities who with 12 million members make up Europe's largest minority, held a press conference at UN headquarters to condemn the discrimination they face, particularly in eastern Europe.

But the central theme of the day was the fate of the Jews, whose mass murder was noted in the 2005 General Assembly resolution establishing the Holocaust commemoration.

Simone Veil, a Holocaust survivor and first president of the European Parliament, in her keynote address recalled how she survived Auschwitz and Bergen-Belsen.

Marie Noel, a student at St. Elizabeth College in New Jersey, described her recent visit to concentration camps in Poland.

"I saw, I smelled, I touched and I felt," she said.

At a side event on Holocaust denial organized by B'nai B'rith International, Alcee Hastings, a Democratic member of the U.S. Congress from Florida, lashed out at Iranian President Mahmoud Ahmadinejad. Hastings called for Ahmadinejad to speak with Holocaust survivors and visit Israel's national Holocaust museum, Yad Vashem.

"We should not tolerate this fool, and we should all call him out, in the vernacular of today's young people," Hastings said. "It offends me personally, as it should the rest of society."

The International Day of Commemoration of the Memory of the Victims of the Holocaust was established in November 2005 by the UN General Assembly.

This year's commemoration, observed two days after the designated date of Jan. 27, was the centrepiece of a week-long series of events that includes an art exhibition, a lecture, two film screenings and the publication of a discussion paper by Yale University professor Ben Kiernan.

It also came after a resolution, introduced by the United States and co-sponsored by 103 nations, calling on countries "unreservedly to reject any denial of the Holocaust as a historical event, either in full or in part, or any activities to this end."

The measure was adopted last month by consensus, with only Iran disassociating itself, calling the move a "hypocritical political exercise" intended to deflect attention from Israel's "atrocious" crimes.

While most speakers that day did not name Iran as the inspiration for the resolution, Israel's representative was not as circumspect.

Four paragraphs into his prepared remarks, Gillerman noted that while the international community had recognized the universality of the Holocaust, some countries remained intent on denying it.

"While the nations of the world gather here to affirm the historicity of the Holocaust with the intent of never again allowing genocide, a member of this assembly is acquiring the capabilities to carry out its own," Gillerman said.

"The president of Iran is in fact saying: 'There really was no Holocaust, but just in case, we shall finish the job.'"

In related news, the *Jewish Telegraph* reported that the British city of Bolton, in greater Manchester, had cancelled a planned event to mark Holocaust Memorial Day because of local Muslim pressure.

Instead, in line with the policy of the Muslim Council of Britain, which rejects the memorial day, the city, which had marked the day for the past three years, decided to hold a "Genocide Day" in June that would also recognize "the ongoing genocide and human rights abused of Palestinians" by Israelis.

Jewish leaders voiced concern that no one from the community had been consulted on the measure.

After widespread outcry, and led by a non-Jewish member, the council reinstated the Holocaust commemoration, though it said the genocide day will go ahead in June. Representatives also said Muslims didn't call for the original decision.

Manchester Jewish leaders expressed hope that the genocide day would focus on the Holocaust and other recent genocides and not be used a tool to exploit the Israeli-Palestinian situation.

Authors & Poets

The CJN is pleased to announce its

Annual Passover Literary Supplement

We invite our readers to submit unpublished, original works of fiction or poetry that explore Jewish themes. Stories should not exceed 2,000 words.

We must receive your submissions no later than Friday, March 2. E-mail submissions are preferred, but works can also be sent by mail or brought to our office. E-mail: **info@cjnews.com.** Mail: 1500 Don Mills Rd., Suite 205, Toronto, Ont., M3B 3K4. Submissions will *not* be returned. Only writers whose work is chosen for publication will be contacted.

CJN Purim Art Contest

It's time again for our annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN*'s 2007 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However, they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, Toronto, Ont., M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, Feb. 16, 2007. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of colour, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 23, 2007.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 1, 2007. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Nasrallah: Hezbollah gets arms from Iran

By JACK KHOURY
Ha'aretz Daily Newspaper Ltd. ©

TEL AVIV — Hezbollah leader Hassan Nasrallah is willing to receive aid not only from Iran but also from Muslim countries that have diplomatic ties with Israel, such as Egypt, and states that are considered moderate, such as Saudi Arabia. He also said it's no secret that Iran is aiding Hezbollah by sending money and weapons via Syria.

Nasrallah's remarks were published in an interview in the weekend issue of the Kuwaiti newspaper *Al-Rai Al-Aam*. The interviewer, Saad Eddin Ibrahim, said he met Nasrallah last week in Lebanon. Ibrahim, a vocal critic of the Egyptian regime, is the chair of Cairo's Ibn Khaldun Center for Development Studies.

Nasrallah told Ibrahim that his organization kidnapped Israeli soldiers Eldad Regev and Ehud Goldwasser in order to effect the release of Lebanese prisoners being held in Israel, but he admitted that he had made mistakes.

"Perhaps we erred. Only God does not make mistakes, and we have apologized to the Lebanese people for this and have paid a heavy price in blood," Nasrallah said. "We do not hesitate to sacrifice our children in the name of our righteous struggle."

According to Ibrahim, Nasrallah denied any ambition to be a pan-Arab or pan-Islamic leader, or even to lead Lebanon.

"My agenda is based on one principle: ridding the oppression and injustice from which the Shiite sect in Lebanon suffers and turning the Shiites into genuine partners in leading and creating the state, and removing the Israeli threat," Nasrallah said.

Israel Briefs

Iranian agents caught?

Fatah fighters claimed to have captured seven Iranian weapons experts during fighting with Hamas forces in Gaza on Feb. 1. Fatah claimed that at least some of the Iranians were chemical experts, *Ha'aretz* reported. Fatah forces also claimed to have seized some 1,400 guns and missiles at the site of the clash, at Gaza's Islamic University. The reports of Iranian involvement could not be confirmed, however, and Hamas officials denied it. Ephraim Sneh, Israel's deputy defence minister, said he could not confirm the specific report from Islamic University, but said it was consistent with Iranian involvement in the Palestinian areas.

Israel targets rockets

Israel is developing a system to shoot down short-range rockets used by Hezbollah and Palestinian terrorists. The Defence Ministry said it had commissioned a new anti-rocket system from the Israeli arms firm Rafael. The system, provisionally named "Iron Cap," will use miniature missiles capable of shooting down the Katyusha rockets favoured by Hezbollah in Lebanon or the Qassam rockets fired by Palestinians from Gaza. Security sources said Iron Cap will be ready by 2009.

Free Pollard: ex-CIA chief

A former CIA director said he thinks Jonathan Pollard should be released. "My view is that a 20-year sentence is enough," James Woolsey, who directed the spy agency from 1993 to 1995, told *Arutz Sheva*, an Israeli radio station. "The close relationship between the U.S. and Israel, a democracy, is also a consideration." Pollard, a former U.S. Navy analyst, is serving a life sentence for spying for Israel.

Astronauts visit Israel

Two North American astronauts were in Israel to attend memorial services for the first Israeli astronaut. Ilan Ramon was killed in the 2003 Columbia space shuttle crash. Steve MacLean from the Canadian Space Agency and Joseph Tanner from NASA were scheduled to take part in memorial events last week for the Columbia crew. "When Ilan was in space, we all felt the excitement and uniqueness of his task," said Rona Ramon, the astronaut's widow. "Space captures the imagination. I am glad to be with Steve and Joseph today, who are good friends who continue to perpetuate Ilan's memory." The Columbia burst into flames after re-entering Earth's atmosphere on Feb. 1, 2003. All seven crew members were killed.

Yad Vashem gets Farsi site

Yad Vashem has launched a mini-website in Farsi. The launch was intended to help commemorate the UN-designated International Holocaust Remembrance Day. The museum also launched temporary exhibits in European cities, including Vienna; Dresden, Germany; and Montpelier, France.

First gay couple registered

Jerusalem officially registered its first homosexual couple as married some three months after the High Court of Justice ordered that same-sex couples be listed in the Interior Minister's Population Registry. Binyamin and Avi Rose were married on June 28 in Toronto.

Envoy blasts campus critics

An Israeli diplomat said it was "unfortunate" that Jewish groups sponsored a campus tour of Israeli soldiers who accuse the army of human-rights abuses. "The willingness of Jewish communities to host these organizations and even sponsor them is unfortunate," said a report by Los Angeles Consul General Ehud Danoch sent to Israel's Foreign Ministry and all Israeli envoys in North America. "This is a phenomenon that must not be ignored." At least one Jewish group has called for the Union of Progressive Zionists, a co-sponsor of the "Breaking the Silence" tour – which came to Toronto, Ottawa, Montreal and London, Ont.– to be removed from the Israel on Campus Coalition, whose goal is to improve Israel's image on college campuses.

— Files from JTA

Egypt accuses Israel of spying

By DAN BARON
JTA

JERUSALEM — Just as it was hoping for an Egyptian breakthrough on the Palestinian front, Israel has become embroiled in spy allegations by Cairo.

Egyptian prosecutors announced over the weekend that they had charged a local man with spying for the Jewish state. Like past Egyptian allegations of Israeli spying, this one could turn out to be a fabrication for domestic consumption, intended to prove that Egypt – despite a 30-year-old peace treaty with Israel – is no friend of the Jewish state.

According to the indictment, the main suspect, Mohammed al-Attar, was recruited by Israeli agents in Turkey in 2001 and spied on Egyptians and other Arabs there. He later immigrated to Canada, where the Egyptian prosecutors said he continued gathering intelligence for Israel.

Israel denied knowledge of the affair.

"We only know what we have heard in the media," Foreign Ministry spokesperson Mark Regev said.

Egypt's state security prosecutor charged Attar and three Israelis with spying. Attar, who also holds Canadian citizenship, is under arrest, while warrants have been issued for the Israelis. Egypt's state news agency, MENA, identified them as Daniel Levi, Kemal Kosba and Tuncay Bubay. Kosba and Bubay also hold dual Turkish citizenship, MENA said.

Egyptian President Hosni Mubarak, when speaking about Israeli-Palestinian peace efforts after hosting German Chancellor Angela Merkel on Saturday, did not mention the spy allegations.

Mubarak did note the chaos in the Gaza Strip, where dozens of people have died in recent fighting between Palestinian factions, and said the Palestinian Authority (PA) must get its house in order before it can hope to establish neighbourly ties with Israel.

On Sunday, Hamas and Fatah tried yet again to implement a ceasefire after violence that flared late last week left at least 27 people dead. "What is happening now is an intra-Palestinian problem, and the Palestinian side cannot sit with the Israeli side while they have internal differences," Mubarak said.

The Egyptian leader further called on Palestinian gunmen who last year abducted an Israeli soldier, Cpl. Gilad Shalit, to release him as part of rapprochement efforts.

Hamas, the terrorist group that runs the Palestinian Authority cabinet and legislature, has the final say on Shalit's fate. Mubarak's comments suggested that his sympathies are with the rival Fatah faction of PA President Mahmoud Abbas.

There's good reason for this: Hamas is an offshoot of Egypt's fundamentalist Muslim Brotherhood, which represents the most serious domestic challenge to Mubarak's iron rule. He has an interest in seeing Hamas fall in favour of the more moderate Fatah.

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Reality show 'ambassador' promotes Israel in Diaspora

By JENNY HAZAN
CJN Israel Bureau

TEL AVIV — Toronto was Eytan Schwartz's first stop on his year-long trip across North America, England, and Australia as winner of Israeli Channel 2's most popular reality TV show, *The Ambassador*.

"I loved Canada," says Schwartz, 32, who competed against 13 other young Israelis on the show, from September to December 2004, to win the opportunity to represent Israel abroad via New York-based advocacy group Israel at Heart.

Schwartz, an entertainment journalist who was born in New York and moved to Tel Aviv with his family when he was seven years old, says his familiarity with the Diaspora, his strong English-language skills and his media background helped him win.

Schwartz spoke to Jewish communities in Edmonton, Calgary, Vancouver, London and Montreal. "In general, Canadians were so much more knowledgeable about Israel and other global affairs than their American counterparts," he says.

After Canada, Schwartz went to the United States, where he spent most of his time delivering speeches to university students at college campuses, Jewish communities and churches as well as the media.

"People are either ignorant about or uninterested in Israel," he notes. The students on campus – which comprised about 70 per cent of Schwartz's audiences – either had no exposure to Israel at all, or related to the country exclusively in terms of news media portrayals, whether from a pro- or anti-Israel perspective.

Eytan Schwartz

"The image of the country is extremely one-sided. For most people, Israel conjures thoughts on politics, military, terrorism – basically, all things miserable," he says. "Most have never seen anything real, positive, or human, coming out of Israel. Most don't think of it as a real place – it's not a destination that you would want to go to, and it's not a place you'd like to hear music or watch movies from."

According to Schwartz, the overwhelming impression among both Jewish and non-Jewish college students is that "Israel is the opposite of 'cool.'"

Interestingly, says Schwartz, Brazil's image is the opposite. When people think of Brazil, the first thing that comes to mind is beaches, good-looking people, fun, sun and great music. In fact, it's a very complex and dangerous country.

"This proves to me that a country can have a very serious security issue, and nobody thinks about it, because that's not the image the country is trying to portray."

That is why Schwartz aimed to expose audiences to the "cooler" aspects of Israel – the country's contemporary art, pop culture and nightlife – aspects he is familiar with as an entertainment journalist, a career that began in the radio unit – Galei Tzahal – of the Israeli Defence Forces (IDF).

"My objective was to give audiences something about Israel that they wouldn't get anywhere else," says Schwartz, who studied anthropology at Columbia in New York, earning his BA in 2002.

Who is to blame for the one-sidedness of Israel's image abroad? Schwartz says the first and most obvious culprit is the foreign media.

"It's a very complicated situation here, and I don't think the media does a good job of explaining what is really going on," he says.

"I am wary of saying that there's a disposition [among media] to criticize Israel [unfairly]. I don't think criticizing Israel is always anti-Semitism. Sometimes it's just people criticizing Israeli policy."

He adds that people blame Israel's Foreign Ministry for the country's negative image abroad, "but they have a limited budget, and there is just so much they can do. They are currently in the process of trying to re-brand Israel's image, but they can't be everywhere."

He says *The Ambassador* was such a popular show because "people really thought that one of us was going to save Israel's image, and that everybody's going to like us now. It's something that people really felt strongly about.

"No matter what we do, we are afraid of how the world will see it."

Schwartz says Diaspora communities also perpetuate an unbalanced impression of Israel because they hire speakers who discuss "the conflict," rather than other sides of the country.

He says Jewish organizations on campus tend to alienate all but a fraction of the Jewish student body. For instance, says Schwartz, in his three years at Columbia, he only once stepped into the Hillel building on campus.

Sir Bob Geldoff and Eytan Schwartz

"It's changing and improving now, and with the advent of Chabad on campus, Hillel is doing more general cultural and social justice stuff," he says, "But back then Hillel wasn't a home for all Jewish kids on campus. It was perceived as a place for religious, right-wing, Jewish kids to congregate."

That's why Schwartz was adamant about not holding his talks in Hillel or other Jewish organization buildings on campus. "A lot of Israel programming is done in the Hillel building, meaning that it will only attract the kids who are already associated with Hillel," he says.

Many Jewish students are unfamiliar with the "basic facts" about Israel, he adds.

"There was always a core of Jewish kids that were extremely active and interested. But there were many more who either couldn't care less about Israel, or who said that they didn't know the first thing about how to respond to anti-Israel rhetoric. This is especially dangerous, since most Palestinian kids on campus are very well educated."

So, what needs to be done? In Schwartz's view, the most effective solution is birthright israel. "It's extremely expensive, but having Diaspora youth visit Israel is bar none the single best advocacy tool."

At home, Diaspora communities need to learn what he dubs "the art of advocacy."

"You need to know the facts, but the facts are not enough alone. You have to relate to people on a personal basis – for instance, by exposing them to a different side of Israel, like art and culture – one that they might be interested in," he says.

Israeli history also provides a wealth of useful advocacy tools. For instance, Schwartz recalls how impressed Asian students were to hear the story of former Israeli prime minister Menachem Begin, who in the 1970s, granted Israeli citizenship to a boatload of 300 Vietnamese refugees. "When I would tell them this story, their eyes would light up."

Grassroots efforts can also have a big impact. "Even the smallest actions can make a difference," he says.

The worst cases of anti-Israel activity on campus, for instance, don't take place at big, Ivy League universities, but at small community colleges, where one student invests all his time in anti-Israeli activity. "That one person can make the entire difference, just as one person doing something pro-Israel can make all the difference in the world."

Since he returned to Israel in April 2006, Schwartz has been involved in many grassroots advocacy efforts. In addition to his job as co-host of the show *Haolam Haboker* (*The Morning Show*) on Channel 2 and working on his master's degree in Middle Eastern Studies at Tel Aviv University, Schwartz works as a consultant for a number of pro-Israel organizations and political figures on advocacy and media performance. He also gives guided helicopter tours of Israel to foreign reporters through The Israel Project, a non-profit organization that provides resources for international journalists.

He has become involved in advocacy on behalf of the 250-odd refugees from Darfur who arrived in Israel after escaping the Sudanese genocide. The majority of them are being held in Israeli jails.

"When I returned from my trip abroad as ambassador, I decided that I was going to try to change something – one thing that is happening in Israel, that I care about deeply, and this was it," he says.

He is lobbying the Israeli media to cover the issue. "From a hasbarah perspective, if Israel treats these 250 people well, we will have earned an ace. It's not only about doing the right thing as human beings. It's about doing the right thing as the Jewish state, and it will also benefit our image."

Play explores tragic life of Danish resistance fighter

By KATHRYN KATES
Special to The CJN

The Danish Play is the true story of Agnete Ottosen, a Danish poet and resistance fighter, written by Sonja Mills, who is related to the heroine.

A Nightwood Theatre production, *The Danish Play* runs from Feb. 22 to March 17 at the Young Centre for the Performing Arts in Toronto's Distillery District.

"The play is about my great-aunt, a woman who I had heard about growing up because she was this hero in the Danish resistance," says Mills, who has had a dozen of her plays produced.

"It wasn't until 10 years ago when I started writing the play that I got a glass of wine into my mom one night and got her talking. She had just received from her sister in Denmark, my great-aunt's diaries, which were left to my mom when my great-aunt died in the '60s, but for some reason, her sister hung onto them."

The first act of *The Danish Play* takes place in 1943 during Hitler's last push to round up Jews; the underground hid the country's Jews and successfully found boat passage for almost all of them to Sweden. In addition, the king of Denmark stood up to Hitler's decree of making Jews wear a yellow star by wearing one himself. In fact, the entire country followed suit, making it impossible for the Nazis to find the country's Jewish citizens.

Ottosen was living in Aalborg at the time; she helped with this mass exodus and saved many, many lives. In 1944, the resistance fighter was called to Copenhagen, but was captured by the Nazis within her first week in the city. The first act ends when Ottosen is sent to Ravensbrück, a women's camp that was near Berlin.

Sonja Mills

It was what Mills has devoted the second act of her play, Ottosen's struggles after the war, which struck a chord with the playwright. "When she came back from that internment in 1946, she had been operated on, sterilized and tortured. She never was mentally okay after that," Mills says.

"She came back after the war and decided she wanted to have a baby. She went through a series of operations to regain the ability to have a baby. She had a baby, but the baby was promptly taken away from her by the Danish government. The story that really hit home to me was the story of her trying in vain to get her child back."

This is the second mounting in Toronto of *The Danish Play*. The first took place in December 2002, after which it toured through 2003 and into 2004, going to Copenhagen, where it was well received before coming back to Canada and playing Edmonton and then Ottawa's National Art Centre.

Mills, who lives in Toronto, started her career as a playwright in 1994 with a quirky comedy called *Dyke City*. She says Nightwood's production of *The Danish Play* is a dream production with a dream cast. The original cast of seven, including Kate Hennig, who stars as Ottosen, remains the same except for two actors, Clinton Walker and Clare Preuss. Preuss, who is Mills' wife, is now part of the cast, which Mills considers family. In fact, Mills' mother has adopted actor Christine Brubaker, who was pregnant during the play's first Toronto run.

"The reason I'm so in love with this play, because I'm not always in love with everything I write, is when we first produced this play, [U.S. President] George [W.] Bush was threatening war in Iraq," Mills says. "Then, when we mounted the play in Copenhagen, Denmark had joined in the war in Iraq. When Denmark joined this war, I was horrified because it is a historically peaceful country and we just don't do things like that.

"For us to be going so blindly into this war, without thinking about what happens to people after the war – not the ones that die, but the ones that live – they have no life.

"I was glad to know that this play existed during that time because it is a very anti-war play. It is a play about the futility of war and the real personal attrition that happens as a result of living through something like that," Mill says.

For tickets, call the Young Centre Box Office at 416-866-8666 or visit www.totix.ca.

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HBO picks up U.S. version of Israeli psycho-drama

By SUSAN KARLIN

TEL AVIV — When Noa Tishby moved from Tel Aviv to Los Angeles, it was to make it as an actress.

Two years later, she's now a history-making producer, spearheading the first original Israeli TV drama series to be picked up by an American network.

Last month, HBO ordered a full season of an American version of the hit Israeli show *In Treatment* – called "*BeTipul*" in Hebrew – a half-hour drama about a therapist and his patients. The U.S. version stars Gabriel Byrne as a calm pillar of stability with his patients who turns angry and insecure with his own therapist, played by Dianne Wiest.

Actor/producer Mark Wahlberg (of HBO's *Entourage*) serves as executive producer; writer/director Rodrigo Garcia (of HBO's *Carnivale* and *Big Love*) as executive produce and showrunner; and Tishby as co-executive producer. Completing the cast are Josh Charles, Embeth Davidtz, Mia Wasikowska, Melissa George and Blair Underwood.

While Israeli pop culture has been making increasing inroads into the United States – this year alone, filmmakers Gal Uchovsky and Eytan Fox will release their latest effort *The Bubble* in the United States, and stateside tours are planned by musicians Ivri Lider, Idan Reichel and author Etgar Keret – the television industry has remained elusive.

But in a business wrought with false promises and dead ends, the speed and ease with which *In Treatment* made it to the United States, and Tishby went from actress to groundbreaker, can only be described as charmed.

The cast of the Israeli *In Treatment*. Says Noa Tishby, "Anyone who's ever been to therapy – that's the way it really is. I just knew it should be seen in America."

The journey began in November 2005, when Tishby returned to Tel Aviv for her niece's bat mitzvah and *In Treatment* was the talk of the town.

"It was the most brilliant concept for a TV show I'd heard in my life," says an exuberant Tishby in a mastered American accent. "It was a nightly soap, with no flashbacks, background stories or guest stars. Everything happens in the therapy room, which creates an intense environment. It's one of the most voyeuristic things I'd ever seen. Anyone who's ever been to therapy, that's the way it really is. I just knew it should be seen in America."

Tishby, already a famous actress and singer in Israel, snagged the mobile number of the show's creator, Haggai Levi, through her Israeli agent. "I'm calling about your show – but it's not what you think it is," she told him, quickly allaying his concern that she was pitching herself as an actress. (Levi, now working on the second season of the Israeli *In Treatment*, is also an executive producer on the HBO show.)

By sheer luck, Tishby had just signed with Leverage Management, the same firm that represents Mark Wahlberg and his HBO comedy, *Entourage*, a biting satire of fame and the movie industry. Last summer, Leverage took a subtitled version to HBO, which ordered an initial five episodes, before greenlighting another 40 last month.

"None of this could have happened without [Leverage founder] Stephen Levinson," says Tishby. "He has such an incredible vision and championed it all the way. It's so amazing that he trusted me. I had just started working with him, so I wasn't sure how all of this would go down. But it's been like working with your friends. It's really about the art and making great television, and that's why the relationship is so powerful."

Though production is expected to start in a couple of months, HBO has yet to set an air date and decide whether to air the 45 episodes five nights a week for nine weeks, as they appeared on the Israeli digital cable channel, Hot.

In that presentation, the therapist would counsel a different patient – one couple, a teenage girl, one woman, and one man – in subsequent episodes for the first four nights of the week. On the fifth, the psychiatrist would see his therapist, unveiling a very different side of himself.

While keeping mum on how the show has been tweaked for U.S. viewers, Tishby allows that the storylines and emotions are similar.

"People are people, no matter where they are. Their pain, anger, love and dilemmas are the same."

Ironically, Tishby – who has appeared in the Dreamworks film *The Island* and U.S. TV shows such as *CSI: Miami* and *Nip/Tuck* – will not perform on the HBO series. But her newfound producer status and position as a conduit to the Israeli creative community may help its TV industry become an incubator for larger markets.

"I think this particular program will show the world that Israel can be a provider of art, and not just be about technology and war," she says.

Susan Karlin is a freelance writer for ISRAEL21c, a media organization focusing on 21st century Israel.

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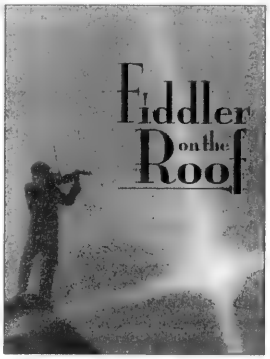
Arts & Travel

Fiddler DVD set brings back tradition

By DAVE GORDON
Special to The CJN

The shtetl of Anatevka has entered the 21st century. *Fiddler On the Roof* began with a story that was made into a play and then a film, and now comes the two-disc DVD, which includes a disc of featurettes of never-seen footage, or at least not seen in almost four decades.



The 1971 movie directed by Norman Jewison starred Chaim Topol as Tevye the Dairyman, and quickly became a classic for its memorable melodies and timeless storytelling.

But the film as we know it might never have happened. John Ritter, Marlon Brando and Frank Sinatra were reportedly considered for roles, says the disc's production notes.

John Williams, a few years before his landmark-career compositions for *Superman*, *Star Wars* and *Jaws*, helped bring the music "to life" in *Fiddler*. Williams, interviewed in the special feature Creating a Musical Tradition, describes the task of broadening the orchestra to 80 pieces for the silver screen, from the Broadway version of 30 instruments.

A rare treat is a behind-the-scenes movie about the movie, the National Film Board of Canada's (NFB) "making of" a 50-minute feature, in which Jewison laments that his $9-million budget for *Fiddler* was not "a lot of money."

Over-budget and behind schedule, he wasn't entirely sure if his efforts would prove to be successful.

"If *Fiddler* doesn't make it [as a hit], maybe there's that television spot in Toronto," said the Canadian filmmaker. "I hope the gentiles like it."

At the first producer's meeting, Jewison thought that his hiring as director had something to do with his last name. He presumed they thought he was a "Jew's son."

"What would you say if I told you I was a goy?" he recalls asking United Artists executives, whose jaws immediately dropped. Jewison's family is in fact from York, Great Britain, and he speculates that if there were any possible remote connection to a Jewish family tree, "the last stronghold of Jews there was in 1215, and they must have assimilated."

In this NFB feature, Jewison is caught badly singing off-key with the actors, spotted lip-synching some words behind the camera, and then moved to tears filming one of the musical numbers.

"I identify with the Jewish religion," he said. "I spent time in Jerusalem and have deep feelings for Judaism."

Topol, so impressed with the director's knowledge of the Jewish people, admitted that Jewison knew more about Judaism than he did. "We were thinking of changing the director's name to Norman Christianson," he quipped.

For the film, shot in Zagreb, Yugoslavia (now Croatia), local villagers, using sawmills, were enlisted to help build the sets and turn old barns into makeshift synagogues. Of particular fascination to Jewison was the locals' nonchalance toward the plethora of cameras, microphones and props. "If it was filmed in New York, New Yorkers would have gawked," he said in the featurette. But the locals went about their business because "they had work to do and had to make a living."

Other extras on the DVD include the sepia-tone cemetery dream sequence as it was originally filmed in full colour, Sholom Aleichem stories read by Jewison, and a deleted song, *Any Day Now*. Sung by Perchik (Paul Michael Glaser) the student revolutionary, it was later replaced by the romantic/idealistic *Now I Have Everything*.

A common thread among the many features' talking heads is the timelessness and universality of the story. Screenwriter Joseph Stein said that he was once asked by a Japanese producer, "Do they understand this show in America? Because it's so Japanese."

He acknowledged what others in the featurettes had also said: "Of course, I realized it was pretty universal... the show involves conflict of generations, breaking of traditions and adjusting to hostile environments."

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Eye on Arts

By Bill Gladstone

SOPRANO DENISE WILLIAMS LAUNCHES CD OF BLACK AND JEWISH MUSIC

Soprano **Denise Williams** and friends launch *Walk Together Children*, her new CD featuring a mix of black and Jewish music, as part of Black History Month. "There is a deep affinity between the historic struggles of blacks and Jews, and a rich common ground in their music as well," she notes.

Miles Nadal JCC, Al Green Theatre, 750 Spadina Ave. at Bloor. $20. Sunday, Feb. 11, 3 p.m. 416-924-6211, ext. 0, or www.denisewilliamssoprano.com

* * *

Tale of Old Toronto: A review in these pages two weeks ago of **Brad Schreiber**'s book *Stop the Show! A History of Insane Incidents and Absurd Accidents in the Theater* put me in mind of an incident that occurred back in the early '20s at Toronto's own Standard Theatre (later the Victory) on Spadina Ave. at Dundas.

The fare was a Yiddish play that featured a blacksmith scene and a live horse. Two or three hours before it was due to step into the theatrical limelight, the poor beast was tied in a lane behind the theatre and left to shiver through a cold winter night without a blanket. Summoned by police, an inspector from the Humane Society inspector came and led the horse away to a warm stable.

As the blacksmith scene neared, the stagehands went out back for the steed and became frantic to see that it was gone. No substitute could be found on such short notice, so the curtain had to be brought down; the show, in this case, could not go on. No doubt the company remembered to be kinder to animals in future.

* * *

Names in the News: It has been a year since the naked mutilated body of a 23-year-old Jewish man was found near the railroad tracks at Ste-Genevieve-des-Bois, France. While the brutal kidnapping, torture and murder of **Ilan Halimi** has dropped from the news, it has remained very much in the thoughts of retired Toronto businessman and author **Hy (Harry) Burstein**, who is contemplating a book about the shocking crime. To this end, he is planning a research trip to Paris in the spring.

"Fifteen boys picked on this kid, kidnapped him and tortured him for a few weeks," he said. "As soon as I read about it, I was drawn to the story. I said, 'I gotta do something on this, to let the world know.'"

At 78, Burstein has an unusual writer's profile, since he only picked up his pen several years after his retirement as head of a plastics company in Brampton. His first book was the autobiographical *Ride 'em Jewish Cowboy* (2004), describing his passion for horseback riding and his riding adventures all over the world. Next came a novel, *Unforgiven Anger*, which is set both in Ontario and Israel; he has been to Israel often and his wife is a former Miss Israel. He has also privately published a book of philosophical, political and religious thought.

Scene from *Adama Meshugaat*, or *Sweet Mud*

Burstein reports that *Unforgiven Anger* is currently being looked into by several movie producers in Los Angeles. "I'm hoping the book might be adapted into a film," he said. *Ride 'em Jewish Cowboy* and perhaps his other books are available in select stores and through amazon.com and other web portals.

* * *

Israeli Film News: Unlikely as it sounds, the Tehran Film Festival has reportedly requested to screen an Israeli film.

The film is *More Than 1,000 Words*, a joint Israeli-German production about an Israeli photojournalist covering the Israeli-Palestinian conflict.

The opportunity of showing it in Iran "raises our tremendous success in the world by a thousand levels," said **Ziv Koren**, the photojournalist whose story is followed in the film.

"This is an exceptional opportunity to show the Iranians a film about life in Israel. The film doesn't deal with my work as a photographer. It serves as a mirror for Israeli society and presents my feelings as a human being who lives in Tel Aviv. I hope that the human message will get through."

It was not immediately clear why the film was selected, but its Israeli director, **Solo Avital**, suggested it might be a sign that there are growing voices in Iran who want to know more about Israel and don't necessarily agree with the current regime's policy.

Also in the news is the Israeli film, *Adama Meshugaat*, or *Sweet Mud*, which took the World Cinema jury prize for drama at the 2007 Sundance Film festival. A top-grossing film in Israel this year, *Sweet Mud* is the country's foreign entry in the Academy Awards. It tells the story of a young Israeli boy coming of age on a kibbutz while trying to provide emotional support for his depressive mother.

Also at Sundance, a special jury prize went to *Hot House*, directed by **Shimon Dotan**. The documentary looks at how Israeli prisons have become a breeding ground for the next generation of Palestinian leaders as well as the birthplace of future terrorist threats.

* * *

Arts in Brief

• Hear talks on the latest field research in China, Tibetan artifacts and new discoveries about dinosaurs at the Royal Ontario Museum's 28th annual research colloquium. Lectures go on all day and are free with admission. Friday, Feb. 9, beginning at 9:30 a.m.

• "On The Table – 100 Years of Functional Ceramics in Canada" presents works made by 100 Canadian artists and 20 Canadian manufacturers over the last century. The exhibition, which purports to show "Canadian identity as captured in our ceramic history," was assembled by guest curators **Sandra Alfoldy** and **Rachel Gotlieb**. Gardiner Museum, 111 Queen's Park. Opens Feb. 15.

* * *

At the Galleries: "Torah Studies," an exhibition of sculptures and photographs by **Nomi Kaplan**, deals with themes related to the rescue of several Torahs by her grandfather in Lithuania, the rescue of his family from Europe in 1938, and the rescue of other family members, including the artist, by the great Japanese hero, **Chiune Sugihara**. Currently on view at the Jewish Community Centre in Vancouver.

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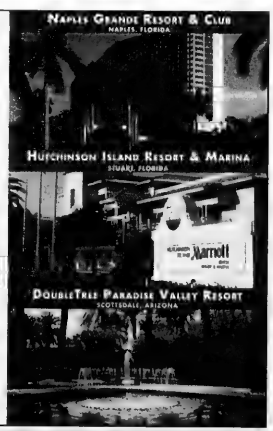

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Life Coach Corner

Judy Siblin-Librach

Appreciating what you have

Gratitude. Appreciation. What powerful words. What is great about your life right now? What is working? What are you deeply grateful for on a daily basis?

I love the story that Sarah Ban Breathnach tells in the book *Everyday Greatness* by Stephen Covey. She writes about a terrible head injury she sustained, and then being bedridden and partially disabled for a year and a half.

Ban Breathnach lost many of her senses as a result of the injury. She couldn't taste her food or smell her daughter's hair after it was washed. She couldn't even listen to music or speak on the phone because it made her dizzy and confused. Months after her accident, she smelled the delicious wafts of spaghetti and meat sauce being made by a kind friend, and she experienced deep appreciation and gratitude that she never forgot again.

She writes: "For the next few happy weeks, I rediscovered life with same sense of wonder as my little girl. Biting into a ripe, juicy peach. Listening to music. Seeing bright sunlight stream through a window. Being able to wear my favourite sweater. And naturally, cradling my daughter in my arms again. I was astonished and ashamed at my appalling lack of appreciation for what had been right under my nose. All these years later, I strive to make each day a passionate experience, one in which I take time to savour life's textures, tastes, sights, sounds and aromas. Through the power and grace of gratitude, you, too, can do the same."

What is so beautiful about this story is that it illustrates the importance of staying in a place of appreciation and gratitude and it shows that you feel abundant when you are able to stop and notice all the blessings in your life.

Jack Canfield, in *The Success Principles*, says: "Another important reason for being in a state of appreciation as often as possible is that when you are in such a state, you are in one of the highest vibrational emotional states possible. You are appreciating what you do have instead of focusing and complaining about what you don't have. And because the law of attraction states that like attracts like, you will attract more abundance – more to be thankful for – to you. It becomes an upward-spiralling process of ever increasing abundance that just keeps getting better and better."

Oprah Winfrey talks about gratitude a lot on her television show. She popularized *The Gratitude Journal* by Ban Breathnach. In the book, Ban Breathnach suggests that you list five things that you are deeply thankful and grateful for that happened that day. I often recommend that my clients make such lists.

I have taken that idea a step further with my children. For years now, I have asked them, before bed, to tell me five things they are grateful for. I am always so touched by their answers, especially when they say something like "this moment right now."

Most of can't remember who won Academy Awards for best picture or best actor or actress in the last five years. But we always remember the people that really care about us and make a difference in our lives. Think of five teachers who believed in you or encouraged you, five friends who have come through in difficult times, five people who taught you something valuable at work, or five people who made you feel appreciated and special. There is no greater gift than appreciating all that you have.

My favourite quote comes from Covey who says, "People with everyday greatness are quick to exhibit everyday gratitude. They do not take life or the kindness of others for granted. They are eager to say thanks and the first to express praise. Many have found the best sleeping pill comes from counting one's blessings, naming them one by one."

Try to acknowledge and appreciate at least five people everyday, and write down what you're grateful for every night before bed.

And remember to acknowledge yourself for who you are, for all that you do, and all that you dream of being and becoming. Then you can step into the magnificent light where you deserve to be.

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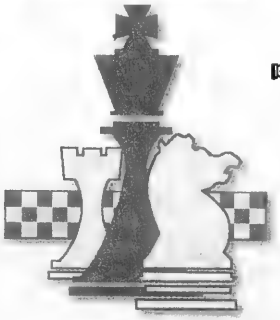

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Well-researched book probes history of Hamas

***Hamas: Politics, Charity, and Terrorism in the Service of Jihad* by Matthew Levitt, Yale University Press.**

By SHELDON KIRSHNER
Staff Reporter

Hamas, the Islamic Resistance Movement, surprised everyone, including itself, by defeating Fatah in parliamentary elections a year ago last month. Pundits expected Hamas to make substantial gains but were dumbfounded when it roared to victory and, in the process, altered the parameters of Palestinian politics.

Founded in December 1987 during the earliest days of the first Palestinian uprising, Hamas is a force to behold in the Gaza Strip and, to some extent, in the West Bank.

Militantly anti-Israel and committed to Israel's destruction, Hamas strives to be recognized as the sole representative of the Palestinians, a distinction held by the Palestine Liberation Organization since an Arab League conference in Rabat in 1974. But it remains to be seen whether it will be able to achieve that objective, given its refusal to recognize Israel, renounce terrorism and abide by agreements signed by the Palestinian Authority.

Apart from its rejectionist position on Israel, Hamas seeks to create an Islamic state and roll lack the tide of secularization in Palestinian society.

For an organization whose following had never exceeded more than about 30 per cent of the population, Hamas has indeed come a long way.

Matthew Levitt, the author of *Hamas: Politics, Charity, and Terrorism in the Service of Jihad*, ascribes its appeal to several interrelated factors.

In a sea of corruption, Hamas has not shown itself to be corrupt. As well, Hamas provides social welfare services that the Palestinian Authority has not always delivered, even during the best of times. Finally, Hamas has been able to hurt Israel, the common enemy, through suicide bombings.

In this well-researched account of its history, Levitt, a senior U.S. government official, debunks Hamas' fatuous claim that its armed and political wings are separate entities.

Both wings, he writes, "are tied together in an organic whole, with the political wing providing the guidance and the religious justification for the suicidal attacks against Israelis in buses, restaurants and shops."

Levitt's argument is still valid, despite the fact that Hamas has drastically curtailed such attacks since its accession to power on Jan. 25, 2006.

Levitt, the deputy assistant secretary for intelligence and analysis in the department of the treasury, says that Hamas uses its political and charitable organizations as a financial and logistical support network for its terrorist activities. These organizations support terrorism by glorifying acts of violence and providing a safety net for Hamas militants and their families.

He points out that its recruitment efforts are run through its charity committees, mosques, student unions, sports clubs and summer camps. Mosques play a special role, serving as safe houses and meeting places for Hamas fugitives.

Hamas is an outgrowth of the Palestinian branch of the Egyptian-based Muslim Brotherhood, which was founded in 1928 by Hassan al-Banna. Banna's brother, Abdel Rahman, established a branch in Palestine in 1935 to further the Palestinian national cause, protest the British mandate and fight Jewish encroachments.

Muslim Brotherhood recruits fought in the 1948 Arab-Israeli war and participated in postwar raids on Israeli settlements. During the 1950s, Egyptian President Gamal Abdel Nasser suppressed the Muslim Brotherhood, but in Jordan, it was co-opted by King Hussein. After the Six Day War, Israel tolerated Islamic activists, regarding them as a useful counterweight to the PLO.

According to Levitt, Hamas carried out its first terrorist strike against Israel in December 1991, when it murdered an Israeli settler in the Gaza Strip. "This attack marked a turning point in the modus operandi of Hamas and set the group on the road toward the spectacular and indiscriminate suicide bombings and other attacks for which it is now well known," he observes.

Hamas perpetrated its first suicide attack in April 1993, when one of its operatives set off a car bomb near Mehola, a Jewish settlement in the West Bank, killing an Arab worker.

On April 6, 1994, Hamas carried out its first strike in Israel, murdering eight civilians in Afula.

With the onset of the second intifadah, Hamas stepped up the pace of its attacks, killing 377 people and wounding 2,076 from Sept. 29, 2000, to March 24, 2004, in 52 suicide bombings.

Levitt does not venture beyond that cut-off date, but Hamas took responsibility for more such attacks after 2004. It was not really until 2006 that Hamas seriously cut back on suicide missions.

As Levitt notes, Hamas rejects peace with Israel on religious, nationalist and ideological grounds.

Its charter states that "there is no solution for the Palestinian question except through jihad." He adds that its leadership has not softened its rhetoric since last January's election, but he neglects to mention that Hamas favours a long-term truce if Israel meets certain conditions.

Interestingly, Hamas disputes the Muslim Brotherhood's view that the *umma*, the Muslim nation, must first be brought back to the "true path" of Islam before it can confront "infidels," particularly Israel.

During the late 1980s and early 1990s, Hamas and its more radical rival, Islamic Jihad, were at loggerheads over a number of issues, including what relationship should be established with Iran. But since the 1993 Oslo accords, they have set aside their differences and worked together.

Levitt estimates that Hamas' total budget ranges between $30 to $90 million (US) per year. The funds are raised throughout the Arab world and elsewhere. A substantial portion of donations are channelled through its charitable network, which subsidizes the families of "martyred" suicide bombers.

For a while, Hamas was reluctant to deploy female suicide bombers. But that taboo was jettisoned when Hamas realized that it could exploit cultural and religious conventions of modesty by using women to smuggle weapons, ammunition and explosives under their robes.

Hamas has long co-operated with Hezbollah, says Levitt, whose book was published on the eve of last summer's war in Lebanon. "Both organizations see politics, charity… and terrorism as viable, legitimate tools to pursue their goals," he writes in an apt summation of their methods.

Barring unforeseen developments, Hamas will continue to be a formidable force in the years ahead. That probably being the case, Levitt's volume should serve as valuable primer of a Palestinian organization that has definitely left an impression in the Middle East.

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320 CONTENTS SALE
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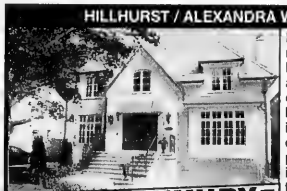

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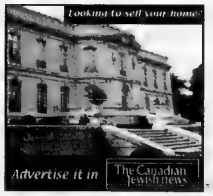

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Himel known for excellence on the court, as a mensch off it

By PAUL LUNGEN
Staff Reporter

Obituary

In the 1940s, '50s and '60s, the Jewish community produced a number of basketball teams and players who could compete with anyone. The YMHA squad was legendary, and many of its athletes went on to championships, both with the Y and with other, sponsored teams.

Sydney Himel was one of the better players of his generation, a downtown guy who played for the Y, his school, Harbord Collegiate, the University of Toronto varsity squad, Tri-Bell and Runnymede Steel, as well as Canada's Maccabiah team at the first two postwar games.

Himel, who went on to coach the boys' hoops team at the Community Hebrew Academy of Toronto (CHAT) for many years, died recently after a lengthy illness. He was 81.

In addition to his athletic career, Himel was remembered as a devoted family man, a lawyer to underprivileged immigrants and as the president of his synagogue.

Willie Silverman, 76, played with Himel in the late 1950s and early '60s. He recalled him as a talented player who dished the ball well and who was an accurate shooter.

"He was a great player," Silverman said. "He played guard. He had a fantastic shot. He was a team player. I liked playing with him. He gave us the ball."

As teammates in 1955, they played for a group sponsored by Runnymede Steel. It was the one year the two did not play for the YMHA and the team, which was about half Jewish, went on to win the Canadian Intermediate Championship.

"Syd was one of the better players in Canada," Silverman said.

Ted Schmidt, who grew up on Palmerston Boulevard surrounded mostly by Jewish neighbours, said he first met Himel in the mid-1970s when, as CHAT's coach, Himel approached him with the proposal that the Jewish school join the Roman Catholic high school sports league, the TDCAA.

"When Syd came, I saw this beautiful face and I said, 'Don't worry, you're in. I'm the convener.'"

"My whole background was 'open the tent.' When Syd appeared, I said 'This is great. Why shouldn't they play?'"

Himel was "tremendously down to earth, folksy and humble. He had no chip on his shoulder. He was a mensch," Schmidt recalled.

The early CHAT teams prepared by Himel "were well coached, but they didn't have the personnel. Syd was trying to drill them in good old downtown Jewish basketball." That included strong fundamentals, team play and emphasis on the give-and-go and pick and roll, Schmidt said.

Rabbi Joseph Kelman, the rabbi emeritus at Beth Emeth Bais Yehuda Synagogue who attended Harbord Collegiate with Himel, said Himel was a star back in high school. But outside of his athletic career, he became a successful lawyer and a coach to the young men at CHAT. "He was a real mensch," Rabbi Kelman said. "He treated you with respect. He helped people in a very quiet, easygoing way."

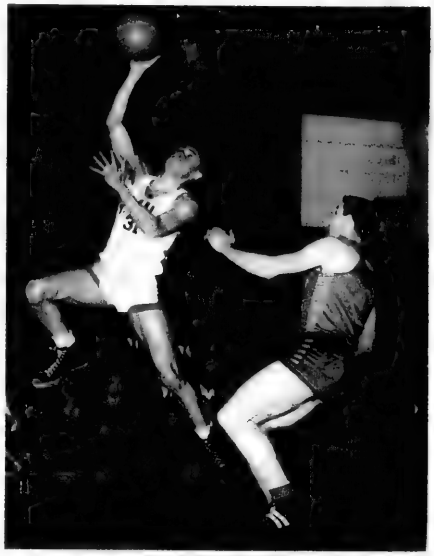
While Himel was comfortable on the basketball court and in his legal practice, he also was a devoted Jew who continued his father's tradition as president of his synagogue, the Hebrew Men of England. He was also an integral part of the negotiations that saw that shul merge with the Beth Emeth into what is today the Beth Emeth Bais Yehuda Synagogue.

TV journalist Martin Himel, one of Sydney's sons, said he and his brother Daniel Marom owe their lives to their father's interest in basketball. It was while playing for Canada at the second postwar Maccabiah in 1954 that their parents met. Martin noted that his Hebrew name, Maccabi, reflects the importance of the games to his parents.

Marom acknowledged that "sports was a central part of his [father's] life… He was probably born with a basketball in his hand."

Himel shared his love of the sport with the youngsters at CHAT. Marom recalled that while working as a full-time lawyer, his father inaugurated the basketball program at the Jewish high school in the early 1970s. He would go on to coach there for 10 years and, through his contacts with Schmidt, he helped get CHAT into the TDCAA.

All CHAT teams now play in the league, Marom noted.



A lithe and agile Sydney Himel gets airborne in this vintage photo.

His father not only taught basic game skills – shooting, passing, dribbling – but "he took us outside to games and taught us to be proud.

"We were day school kids, kind of soft, into [our] own bubble." His father grew up around Kensington and Dundas, where his grandparents ran a small store. "The generation that came out of Harbord was tough, hard-nosed. Dad brought that kind of attitude, to get serious, don't be *nebbishes*.

"He taught us to be good Jews outside the day school bubble."

Himel is survived by his sons, Martin and Daniel, Hyla Aronoff and their families.

Peer ranked 15th in tennis

MELBOURNE, Australia — Israeli tennis star Shahar Peer reached the quarterfinals of the Australian Open recently before losing to American Serena Williams.

Peer, 19, was already in uncharted territory for an Israeli woman by reaching the last eight of a grand slam, and she had one foot in the semifinals until Williams, the seven-time major winner, shut the door after three tight sets.

The unseeded Williams, champion in 2003 and 2005, won 3-6, 6-2, 8-6 in two hours and 34 minutes after Peer had come within two points of victory.

Peer is now listed at 15th in the WTA rankings – the highest ever for an Israeli woman.

Lessons learned from Mrs. Wolfman

Sandie Benitah
20Something

I'm not sure whether it's a consequence of writing and reading news for a living, but often times I can't help but wonder when tragedy will strike those I love.

As children of the baby-boomer generation, our parents are starting to enter that certain age in which life is a bit more fragile and our grandparents, if we are still blessed to have them with us, are suffering from the maladies of old age.

The thought of anything bad happening to my family keeps me up at night, as I can't begin to fathom how I would begin to say goodbye to the people whom I love and cherish more than anything else in the world.

But it was a very special woman, a dear friend of the family, who made me realize the only way to say goodbye is to live your life with only love in your heart and kind words for the special people around you.

Mrs. Wolfman is a woman I have only met a couple of times, but nonetheless, she is someone whose wisdom I carry with me each day. Though the last couple of years have been hard on her health, she has lived each day with only one thought in mind, to remind her family and friends how important each one of them is as an individual and how special each one is to her.

She has compiled a book filled with countless poems, anecdotes, pictures and messages of love that were either written to her by her children and precious grandchildren or were written by her to her family. She made a copy of the book for each member of the family, for them to keep for generations after she has passed so that her love, too, will continue to exist.

She has also taken each grandchild aside privately, no matter how young or old, to tell them the important lessons she has learned from life so that they can carry on in their young lives armed with the wisdom of a woman who has seen a lifetime.

Even to those who haven't been lucky enough to grow up beside her, Mrs. Wolfman never fails to offer words of support and encouragement. Though we have met only a few times, she is always one of the first people to tell my mom how proud she is of me.

Everyone around Mrs. Wolfman can't help but feel like a valuable part of her family. She reminds me just how important family is.

If I learned I had to say goodbye to everyone I love tomorrow, I could only hope to have enough courage to get over the sadness of having to leave it all, and embrace the power to be able to leave my love behind.

But the most beautiful piece of wisdom Mrs. Wolfman has taught me is how important it is to live each day as if it were your last.

After you slam a door behind you in anger, open it up again and think about what you are doing. When hateful words of anger are at the tip of your tongue, swallow them and think about what you would say instead if those words were to be your last.

Being a news reporter is a constant reminder of how fragile and tragic life can be, and sometimes I think I will probably need professional help to get over it. But then, I come across people like Mrs. Wolfman and I realize we only have today to make it work and that therefore only today, only each moment, is what really counts.

YUMMY BRISKET

1 pkg. onion soup mix
1 1/2 c Burgundy wine
1/4 c water
2 tblsp flour
1 tblsp dried basil
2 tsp dried thyme
1/3 c orange marmalade
1 1/2 tsp. grated orange peel
2 tsp sugar
4 cloves garlic, minced
1/2 tsp pepper
1 (4-lb.) brisket
1 lb. mushrooms, halved

Preheat oven to 300°F. In bottom of roasting pan, stir until blended: soup mix, wine, water and flour. Add basil, thyme, marmalade, orange peel, sugar, garlic and pepper. Place brisket in pan; spoon some sauce over the top. Cover and bake 4 hrs., basting hourly until tender when pierced with a fork.

Remove roasting pan from oven, let brisket cool; wrap in heavy foil and refrigerate. Pour sauce into container and refrigerate. When ready to serve, remove solidified fat from sauce and discard. Slice brisket thinly against the grain. Place brisket slices in roasting pan; pour sauce over meat. Bring to room temperature before reheating.

To Reheat: Preheat oven to 350°F. Add mushrooms to meat, basting with sauce. Bake 40-50 min. covered with foil, basting once, until heated through and mushrooms are tender.

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About Life

Dear Ella,

We only have one child, Dylan, and we want to give him the best life that we can.

One of the biggest decisions we have to make is about Dylan's schooling. We are in the process of trying to decide if public or parochial school is the right path for him. We've done our share of research, and on paper at least, it looks like we are leaning toward a Hebrew day school for Dylan. However, I live near one of the parochial schools and when school lets out, it is complete mayhem. It's like a pack of wild animals with no social or behavioural skills has been unleashed on our quiet neighborhood. I think I would just die if my son was part of that pack. When the public school lets out, it's not the same type of scene. We are really torn. Do you have an opinion on this?

Important Decision

Dear Important Decision

You are right that this decision will establish many behavioural, moral and educational patterns that your child will carry with him into his adult life. You are also right not to make this decision hastily.

There are many pros and cons in both types of education, and only you as parents can decide which best fits your child's needs, personality and capabilities.

I understand what you are saying about what you see when the bell rings, but you have to remember that there's more to what's going on than what you see on the surface.

Children in Jewish day schools have a much longer day than their public school counterparts. They have both an English and Hebrew/Jewish studies curriculum and a larger workload, both in the classroom and likely at home as well. The demands on them are higher, and along with that there is added pressure and stress.

I believe that a child's best chance for success lies in the hands of great teachers, and they can be found in both types of schools. Some years your child will have an outstanding teacher, and some years he won't.

You need to weigh all the facts; you need to talk to other parents, to principals, to teachers; and you need to be hands-on parents and work with Dylan's educators and his school system to give him the best opportunities that life has to offer.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

The tao of kippah-wearing

By AVRUM ROSENSWEIG

URBAN WRITER

In Hebrew, the word kippah means dome, and it refers to the skullcap that Jews wear, some regularly and others for prayer. The Yiddish word yarmulke is synonymous with the work kippah. The word may have evolved from the Aramaic phrase "yari malka," meaning "fear of the King." Traditionally, Jews believe one should wear a yarmulke to remind us that we should fear "the King" – meaning God.

Most sages believe that wearing a kippah is a tradition as opposed to a Torah commandment. The Talmud (in Shabbat 156b) states, "Cover your head in order that the fear of heaven may be upon you." A second source (Kiddushin 31a) says Rabbi Huna, the son of Rabbi Joshua, never walked four cubits (two metres) with his head uncovered. He explained: "Because the Divine Presence is always over my head."

As a five-year-old, I wore my kippah on a regular basis. I attended public school in Kitchener, Ont., and some of my schoolmates would bully me and yell anti-Semitic epithets. At the end of kindergarten, at six years old, I told my father that I would no longer wear my kippah to school, as it was not safe. He agreed, and the following year my head was bare when the school bell rang the morning after Labour Day.

When a big wind is coming your way, the best thing you can do to make sure that your kippah doesn't blow off is to bend your head ever so slightly and tilt it so that the wind is pushing down on the skullcap. Such is the lesson learned from wearing a kippah in a windy winter climate.

Frequently, the colour and fabric of a kippah can be a sign of adherence to a specific religious movement. The Israeli religious Zionist community is often referred to by the name "*kippot srugot*" or "knitted kippot," which are generally crocheted. Modern Orthodox Jews often wear suede or leather yarmulkes, requiring clips to hold them in place. Haredi Jews (ultra-right-wing Orthodox Jews) usually wear black velvet kippot. Sometimes these are referred to as "*kippot shchorot*" – literally "black kippot."

How often have you been at shul and seen, during the rabbi's speech, a bar mitzvah guest who is unfamiliar with the accepted mode of safe kippah wearing suddenly reach back as his skullcap begins to slide off and fall to the floor. To the credit of regular shul-goers, the people sitting behind him will scramble to get the kippah back on his head. Inevitably, however, the kippah always seems to fall a second, and sometimes a third or fourth, time.

Wearing a kippah can be difficult, especially if you have a limited amount of hair on your head or are completely bald. This challenge was partially remedied a few years ago when an ingenious skullcap manufacturer created "kip-ons," or a kippah with Velcro attached in two or three places inside the kippah. Kippah clips have also evolved over the years from regular old bobby pins to snap-in-place pins, which minimize the pain associated with putting the pin on.

Kippot come in many different sizes and colours. There are a plethora of websites where you can buy hand-painted and hand-knitted kippot, or a black velvet one.

Regardless of what kind of kippah you wear, and how often you wear it, this unique skullcap is part of the uniform of the Jewish people. The kippah does indeed contribute to our identity through its distinctive character and our adherence to wearing it.

It is easy, and can be scary, to forget that we are not alone. A kippah is a voice on top of your head, a reminder – and a loud and clear one.

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FASTER DENTAL PROCEDURES — *see page B3*

BUZZ OFF OSTEOPOROSIS — *see page B4*

AUTISM EDUCATORS — *see page B8*

SCOOTERS AID MOBILITY — *see page B11*

Physician shortage hindering health care, doctors say

By CYNTHIA GASNER
Special to The CJN

A shortage of family doctors is a major stumbling block to the timely delivery of both primary and specialized care in Canada.

According to a report recently released by the College of Family Physicians of Canada (CFPC), many Canadians are still struggling to find a family doctor.

"Approximately five million Canadians (17 per cent) report they do not have a family doctor as their first point of contact when they need to access medical care," the report says. "Of these, almost two million (38 per cent) have tried to find a family doctor in the past year, but failed."

The CFPC report notes that each year, millions of Canadians depend on their family doctor to arrange referrals for more highly specialized services.

"Delays are experienced by patients waiting for such appointments and treatments. For the millions of people without a family doctor and who need referral, the wait times are even longer."

Three family physicians spoke to *The CJN* about the shortage of doctors and the long wait lists.

"Family medicine has become unappealing because we have to know everything and we've been underfunded," says Dr. Sidney Nusinowitz, a family doctor for 27 years whose practice is at Lawrence Avenue and Bathurst Street.

He notes that there have been cutbacks to family doctors since the 1980s, which is even more serious in view of the fact that there is a growing aging population. He says a family doctor receives $29 a patient visit and $17.75 to visit a patient in a hospital.

"My gas and parking cost more," Nusinowitz says.

He adds that more than 50 per cent of medical students are female and many of them work part time so that they can raise a family.

Many family doctors do not take new patients. "We need more people to get into medical schools."

Dr. Jason Baker and Dr. Ellen Morch, who are married and have three children, opened a family medicine practice in October on St. Clair Avenue West.

Baker received his medical degree at the University of Western Ontario, and Morch graduated from the University of British Columbia. They met during their family medicine residency at the University of Ottawa.

They chose to practise family medicine in Renfrew, Ont., but after seven years, they left to establish their practice in Toronto, as they felt the educational opportunities for their children would be best there. The children attend Leo Baeck Day School where their father was a student.

Morch stresses that there is a need for better financial incentives for family doctors and alternate funding models.

Baker believes that before medical students choose a specialty, they should all be part of a mandatory rural family practice rotation to give them an understanding that there is more to family medicine than what is taught at a big city teaching hospital.

He adds that this experience would provide greater confidence and less need for family doctors to refer to specialists for the work-up of common problems, thus reducing wait times for specialists.

Family doctors Jason Baker and Ellen Morch

"Family doctors are often spoken poorly of in academic settings, casting a negative attitude toward family medicine as a whole," he says.

"Improving the image of family doctors in tertiary-care training centres would then increase medicine residency programs and increase the number of family doctors.

"Increasing funding or bursaries for family doctors could be a good benefit upon graduation."

"Unfortunately," Morch says, many family doctors in Toronto are leaving their practices for other types of positions such as a clinical assistant in a hospital.

"Our practice is filling up very quickly and we may not be able to accept new patients by this summer."

Jewish mysticism is quite healthy
see page 10

The Canadian Jewish news

Couples try natural approaches to conception

By JENNIFER M. MACLEOD
Special to the CJN

"We were young. I never thought it would be an issue," says Caroline Pereira, 28, of her attempts to get pregnant. "I come from a super-fertile family."

But after 1½ years of letting nature and western medicine take their course, Pereira and husband Matthew, 32, of Toronto, embraced a more holistic approach.

The couple turned to Judith Fiore, a Toronto naturopathic doctor who spends at least an hour with new patients.

"We go through their medical history… previous fertility treatment… drugs, and what the protocol was… I also take pulses, a way of assessment in the system of Chinese medicine." She may recommend homeopathy, herbs or acupuncture, or make lifestyle or diet recommendations.

After six months, says Pereira, "I started to lose weight, I was feeling much more fit."

But the biggest surprise, she says, was how Fiore focused not just on her physical but on her emotional, spiritual and mental well-being.

"She's not just treating part of a person," Pereira says.

"Emotionally, I was opening up things that I hadn't thought about in years… Psychologically, I think that had quite a bit to do with where we were."

Traditional western medicine recognizes that emotional well-being plays a part in getting pregnant.

"Stress can have an effect on your fertility," says Dr. Clifford Librach, director and founder of Toronto's CReATe In-Vitro Fertilization (IVF) program, which is associated with Sunnybrook Women's College Hospital. "In the animal kingdom, if there's no food, or predators… their whole reproductive system turns off."

Librach urges couples who want to get pregnant to avoid stress.

Anything that relaxes you can improve your chance of conceiving

"Anything that relaxes you," says Librach. "Massage, yoga… going on a vacation, can improve your chances of conceiving to some extent."

But stress is only one piece of the puzzle.

"Stress isn't going to make your tubes blocked. Reducing stress isn't going to make sperm count go up."

Librach adds that he hasn't seen a scientific basis for most natural treatments. "Do not rely on these kinds of things to replace going to a doctor."

While Fiore often suggests herbs such as vitex agnus castus, or chasteberry, to restore hormonal balance and cycle regularity, Librach says no herbal or natural treatment has been proven effective.

Nevertheless, Pereira and many others insist that they make a difference.

"I used to have severe menstrual cramps," Pereira says "Four months into seeing [Fiore], they completely eased up."

Fiore cautions patients never to use herbs alongside fertility drugs. And she notes that natural remedies don't work overnight – it can take several cycles before their effect is noticeable. To her, that's a plus: herbs can have fewer unpleasant side-effects than drugs.

Both Librach and Fiore believe that women should get to know their cycles before seeking fertility treatments.

Many couples try to conceive all month, unaware of their "fertile window" of only about five to seven days. Others focus their efforts around day 14, although fertile times varies from woman to woman, and even from cycle to cycle.

The "day 14 myth" is a throwback to the old calendar rhythm method, explains Rosemary Heron of Ontario's Natural Family Planning Association. Though it's often associated with Catholicism and preventing conception, the group can help any couple that's trying to conceive.

"You want to time when you try according to your menstrual cycle," Librach says. "The best natural way to determine when you're ovulating is to look for changes in your cervical mucous [CM]. It becomes thin, like the consistency of an egg white."

Some fertility-awareness methods involve daily temperature-taking and hormone tests, but Heron believes that monitoring your CM is the simplest way to go.

"If a woman writes down what her body is doing on a daily basis, she has a really good picture of where her fertility stands," she says.

For instance, a woman may discover she's infertile because she's ovulating too early, or not producing enough good-quality CM around ovulation. After tracking several cycles, she can share these insights with any practitioner, Heron says.

Fiore uses acupuncture to improve CM production. "That nice fertile mucous is a good indication of better egg quality – their lining's probably better."

Acupuncture may also improve IVF and intra-uterine insemination [IUI] pregnancy rates, says Librach.

Fiore adds, "Of all the alternative therapies, acupuncture is probably the most able to be studied via the scientific method… Other alternative therapies are not so cut and dried."

But there's a lot more to fertility than meets the eye. "If it was just a matter of sticking sperm and egg together, [IVF] really should have a 100 per cent success rate," she adds.

After several natural treatments, Pereira went back to her reproductive endocrinologist, but continued acupuncture through two cycles of IUI and injectable drugs.

Continued on page B6

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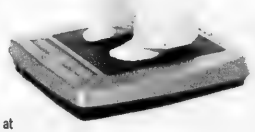

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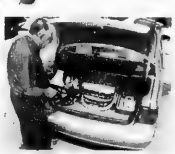

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To Your Health

New technology speeds up dental procedures

By MICHAEL SEGAL
Special to The CJN

Going to the dentist for certain forms of tooth reconstruction has traditionally been a bit of an arduous process.

For example, with a crown, the dentist would take an impression, put in an awkward temporary filler and then you'd have to return for another visit for the crown to be inserted.

Fortunately, a new technique called Cerec restorations is enabling dentists to do all of this work in less than two hours.

"With Cerec, instead of taking the impression, we take a three-dimensional photo of the tooth and use this photograph to design the crown on the computer," says Dr. Jack Slome of the Accolade Dental Centre.

"The crown is then milled from a block of porcelain and fitted into the mouth right away."

Slome notes this technique is quick, convenient and patients are happy with it.

"It saves time and the patients love it," he says, adding that Cerec can also be used for such dental work as veneers and onlays.

New technology has made a variety of other dental procedures quicker.

For example, tooth whitening, which Slome says is quite popular, used to be done over a two-week period, whereas it is now a one-stop visit.

"Instead of having to wear trays overnight for two weeks, you can now spend an hour or two in the chair wearing the tray and you walk out with whitened teeth," the dentist reveals.

Another innovation that is changing the way dentists work with their patients is new X-ray technology.

"X-rays are now digital," says Slome, who has been a practising dentist for more than 20 years.

"This is beneficial because digital X-rays are better for dentists to view, and they also don't expose patients to as much radiation."

Slome adds that in the coming year, Ontario may join other provinces in bringing in three-dimensional X-rays, which he says will enhance the viewpoints dentists have when examining the images.

When it comes to caring for your teeth and protecting your gums, Slome advises regular brushing and flossing.

What's made these time-tested methods of oral care more effective today are advances such as electric toothbrushes.

Brushing teeth manually sometimes results in people either brushing too hard or soft and therefore, not giving their mouth a thorough clean.

Electric brushes help avoid these problems.

Dr. Jack Slome with Cerec

"Electric toothbrushes work very well and brush correctly," he says.

"And the quality of toothpaste has also improved."

Slome encourages people to realize the health benefits of good dental hygiene and in particular, the importance of preventing gum disease.

"There is a correlation between gum disease and some major health issues, like heart disease and diabetes," he says.

"So a stronger understanding of the relationship between your gums and your health is important."

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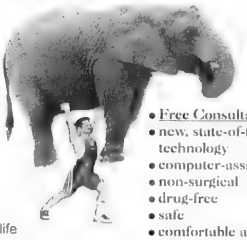

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To Your Health

Space-age device may say 'buzz off' to osteoporosis

By JENNIFER M. MACLEOD
Special to the CJN

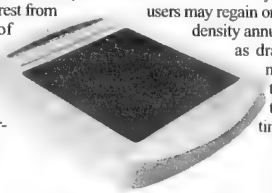
Buzzzzz. It's not a sound that comes to mind when you think of osteoporosis, but maybe it should be.

The newest buzz in town – it's actually a very quiet hum – comes from the Juvent 1000 Dynamic Motion Therapy vibrating platform.

The device is not much bigger than a bathroom scale, but when used for 20 minutes a day, the Juvent shows promise in keeping osteoporosis at bay over the long term. Just stand upright on it and do anything – read a book, watch television, listen to music – while tiny vibrations (not much wider than a few human hairs) move you gently up and down.

If this sounds a little too close to the 1950s-era vibrating "fitness machines" for credibility, consider the fact that the device was originally designed for the NASA space program to benefit astronauts who lose bone density while in space. There has also been serious interest from the U.S. National Institutes of Health (NIH) and the U.S. Army.

"There have been 86 peer-reviewed articles," says Christine Woodside of OsTek Orthopaedics, the Oakville company that is Juvent's exclusive Canadian distributor. "It all comes from a science background." The vibrations stimulate muscle and bone in the same ways that vigorous load-bearing activity does in younger people.



Juvent vibrating platform

Currently marketed around the world, the Juvent 1000 is not yet available for sale in the United States itself.

"It's approved in most developed countries," says Woodside, including Canada. However, the U.S. Food and Drug Administration requires larger, longer-term studies, such as one $4.8-million Harvard University project recently initiated and funded by the NIH.

Another study is under way at the University of Toronto under Dr. Angela Cheung, associate director of the University Health Network's women's health program and director of its osteoporosis program. She's recruiting 120 healthy post-menopausal women who can help her identify the effects, if any, of long-term Juvent 1000 use.

"The technology is promising," says Cheung. "That's why we're doing this study… we need to study it in a larger group in vigorous ways." Participants must not have osteoporosis, or be taking bone medications or hormone replacement. (To take part, call 416-340-4800, ext. 8601.)

Cheung says that while the most sensationalistic reports suggest the Juvent will replace medications, "drugs have a way higher magnitude of change… there are people who should be on medications."

If the Juvent 1000 proves effective, she feels it will probably be most helpful in preventing osteoporosis in people who don't have it yet. "If this helps people to prevent bone loss, then it makes sense."

Says Woodside, "there is a belief that you need to treat [bone loss] with drugs… I'm not against drugs. There are good drugs coming out that build bone better."

In fact, she adds, a recent Irish study looked at the effectiveness of using the Juvent 1000 along with Fosamax, a drug used to treat osteoporosis, and found dramatic bone increase.

But drugs may not always be necessary, especially in younger people – men and women – with osteopenia, a condition that often leads to full osteoporosis. While doctors often recommend drugs immediately, many patients dislike the idea of adopting a drug regimen that will last the rest of their lives.

"Others have been on drugs and don't find the results are that good," says Woodside. Or "they read publications that indicate negative side effects, and want to get off them."

As well, some people have started taking drugs but don't tolerate them well due to gastrointestinal issues.

Woodside calls the Juvent 1000 "a treatment for the next 10 to 15 years of your life." Regular users may regain one to two per cent of bone density annually, which, although not as dramatic as drug therapy, may be sufficient to counteract the slow destruction that occurs naturally over time.

OsTek offers information, demonstrations, sales and support for the platform.

Woodside says she often hears from users, and recently received a holiday card from a patient in her 70s: "I wish to thank you again for all your help… My Juvent 1000 has really improved the way I feel – physically, but in my spirit as well. It's great having this alternative to drugs."

But it's not just older individuals whose bone density is threatened, says Woodside.

Children with Crohn's disease who take Prednisone, a steroid drug that can cause osteoporosis, may be at risk, and the NIH is conducting a study at Children's Hospital of Philadelphia on the effects of the Juvent 1000 in this group.

Other potential uses for the Juvent 1000 include as a therapy for children with cerebral palsy, and for aiding circulation in post-surgical patients and those with diabetes.

"My husband has Type 2 diabetes," says Woodside. "He uses the unit to improve the circulation in his extremities."

Sharing the device with one or two family members can also help justify the $3,000 purchase price. There's no insurance coverage for the Juvent 1000 yet, says Woodside, but if a doctor recommends the platform, it can be claimed as a medical device for income tax purposes.

Other types of vibrating device have been marketed as fitness aids, both to clubs and home users, and some may make similar health claims. But these machines actually vibrate at a much higher frequency – one that can potentially damage bone, muscle and cartilage. "This is the only Health Canada approved device for treatment of osteoporosis," says Woodside.

For more information, visit Juvent's website at www.juvent.com or contact OsTek at 905-845-2961, or toll-free from outside the Toronto area at 866-406-2961.

To Your Health

Pilates instructor fights arthritis

By ANDY LEVY-AJZENKOPF
Staff Reporter

Nearly 100,000 Canadians are diagnosed with arthritis annually.

For many, it's a natural result of aging. But for others, like 46-year-old Toronto native Lori Weisbrod, the disease strikes them in their prime.

First diagnosed with psoriatic-arthritis as a teenager, Weisbrod has spent most of her adult life fighting pain and frustration.

According to the Arthritis Society, the condition causes swelling and pain in and around the joints and also affects tendons and ligaments.

"At 18, I was put in a hospital for a month and told I would be in a wheelchair within 10 years," Weisbrod said. "It was devastating to think of that as my future. It took me a long time to wrap my mind around dealing with a disability and with changes in my body physically."

There is no known cure, but recent improvements in medication have helped mitigate Weisbrod's pain somewhat.

Thankfully, the wheelchair prediction never materialized, but that's partly due to the proactive measures Weisbrod has taken, and to her indomitable spirit.

In 1988, she had to give up her dream career as a makeup artist because her hands became too stiff to do detailed work.

Weisbrod made the best of it and became a cosmetic consultant for the elderly and people with disabilities instead.

Due to the progressive nature of her arthritis, a continuing life of physical obstacles and hardships followed. But instead of crying, Weisbrod shifted focus once again, discovering a new passion: Pilates.

In 2001, she attended her first class in the gentle exercise method known as Pilates and became hooked.

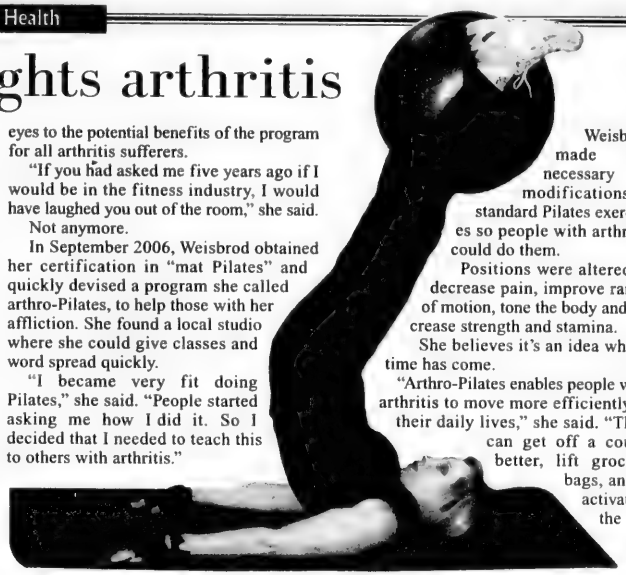
The feeling of well-being that washed over her after the classes also opened her eyes to the potential benefits of the program for all arthritis sufferers.

"If you had asked me five years ago if I would be in the fitness industry, I would have laughed you out of the room," she said.

Not anymore.

In September 2006, Weisbrod obtained her certification in "mat Pilates" and quickly devised a program she called arthro-Pilates, to help those with her affliction. She found a local studio where she could give classes and word spread quickly.

"I became very fit doing Pilates," she said. "People started asking me how I did it. So I decided that I needed to teach this to others with arthritis."



Weisbrod made the necessary modifications to standard Pilates exercises so people with arthritis could do them.

Positions were altered to decrease pain, improve range of motion, tone the body and increase strength and stamina.

She believes it's an idea whose time has come.

"Arthro-Pilates enables people with arthritis to move more efficiently in their daily lives," she said. "They can get off a couch better, lift grocery bags, and it activates the pelvic floor, which helps with urogenital functions."

Lori Weisbrod displays a modified jackknife position in arthro-Pilates. [Andy Levy-Ajzenkopf photo]

Weisbrod acknowledges that many with the disease find it intimidating to attend "regular" Pilates classes, because they're self-conscious about their limited abilities or their physical appearance.

"I bring that comfort level to them, because I've been through it and I understand," she said.

Understand is an understatement.

Over the years, Weisbrod has undergone 13 surgeries. She has had wrist fusions, joint replacements on her hands and feet, her jaw set and her knees repaired.

"It's been a journey," she said.

But she is certain that arthro-Pilates is one of the answers to stave off despondency about it all, for her and for others.

"I'm a survivor, a fighter. So [through Pilates] I found a way to do what I needed to and not give up," she said.

She believes the timing is also perfect for a certain demographic.

"Baby boomers… are aging with arthritis," she said. "They can't always pound it out on the treadmill anymore. They need to find a gentle, yet effective, means to stay fit."

Weisbrod hopes to introduce arthro-Pilates to the masses and make it a household name in 2007.

For more information, e-mail Weisbrod at: lorielle3@sympatico.ca.

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To Your Health

Israeli technology battles fat

By ANDY LEVY-AJZENKOPF
Staff Reporter

Toronto's Cosmedicare clinic is the first in North America to make use of a new Israeli technology that is revolutionizing the way people look.

It's called Accent, and it may be the answer to stubborn cellulite deposits, fat that lies between the surface of the skin and the muscle beneath.

Often likened to an "orange peel" in texture, cellulite zones are an esthetic nightmare for many people.

Manufactured by Israeli cosmetic technology giant, Alma Lasers, the Accent machine uses radiofrequency waves (RF), to heat targeted areas of cellulite in a person's body.

It does so in two stages.

The first part of treatment uses a unipolar RF generator to metabolize fat cells up to 15 millimetres deep, causing them to shrink and drain.

The second relies on a bipolar RF to attack the shallower levels of fat two millimetres under the epidermis.

The result is smoother, tighter areas of skin.

Hayat Moubarak, clinic supervisor at Cosmedicare, says women are the main candidates for the Accent treatment.

But that doesn't mean men can't seek treatment as well.

"Cellulite targets mainly women's thighs, buttocks and hips. But on men it's more on the face, for jowls and double chins," she said.

A typical treatment session generally takes a half hour to an hour to complete and clients receive anywhere from four to 12 sessions, spaced two weeks apart, depending on their cellulite density.

Another bonus to the technology is that it is non-invasive and painless.

The device generally heats the fat to a temperature between 40 and 45 degrees Celsius.

Mandy Maresky and Hayat Moubarak flank their Accent machine at Cosmedicare. [Andy Levy-Ajzenkopf photo]

"All I felt was some warmth, but I was never uncomfortable," said Maria Cooper, a cosmetics consultant and patient at Cosmedicare.

Cooper volunteered to undergo a live treatment on her abdomen for this story.

When it was done, the only evidence that a cellulite treatment had been performed was a slightly reddened complexion on her stomach.

"There's no down time with this treatment," Cooper said. "Patients can go back to their daily activities right away. The process is so gentle, I even fell asleep once."

The patient lies down on a bed, the desired skin area is exposed and then covered in baby oil, to help conduct the RF and facilitate the vigorous rubbing motion necessary of the Accent apparatus.

In fact, the greatest risk appears to be to the estheticians, who have to keep up a strenuous back and forth motion in order to evenly disperse the heat on a client's body.

"I've got strong arms now," laughed Mandy Maresky, the esthetician who demonstrated on Cooper.

The device was approved by Health Canada in 2005, but approval is pending by the Food and Drug Administration in the United States.

Still, prospective users of the technology should be aware that the Accent treatment is not a one-shot cure for cellulite.

Fat deposits do reaccumulate over time in a body.

That's why estheticians and dermatologists insist that patients be aware they have a part to play as well.

"It's not like if you stop the treatment all the [cellulite] comes back right away," Maresky said. "But nutrition, lifestyle and exercise all are important for maintenance. It all goes hand in hand."

For more information, visit www.cosmedicare.ca.

Improving fertility

Continued from page B2

Last February, more than two years into their journey, the couple finally conceived their son, Spencer, who is now three months old.

"I don't care how people get pregnant," says Fiore. "I just want to see them with babies… I will even say, 'The way things are going, you should probably try IVF.'"

Pereira said she's gained a healthy skepticism about the typical cascade of fertility treatments.

"Don't just take… a doctor's word that you have to go from one drug to another. Look at all of your options," she says.

"We can use western and eastern medicine together… I don't think there's just one way."

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Lifestyle manager offers hands-on support to get in shape

By MICHAEL SEGAL
Special to The CJN

While many people have the motivation to join a gym, the drive to actually go there and work out effectively is another story.

That's why an emerging option is to seek out professionals who provide hands-on support with getting you in shape.

For instance, Equilibrium Lifestyle Management provides customized health and wellness programs for people in a personalized, one-on-one format.

Lifestyle managers from the company offer a blend of personal training, nutrition counselling and stress-reduction techniques.

Leah Epstein, left, founder of Equilibrium Lifestyle Management uses rubber bands and a training ball to give Laurie Reingold a workout in the comfort of her own home.

A qualified medical director approves all programs.

"We go to your home, office, cottage or with you to the gym. We come right to your door so you don't have an excuse not to exercise," says Leah Epstein, Equilibrium's founder and owner.

The lifestyle managers start off by looking at how clients are presently balancing life and then develop a plan to incorporate health and wellness into it.

"You need to make a training plan with realistic goals so that it is sustainable," says Epstein, noting the company provides services throughout Toronto, Ottawa and Muskoka.

"If someone works out for even half an hour three times a week, it's better than if they promised themselves to work out six times a week and didn't meet that goal."

Epstein notes that one of the biggest obstacles that prevents people from exercising regularly and eating well is lack of time.

There are only so many hours in the day, and with the demands of work and family, it's often challenging to make it to the gym or prepare a healthy, home-cooked meal.

"I recently worked with a woman who owns her own company and was eating a lot of ordered food because she was busy," Epstein says. "It was unrealistic for me to tell her to cook her own meals every day, so we came up with a plan to cook her meals on the weekend and make healthier order-in choices."

Because the woman's workday was so hectic, Epstein trained her at 6 a.m. and the results have been significant.

"She lost weight and got stronger," Epstein says.

"And she was able to sustain the program."

The specific exercises you do also need to be realistic and cater to your needs. For instance, Epstein points out the importance of multi-joint exercises that focus on the various parts of the body you use regularly.

"Multi-joint exercises mimic the muscles and joints you use every day, which makes you stronger and helps reduce injury in your everyday lifestyle," she says.

"For example, at the gym, some people do leg extensions on a machine, but when in life do you move your leg that way? Instead, do some squats or lunges because that's how your body really does move."

Making lifestyle changes is a process that takes time, so be patient, reward yourself for making progress and recognize how you're helping yourself, Epstein advises.

"When you reach a physical goal, whether it's working out three times a week or running a five-kilometre race, reward yourself for it," she says.

"And remember that exercise is a great way to reduce stress. Don't turn to food or have drinks when you're stressed. Rather, focus on the positive things and go out there and exercise."

To contact Equilibrium, visit www.elifestyle.ca or phone 416-841-2196. In Muskoka, call 1-888-274-7705 and in Ottawa, call 613-816-3566.

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Centre sets achievable goals for kids with autism

By CYNTHIA GASNER
Special to The CJN

Neurologist Myra Sourkes realized that something was wrong with her son David by the time he was 11 months old.

"He had a blank look and did not look at us," she says.

Poor eye contact is a common characteristic of people with autism spectrum disorder.

At 15 months, the David was diagnosed as having autism, and the family began a behavioural-based intervention program offered through the Montreal Children's Hospital. David had delayed language development and did not begin to speak until the age of four.

Autism is a neurological disorder, but the cause is unknown. It affects the development of communication and social interaction skills, and boys are affected more often than girls in a ratio of approximately four to one. While there are some characteristics common to most people with this disorder, the difficulties they face vary from person to person and range from mild to severe.

Research indicates that the incidence of autism is increasing. According to a study in the *Journal of the American Medical Association* in January 2003, more than one in 300 children are affected. More recent statistics indicate a rate of one in 166. This is three or four times higher than incidence rates reported 30 years ago and suggests that autism diagnosis is increasing at a faster rate than that of other disabilities.

In 1998, David and his family moved to Toronto. "At that time, services for children in Toronto were better, and David would not have to face the obstacle of a second language," Sourkes says.

Before coming to Toronto, she heard from a friend that the New Haven Learning Centre, a private, non-profit treatment and education centre for children with autism, was being developed in Toronto. It opened in 1998 with six children. Five years later, there were 25 children ranging in age from two to 18. There are now 40 students.

The Sourkes family applied to New Haven when David was seven years old, and after four years, David was accepted in 2002. Meanwhile, David attended special education classes at a public school and the family provided home-based behavioural intervention.

Teaching at New Haven is based on Applied Behaviour Analysis (ABA), which breaks learning down into basic steps that are taught on a one-to-one basis, for 30 to 40 hours a week.

Empirical research indicates that treatment and education strategies based upon the principles of ABA are effective interventions for several disorders, including autism, phobias, addictions and learning disabilities.

"This ABA approach is a child's best hope at overcoming many of the devastating symptoms of autism," says Diane Uslaner, New Haven's executive director. "The quality of life of a child and of the family, is dependent upon access to these vital services."

Uslaner notes that the centre does not receive any direct funding from the government. "The annual cost per child is $55,000. New Haven raises funds for tuition assistance."

Sophie, Countess of Wessex, the royal patron of the New Haven Learning Centre for children with autism, is seen with David, a 15-year-old student at the school.

Sourkes says independent living for David is a major goal of her family. "At New Haven, the staff loves the students because they have chosen to [work there] and they are incredibly enthusiastic.

"The school is extremely structured and breaks down the elements of learning a particular skill or piece of information in small units so that the goals are achievable."

Living with a child who has autism is difficult for every member of the family, she says, adding that "New Haven is very supportive… They have a home program – they come to the home and help the parents develop functional activities, plan leisure programming, develop techniques such as dressing and grooming and help their students become independent at home."

She adds that in addition to the individualized programming, the school also uses group teaching to help students acquire skills of daily living, setting long-term as well as short-term goals. The staff may focus, for example, on teaching the skills needed to get a job.

Uslaner notes that New Haven has an annual gala and receives corporate support. "New Haven's goal is to try not to turn people away due to financial constraints.

"We are presently exploring possibilities for a residential facility for older students and for young adults."

For more information about New Haven, call 416-259-4445 or contact the centre at newhaven@bellnet.ca.

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Jewish mysticism can help achieve 'robust health'

By SHERI SHEFA
Staff Reporter

I did as I was asked: I sent Annette Poizner, a certified graphologist and social worker, a sample of my handwriting, my 10 earliest memories, and two detailed drawings of trees.

"Based on this, she thinks she's going to be able to assess my personality?" I asked my skeptical self.

A week later, I met with Poizner in her North York office, eager to hear what conclusions she had reached based on my chicken scratch and juvenile drawings.

"You, you're a girlie-girl," said Poizner with a laugh.

Drawing on key concepts in Kabbalah, she explained that all psychological attributes can be placed on a continuum, with some traits, such as dynamic and forward-moving as masculine, and other traits, such as introverted and detail-oriented as feminine. She added that most of my personality traits fall into the feminine end of the spectrum.

Annette Poizner

"I'm a girlie-girl?" I asked in disbelief. I grew up as an athletic tomboy, obsessed with the Toronto Maple Leafs and always at ease around a group of guys. I was not comfortable with that label.

Sensing my skepticism, she asked me to give her a chance to elaborate and hoped that the projective personality assessment – a method that allows clinicians to learn about a subject's personality by analyzing his or her drawings, handwriting, earliest memories or other behaviours– would help demonstrate the value of Jewish wisdom as a means of providing guidance to people.

She began by providing background information about Jewish mysticism.

"Any discussion about Jewish mysticism has to be grounded in classic texts, in ideas that are part of our mainstream that integrate absolutely harmoniously with traditional Jewish ideas," said Poizner, who has a doctorate in counselling psychology from the University of Toronto, a master's in social work from Columbia University and did a doctoral dissertation exploring the use of graphology (handwriting analysis) within psychotherapy.

"In Genesis, God said that it is not good for man to be alone. At which point, he takes the rib [from Adam to create Eve] and suddenly we have this bifurcation, which has a man and woman standing separate side by side," she said, adding that mystics believe the whole world is composed of two complimentary systems.

In fact, Poizner said, native medicine, traditional Chinese medicine, the Yogic tradition and Jewish mysticism all share the assumption that the body also has this duality of nature – yin and yang, or feminine and masculine – and balancing the masculine and feminine energies promotes robust health.

The challenge is figuring out how to create unity between the masculine and feminine, otherwise we will be of two minds, said Poizner, who specializes in treating patients with obsessive compulsive disorder using psychotherapy, hypnosis and other techniques.

Throughout our session, Poizner frequently referred to the kabbalistic Tree of Life, a map made up of circles and lines that depicts the body as a system of "*sfirot*" (energy centres) that govern different limbs and organs, and channel energy down from a heavenly source.

She said the system runs optimally when all the energy centres are enlivened and nourished by a balanced, active lifestyle.

When the system is unbalanced, an individual can experience confusion, indecision, moodiness, and even physical ailments.

According to Poizner, this ancient map can help people better understand their imbalances and determine which of their psychological attributes need to be tamed and which need to be developed or strengthened.

Jewish mysticism offers a map of the psyche that can help people achieve a healthy psychological balance without attributing negative disorders to the symptoms, she said.

For instance, in my case, based on the information Poizner gathered from my handwriting and earliest memories, she was able to conclude that my tendency to procrastinate is what hinders me from moving forward in life.

Whether I'm hitting the snooze button on my alarm clock in the morning or checking my e-mail before I start working on an assignment, this behaviour suggests that my map lacks "chesed," or loving kindness, the masculine sfirah that gives us the energy and discipline to move forward.

Instead, I apparently possess too much of its opposite, *gvurah* – which means strength or might – the feminine *sfirah* that "relates to the experience of fear, a trend toward contraction."

Poizner, who regularly speaks at various synagogues – most recently at Temple Emanu-El in Toronto – has also lectured undergraduate Judaic studies students at Queen's University about graphology and its correspondence with Jewish mystical teachings.

She said she uncovered the association between Jewish doctrine and handwriting assessment many years after she studied handwriting analysis in the 1980s with graphologist Baruch Lazewnik in Israel, where graphology is widely used and accepted by clinicians, although not endorsed by the psychology profession.

But, she said, there is a growing interest among other health-care professionals in what she calls "medical anthropology," which includes graphology and the study of spirituality.

In 2002, the Continuing School of Education at the University of Toronto's medical school hosted a conference called the Second Canadian Inter-professional Conference on Spirituality and Health Care, where Poizner spoke about the use of Jewish wisdom in psychotherapy.

Seven years ago, Poizner launched the Jewish Health Alliance, which produces programs and lectures about Judaism and the healing arts.

"We are getting some mileage in terms of getting Judaism out there as a very credible lens through which to think about the healing arts," she said.

She hopes that the programming will "rescue Jewish mysticism from the celebrities and from sources that have been questionable."

Combining her expertise in Judaism and psychology with her knowledge of graphology and Jewish mysticism, Poizner was able to analyze my handwriting, my drawings and my memories to determine things about myself that only close friends and family know.

"You're an introvert with a very strong interest in human connection, meaning on one hand you're emotionally reserved and withdrawn, and you come to life in the one-on-one," Poizner said.

"When you go to party, you have to boot up all your energy to flutter around and talk to a million people. But to sit one on one with a close friend, you feel energized. You are practical and realistic, grounded, good at organizing the tangible world, detailed."

Poizner said that while I am intelligent and have a "wide bouquet of attributes and talents," I tend to doubt my competence, which may hinder me from moving forward.

I am perfectly competent, but don't feel it. I am a naysayer, a pessimist, she said.

Apparently, my map is not balanced and I'm too yin. So, it's true. I am a girlie-girl. But there is hope.

Using the kabbalistic tree of life, by understanding the map and determining what areas need to be improved, anyone can pursue robust health.

"You can do all this stuff and never talk about Jewish mysticism, but there are far more intricacies that come out when you use the map."

Poizner will present a lecture titled "Kabbalah and the Psychology of Handwriting" at the Lodzer Centre Congregation on Feb. 11 at 8 p.m.

Tickets are $10. For more information, call 416-636-6665 or visit www.annettepoizner.com.

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To Your Health

Israeli-made scooters erase wheelchair stigma

By ANDY LEVY-AJZENKOPF
Staff Reporter

Bryan Krikst finishes folding and unfolding one of his company's electric scooters, looks up and says, "It's just that simple."

Krikst, president of ActiveLite Mobility Systems Inc. in Richmond Hill, is justifiably proud of his product.

Bryan Krikst and his wife, Sharon, display the ActiveLite Classic scooter at their Richmond Hill offices.
[ActiveLite Mobility Systems Inc. photo]

ActiveLite is the exclusive Canadian distributor of personal mobility aids manufactured by Israel's Tzora Active Systems, a kibbutz-run company.

They're designed for portability, durability and ease of use for people whose mobility is limited by infirmity or age.

It takes Krikst all of 10 seconds to demonstrate the ease with which the scooters compact.

And he barely stoops while doing it.

"It's perfect for people who have issues with bending," he said.

The scooters, which come in a range of sizes, colours and design, all have one thing in common: they're built to bust the wheelchair stigma.

"It's unfortunate," Krikst said. "You don't want to be pleased by the fact that there are people with mobility limitations. But what you can do is offer an alternative that doesn't shout out: 'I'm disabled!' like a wheelchair does."

He said clients feel liberated when using the scooters.

"A lot of people will see a wheelchair before they see a person," he said. "These [scooters] look like gizmos. People who are in the process of coming to terms with the fact that they have [limited] mobility… this can offer them a great deal of freedom and independence. It makes a big difference."

A host of gushing testimonials on the ActiveLite website lend credence to his claim.

And his sales force consists primarily of people who are users of the technology.

"We have representatives in every major city centre in Canada who demonstrate how the scooters work," Krikst said. "And they're happy to do it."

The typical scooter has a battery range that lasts for about 13 kilometres and weighs between 42 and 66 pounds when fully assembled.

The scooters also disassemble easily and can be stored in almost any car trunk, with no one piece weighing more than 30 pounds.

The scooter frames are made with tube steel so that they're lightweight.

It's a product whose time has come, Krikst said.

The company was born out of his history with Israel.

While attending university in Johannesburgh in 1967, Krikst, a South African native, heeded Israel's call for volunteers to help out on kibbutzim because of the spectre of war.

"A lot of people went from South Africa to volunteer," he said. "I stayed in Israel from June to November 1967."

While there, Krikst worked mostly on Kibbutz Tzora.

Over the years, he remained in close contact with the kibbutz, and 35 years later, revisited it.

In January 2002, Krikst went back to Israel on what he calls a "personal solidarity trip" when he saw that tourism was down because of the intifadah.

To his delight, he discovered Tzora was manufacturing lightweight scooters to help people and felt so sure of their product, he incorporated ActiveLite in March 2002.

He abandoned his former life in computer software development and ran ActiveLite out of his own home, before moving to bigger offices shortly afterwards.

The family-run business took off, and Krikst now finds himself having to rent new warehouse space yet again, as orders pile up and Tzora expands its product lines.

"Demand is growing," he said. "The market will be going into a growth phase, and we expect it to grow by double-digits over the next few years."

Though business is good, Krikst is always cognizant of the good his product can do.

ActiveLite makes an effort to lend its scooters out to those who need them the most.

"We're a corporate donor with the War Amps of Canada," Krikst said. "And we have exposed the product to the Multiple Sclerosis Society, the Parkinson's Society [and] to stroke victims."

And as he watches market trends, Krikst predicts one sector will soon benefit most from his scooters.

"The big market are the baby boomers who are [approaching] the age where they will have limited mobility," he said.

To meet the predicted demand, ActiveLite plans to offer more choice and continue collaborating with Tzora in the future.

For more information, visit www.activelite.com

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To maintain seniors' independence and dignity in the lifestyle they're used to, Thorne Mill on Steeles begins by identifying each resident's individual needs. Residents don't just feel at home, they are at home. If you're looking at nursing homes and retirement communities for yourself or a loved one, explore the options and amenities at Thorne Mill on Steeles.

Independent living is the privacy and freedom of home, with the convenience and security of on-call assistance. This is what you're offered at Thorne Mill on Steeles. Here, one can age in place, with ready access to the different levels of care one might need up to and including end of life.

Active seniors have lifestyle choices. There's a full schedule of activities, including fitness and wellness programs; a selection of meal plans; and options for personalized services. For seniors who want partial support, assisted living options are available.

A prospective Thorne Mill on Steeles tenant might be 75 to 85 years old. He or she is active, able to enjoy shopping or such sports as golf; an involved grandparent, possibly even still with part-time business or professional interests, or working as a volunteer.

Thorne Mill on Steeles is a 12-storey building. The majority of its suites, 180, are dedicated to independent living, and 13 to assisted living. There are 26 Reminiscence suites for those with Alzheimer's, and 13 Terrace Club units for those in early phases of Alzheimer's or dementia.

At Thorne Mill on Steeles, each independent-living suite has a full kitchen with five appliances. There's a choice of floor plans, with one-bedroom, two-bedroom and studio suites; and some have a balcony or den.

The monthly rent covers two meals per day, weekly housekeeping and all daily activities. You can choose to have two meals daily in the fine dining room, or prepare your own meals in your kitchen. Dining room meals can also be used for your family and guests.

Every Thorne Mill on Steeles resident has access to the library and lounge areas; also to the pool, spa, sauna, hot tub and state-of-the-art exercise room. Also, there's a bistro and bar.

Thorne Mill on Steeles has a community bus, with outings organized for the residents. Also, there's a town car with a chauffeur. For those who drive, underground parking is included in the rent.

Thorne Mill on Steeles is located on Steeles Ave. West, halfway between Bathurst and Yonge, in Thornhill. This home has easy access to the best this area has to offer: culture, shopping, community centres and more are all right here. Whether you enjoy the order of a well-organized day, or living at your own tempo, you'll feel at home

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This Week

National

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Harper cheered at CIJA event

All federal party leaders declare their support for Israel

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The leaders of the Canadian political establishment expressed their strong support for Israel last week in addressing the parliamentary dinner that concluded the biennial, two-day conference of the Canadian Council for Israel and Jewish Advocacy (CIJA).

"Over the past year, we got a sharp reminder that it's one thing to offer supportive words to Israel when it's convenient… last summer we stood with our friends in the democratic family of nations, the State of Israel," Prime Minister Stephen Harper told a cheering capacity audience of some 1,000 people. "We stood by the commitment I made at your last dinner. Israel had a friend when it mattered, and that, my friends, is the only thing that really counts."

Referring to Israel's summer war with Hezbollah in Lebanon and ongoing attacks from Palestinian extremists, Harper added that a "battle between a democratic state and terrorist groups who seek to destroy it and its people is not a matter of shades of grey, it is a matter of right and wrong."

He repeated his government's call for "a fair and just future for the Palestinian people" predicated on the creation of a "viable, democratic Palestinian state that will live peacefully beside a secure, prosperous Israel."

But he cautioned that "the road to this much-needed state will not be paved with the blood of the victims of terror."

He concluded by adding that "when faced with threats [from terrorists, extremists and fanatics], Israel will always have a steadfast friend in Canada's new government."

Also emphasizing the relationship between Canada and Israel as being one between sister democracies, Liberal leader Stéphane Dion said that "when Israel's right to exist is threatened, it is an attack on the values of every democracy. In this way, Israel's fight for existence is our fight. Her struggle for peace and security is our struggle."

Referring to the biblical axiom,

Continued on page 24

Prime Minister Stephen Harper smiles as he receives a shirt of the Israeli national hockey team at the CIJA dinner. [Reuters RNS photo]

Families of abducted soldiers work to keep hope alive

By PAUL LUNGEN
Staff Reporter

It's been seven months since Israeli soldiers Ehud (Udi) Goldwasser and Eldad Regev were snatched from their border post and kidnapped by Hezbollah.

A battle was fought over the brazen July 12 abduction, which also killed eight Israeli soldiers and, it is believed, wounded Goldwasser and Regev. Despite the deaths, a UN resolution mandating the solders' unconditional return, negotiations for a prisoner exchange and the pleas of the soldiers' families, very little has changed since that day in July.

A third Israeli soldier, Gilad Shalit, was captured in Israel near Gaza on June 25 and taken to unknown locations in the Palestinian territory.

Last week, the Goldwasser and Regev families again called on Hezbollah to exchange prisoners, or at the very least, provide some information about the soldiers' fates. To date, Hezbollah has refused to permit the Red Cross to even visit the prisoners.

Ehud Goldwasser

Eldad Regev

Gilad Shalit

"Right now, there is no news about their condition, if they're alive at all. We don't know," said Benny Regev, Eldad's brother, on the phone from Israel. "This is the situation since the day of their kidnapping. There is no progress in the knowledge of the families.

"When the [UN] resolution was decided, we hoped that would improve [our] knowledge and they would [be] released immediately. It didn't happen."

Instead, the families are left to raise questions and "to hope. This is what we have, hope," he said.

Continued on page 41

Mishpatim
Candlelighting: 5:31
Havdalah: 6:37

Greater Toronto Area

Elie Wiesel assaulted at peace conference — please see page 38

The News in Brief

CANADA

Shoah Motion Passed

WINNIPEG — Manitoba's ruling New Democratic Party passed a resolution at its annual convention earlier this month that condemned all forms of Holocaust denial. "I believe that we are the first political party in the world to pass such a resolution and it is my sincere hope that other political parties will join us," said Chris Melnick, the minister of water stewardship, who brought the resolution to the floor of the Feb. 4 convention. One week earlier, Melnick, who was elected in 2003 and represents a riding with few Jews, was in Israel with JNF Winnipeg emissary Rami Kleinmann to learn about water conservation efforts there. It was Melnick's third visit to the Jewish state.

WORLD

Minister Apologizes

PORTLAND, Maine — The minister at a Maine church apologized for a newspaper ad touting a sermon titled "The only way to destroy the Jewish race." "Please forgive me for causing alarm in your hearts," Rev. Philip Andrukaitis of the South Portland Baptist Church said in a statement. The sermon was actually about fighting anti-Semitism and supporting Israel and Jews. The *Portland Press Herald/Maine Sunday Telegram*, which published the ad Feb. 3, also apologized and said new safeguards are in place to avoid a recurrence.

More U.S. Jews?

BOSTON — There are 20 per cent more Jews in the United States than previously thought, a new study says. Using data from government, academic and private groups, Brandeis University's Steinhardt Social Research Institute found there are 6 million to 6.4 million U.S. Jews, which disputes the 5.2-million figure in the United Jewish Communities' 2000-01 National Jewish Population Survey. That study, conducted by phone, undercounted non-Orthodox Jews and Jews under 55, the new study said.

Group Speaks Out

LONDON — A group of left-wing Anglo-Jewish intellectuals and celebrities urged Jews to take a more "independent" stance on Israel than mainstream community groups. In a statement Feb. 5 on a website linked to Britain's *Guardian* newspaper, the group Independent Jewish Voices called for equitable treatment of Israelis and Palestinians, and said anti-Arab bigotry is akin to anti-Semitism. The group, which includes actor Stephen Fry, film director Mike Leigh and playwright Harold Pinter, hinted at breaking from the umbrella Board of Deputies of British Jews, which has backed Israel in its conflicts with Hezbollah and the Palestinians. The group said that "the broad spectrum of opinion among the Jewish population of this country is not reflected by those institutions which claim authority to represent the Jewish community as a whole."

Oldest Survivor Dies

SYDNEY — Irma Stahler, the world's oldest Holocaust survivor, died in Sydney at 107. Born in Czechoslovakia, Stahler was sent to Theresienstadt in 1941 and spent the rest of the war in camps in Latvia and Germany. She never remarried after her husband died in the Shoah. After the war, she went to Sweden with her two daughters. They went to Australia in 1950.

School Expels Kids

VIENNA — A Jewish school in Vienna last week expelled the four children of a haredi man who attended a Shoah denial conference in Iran in December. Moshe Arye Friedman, a member of the anti-Zionist Neturei Karta sect, said he was told other schools won't take them. He plans to sue.

Billionaire Gives $25 Million To Birthright

Sheldon Adelson

NEW YORK — Billionaire Sheldon Adelson has pledged to give $25 million (US) to birthright israel every year for the foreseeable future.

The money will allow the organization to double the number of free trips to Israel that it offers Jewish youth this summer, bringing the total to 20,000.

The gift is being made by the Adelson Family Charitable Foundation, founded recently by the majority owner of the Las Vegas Sands Corp., and his wife, Miriam Adelson. A birthright spokesperson said the gifts will continue for the next several years, if the program's other funders, who contributed $51 million last year, maintain their levels of giving.

In December, the Adelson foundation gave $5 million to birthright to pay for 2,000 free trips for Jews aged 18 to 26. Adelson, whose net worth is estimated at $20.5 billion, is America's third wealthiest man behind Bill Gates and Warren Buffet. Birthright israel has a 38,000-name waiting list.

The program, which since 2000 has sent more than 120,000 young Jews from 51 countries to Israel, has been jointly funded by philanthropists, the Jewish Agency, the Israeli government and the North American federation system.

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The Canadian Jewish news

Vol. XXXVII, No. 8 (1,785)*

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Ontario vote changed to avoid Shemini Atzeret

CJC applauds government move

By ANDY LEVY-AJZENKOPF
Staff Reporter

The Ontario government has changed the date of the next provincial election to Oct. 10 in response to concerns from the Jewish community about a scheduling conflict with Shemini Atzeret.

Steven Shulman, Canadian Jewish Congress' Ontario regional director, applauded last week's decision to move the date from Oct. 4, which had been set according to legislation mandating fixed election dates.

CJC had been in communication with Elections Ontario and the government for "quite a few months" to push for the date change, Shulman said.

The *Election Act*, amended in 2005, calls for provincial elections every four years on the first Thursday of October. This year, the vote was scheduled to fall on Oct. 4, the same day as Shemini Atzeret, which would have prevented observant Jews from voting or taking part in any type of electoral work.

However, the *Election Act* has a built-in provision allowing the chief election officer to recommend to the government a date change, within a window of seven days, if the original date falls on a day of "cultural or religious significance".

"It's important that the legislation has flexibility so that people can participate, not only from our community but from all communities at future times where there may be a conflict," Shulman said.

"I think [this decision] is more important than the Jewish community," Shulman added. "It's important in terms of indicating that the government is sensitive to the diversity in Ontario. And in fact the legislation was drafted to address the possibility of conflict with significant religious or cultural days. That's exactly what occurred here."

Lorie Wells, Ontario's assistant chief election officer, said Elections Ontario examined all seven days that follow Oct. 4 and decided that Oct. 10 was the next most appropriate day to hold the vote. She said the Jewish community's concerns were only one of the factors her agency considered in making its decision.

Steven Shulman

"We reached out and sent a questionnaire to a number of community and religious organizations and [Chief Election Officer John Hollins] received enough responses that he felt that Oct. 4 was a day of cultural and/or religious significance," Wells said.

Hollins then sent his recommendation to Ontario's lieutenant governor, James Bartleman, and the decision was taken in a cabinet meeting on Feb. 7.

The rescheduled date also bypasses Friday, Oct. 5, which is Simchat Torah, Saturday, Oct. 6, which is Shabbat and Monday, Oct. 8, which is Thanksgiving.

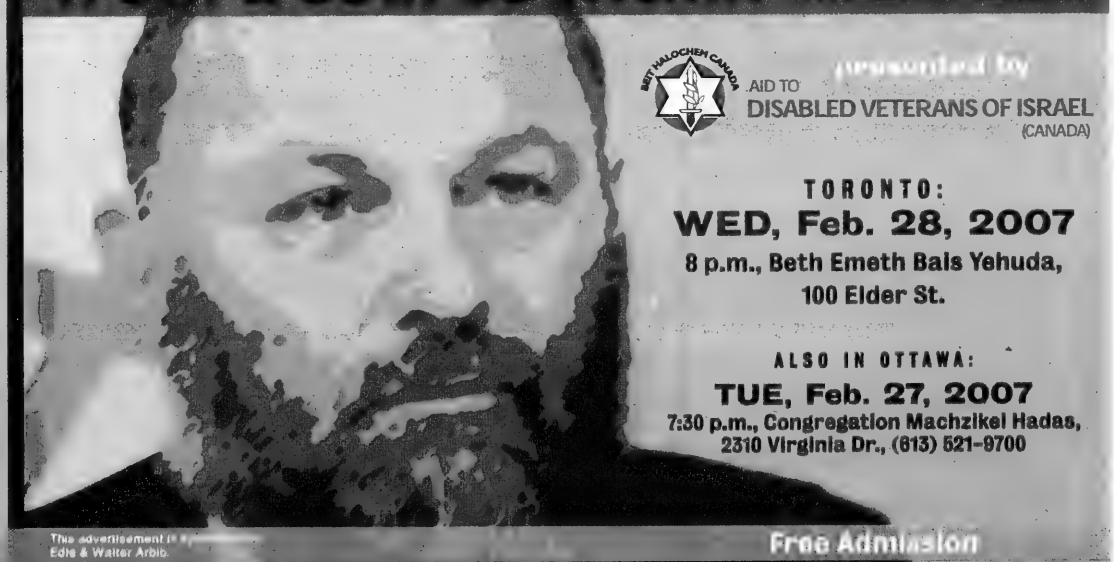
Marie Bountrogianni, the minister for democratic renewal, posted a statement on her ministry website heralding the news.

"October 4, 2007 is the Jewish holiday of Shemini Atzeret, during which members of the Orthodox Jewish community would not be able to vote," the statement said.

"It is important that our Election Act respond to the needs of Ontarians," Bountrogianni said. "Our fixed election date framework was designed with the flexibility to accommodate our cultural and religious diversity."

Israel's Security from a source within
Direct from Israel— A community event with MK Effie Eitam

Brigadier General (Res.) Efraim Eitam holds a long record of military and political service to Israel. He led the Golani elite commando unit during the Entebbe raid in Uganda. Years later, he was appointed Brigadier General and Commander of the armored division in the Northern Command and later directed Israeli forces in southern Lebanon. After retiring from the IDF, he became Chairman of the National Religious Party and has served in the Israeli Cabinet.



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(Third of a series)

Where history informs coexistence

From the editor's desk

"In everything we do, we have our eyes on coexistence," Ruth Cheshin, the president of the Jerusalem Foundation told *The CJN* last month.

Cheshin's words echoed in my mind and fell like heavy stones in a deep, dark, empty well against the background of last weekend's hateful incitement against the Jews and Israel. Coexistence was very far from the minds of the Palestinian religious and political authorities who falsely accused Israel of trying to undermine the foundations of the Al-Aqsa Mosque.

Cheshin was dining with a small group of journalists who were in Jerusalem at the invitation of the Jerusalem Foundation to learn about the foundation and see some of its works and projects in the city.

We were having breakfast in the restaurant of fabled Mishkenot Sha'ananim, the first Jewish community built outside the walls of the Old City in the mid-19th century, the gift of Moses Montefiore to the Jews of Jerusalem. As he did so often, the British philanthropist responded to the summons of his heart.

His people needed help.

Jerusalem needed help.

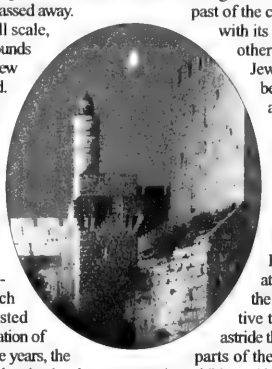
Who, if not he, as the words of the famous song proclaimed, would reach across the ocean to provide that help? In the harsh, hard-driven times and impoverishments of the Industrial Revolution, Montefiore, it can be said, was his own Jerusalem Foundation, helping to build the beloved city that had so long been at the centre of Jewish hopes and prayers.

Some one hundred years later, the city casting aside the razored edges and spiked thorns of the barbed wire that had divided it for some 19 years, its activist, visionary mayor, Teddy Kollek, decided he could not wait for the funds that neither the national government nor the city's taxpayers had in sufficient quantity to rebuild the newly reunited city.

Thus, he recruited a handful of generous, caring, Jerusalem-minded people – Jews and non-Jews – from all around the world to help rebuild the modern ancient city. He thus founded the non-profit Jerusalem Foundation.

"Now the work of the foundation must proceed without Teddy," Cheshin told us as the sun poured through the ceiling to floor windows on the eastern wall of the restaurant. She was referring to the fact that Kollek had just recently passed away.

"We started on a small scale, building parks and playgrounds in the neighbourhoods of new immigrants," Cheshin said. "We knew the playgrounds were a success because they were never vandalized. The Jerusalem Foundation was always there to deal with the emergencies of the city, the projects that were needed immediately."



One of the broad categories of projects in which the foundation has invested funds has been the preservation of the city's heritage. Over the years, the foundation helped open and maintain a large number of historical sites and archeological projects.

In the face of the protests orchestrated last week throughout the Arab world against the restoration work by Israel's Antiquities Authority at the Mugrabi Gate alongside the Western Wall, one can now make the case that a new emergency now confronts the people of Jerusalem.

Palestinian authorities have fomented the Mugrabi "crisis" precisely at this time to deflect attention away from Hamas-Fatah violence and to counter the impending celebrations of the 40th anniversary of the city's reunification.

Once again, the right of the Jews to undertake legitimate activities in the Old City of Jerusalem is being questioned. Once again, the right of Jews to claim a historical belonging to the Old City is being denied.

This is untenable.

Jews belong to and in Jerusalem. No attempt at revising the city's history, however bullying and violent, will ever succeed in wiping away this tangible, millennial sense of belonging.

When the Jerusalem Foundation undertakes heritage-preservation projects for the sake of all religions in Jerusalem, the Jewish past of the city necessarily fuses with its present. It can be no other way because the Jewish past in the city becomes as ubiquitous and as evident as the sun that shines upon the city's stones.

One of the most educational and profoundly inspiring projects of the foundation is the Tower of David Museum. Situated at the Jaffa Gate of the Old City, the distinctive tower and citadel sit astride the northwestern ramparts of the city's outer wall. It contains exhibits, artifacts, archives and carefully preserved excavations.

From the roof of the museum, the wide panorama of Jerusalem opens on all sides. Its vista is exhilarating. The view it affords the visitor spans time and generations as much as it does distance and geography.

The museum tells the story of Jerusalem from its early Canaanite period to its very present. And those who visit with a heart open to the full truth of this magical place will learn about coexistence, too. They will see and then marvel at the efforts of Kollek and the foundation to make the city's past open and accessible to all peoples of good will.

–MBD

SeeJN

THE PRIME MINISTER AND CIJA

Prime Minister Stephen Harper met with members of the Canadian Council for Israel and Jewish Advocacy (CIJA) at their conference and parliamentary dinner held in Ottawa last week. Seen with the prime minister are, front from left, Stanley Plotnick, president of United Israel Appeal Federations Canada (UIAFC); Lawrence Zimmering, chair of the Canadian Jewish Political Affairs Committee (CJPAC); Barbara Farber, president elect of UIAFC; Julia Koschitzky, CIJA board member; Nelson Halpern, Calgary Jewish Community Council president; and Hershell Ezrin, CEO, CIJA. Standing, from left, are Brent Belzberg, CIJA co-chair; Jerry Lampert, British Columbia CJPAC board member; Larry Tanenbaum, CIJA board member; Harper; Moshe Ronen, chair, Canada-Israel Committee; and Steven Cummings, CIJA co-chair.

CJPAC gala targets professionals 25 to 40

By ANDY LEVY-AJZENKOPF
Staff Reporter

The Canadian Jewish Political Affairs Committee (CJPAC) wants you. More specifically, they want youth.

The Toronto-based non-partisan, non-profit, grassroots Jewish advocacy group will host nearly 600 people at a gala downtown at the Dominion Club, One King W., at 8 p.m. on Feb. 22.

Designed to raise political awareness among young, professional Jews aged 25 to 40, the event, titled "action," is scheduled to be attended by various youthful MPs, MPPs and city councillors representing all political parties and all levels of government.

The gala will be structured as a "meet and greet," where guests can speak with politicians informally over the course of the evening while listening to a DJ and viewing live entertainment.

Josh Cooper, CJPAC's executive director, spoke to the *CJN* from Ottawa last week, where he led a team of 150 volunteers at a conference and prepared them to meet with federal ministers.

"These are people who have chosen on their own [time and money] to participate in an advocacy initiative," Cooper said. "Some of them have been engaged [with CJPAC] for a long time [and] others... just feel that it's their time to step up."

Cooper, 37, spoke strongly about the need to continue captivating the younger demographic.

From left are Jon Bloomberg, Mira Shemtov and Bram Belzberg, co-chairs of the Canadian Jewish Political Affairs Committee's "action" gala.

"One of the biggest issues we have with this demographic... is that people are focused on getting their lives together after university," Cooper said. "The other key issue is knowledge. People don't realize how easy it is to get [politically] engaged."

To further entice youth, action will eschew stodgy protocols like speeches and formal attire, replacing them with an urban chic dress code, an open bar, over-the-top decor and a general fun atmosphere.

But CJPAC's underlying objectives remain firm.

"Our main goal is to engage the [younger] community in politics," Cooper said. "In the last election, we had literally hundreds of people working on 80 campaigns across eight provinces. People are getting engaged and that's really what the message is."

Mira Shemtov, one of three volunteer co-chairs for the gala, became involved with CJPAC after meeting Cooper last July.

As a young, Jewish professional herself, she was inspired by Cooper's enthusiasm, youth and dedication to fostering Jewish advocacy among his contemporaries in Canada.

"It all stems from getting involved," she said. "There are so many traditional ways to get involved [with advocacy]. Writing a cheque is faceless. But this is a new and innovative event for CJPAC. We wanted something tangible and interactive."

Shemtov, Bram Belzberg and Jon Bloomberg, the other two action co-chairs, drafted the following statement, found on the back of every flyer for the upcoming event: "We support CJPAC because we believe that we all have a responsibility in securing the Jewish future. It is our political process that will help secure that future here and in a safe and democratic Israel."

And action is their clarion call to the young professionals in Toronto.

Shemtov and her peers believe the chance to chat up MPs in a laid-back milieu will resonate with local Jewish youth and galvanize more political involvement as a result.

"We want people to come and have a great time," Shemtov said. "It's not going to be stuffy or threatening, it's going to be very relaxed. It's all about networking, meeting people and sharing ideas."

Cooper concurred.

"There will be plans to do this in other major community areas across the country," he said. "But more important than the event itself will be the followup activity afterwards and engaging these 600 people as new advocates. I think we're going to have a very strong group of future advocates."

For more information and to purchase tickets, visit www.cjpac.ca/action.

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Former Yiddish theatre may become heritage site

By BILL GLADSTONE
Special to The CJN

Toronto city councillors are set to debate a recommendation this week from City Hall's heritage department to designate the former Standard Theatre at Dundas Street and Spadina Avenue – a once-thriving Yiddish venue that later became the Victory movie theatre and burlesque palace – as a heritage site worthy of limited preservation and protection.

Since its last theatrical incarnation as a Chinese movie house, the main floor of the building was converted into a bank. The current owners now seek to convert the upper floor, which has been closed for years, into office space. Amazingly, the once-resplendent, Art Deco-ish upper balcony has been preserved, although in a condition of dire neglect.

The building's rather nondescript exterior and lavish second-floor interior would be preserved if the site is designated a heritage site, according to Adam Vaughan, the area's councillor, who is championing the designation.

"It was a grand theatre, but only half remains," Vaughan said, adding that the owners have offered to install a "photo museum" of historic material on the second floor.

A heritage designation would require that any alterations "be done in a sensitive manner that would retain the most important features" of the site, said Brian Gallaugher, the city's outgoing heritage planning co-ordinator. "It can be converted, but in a way that respects the original function of the room, so that people would be able to recognize it was once a theatre."

Many notables from the Jewish community and the wider community attended the Standard's opening in 1922, an occasion graced by a bevy of Yiddish performers, singers and an orchestra. In exchange for the promise of discounted theatre tickets, many of the patrons who filled the 1,500-seat auditorium had assisted in the building's construction by buying bricks for $5 each.

Its architect was Benjamin Brown, whose other notable works include two Spadina office towers and the former Beth Jacob synagogue on Henry Street, which is now a Greek Orthodox church.

According to historian Stephen Speisman in his book *The Jews of Toronto: A History to 1937*, the Standard was the first purpose-built Yiddish theatre in Canada. With probably only a dash of hyperbole, historian Hye Bossin once called it "the finest Yiddish playhouse in North America and probably the world."

Maurice Schwartz, Molly Picon, Jacob Ben-Ami and the Adlers and Thomashefskies were among the great actors and acting families who trod its boards in such dramas as *Jew Suss*, *Yoshe Kâlb*, *Sabbatai Zvi*, *The Brothers Ashkenazi* and *God, Man and the Devil*.

Besides these serious "art" productions, touring companies also brought in plenty of *shund*, less aspiring material that more readily appealed to the masses.

Once the proud home of Yiddish theatre in Toronto, the main floor of the former Victory (Standard) Theatre at Spadina and Dundas has been converted into a bank. The balcony has been preserved, however, although the stage area has been used for other purposes.

Continued on page 19

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Toronto students connect with peers in Argentina

By ANDY LEVY-AJZENKOPF
Staff Reporter

They say charity starts at home, but it often ends farther away.

For 22 Jewish students from Toronto, 2007 began with a heartfelt, 19-day mission to Argentina to connect with and provide tzedakah to that country's Jewish community.

In a joint initiative by Ve'ahavta: The Canadian Jewish Humanitarian & Relief Committee and Canadian Young Judaea (CYJ), the two groups came together to shepherd their youth members down south to do some good.

From Dec. 24 to Jan. 11. the students and their group leaders volunteered with various Argentine aid organizations, including local tzedakah foundations, as well as with summer camps for needy Jewish youth and with the Baby Help Program, a social assistance program for young children and families in crisis.

The group also brought nearly $150,000 worth of medical supplies to distribute through the central pharmacy of the Buenos Aires based Fundacion Tzedakah.

They also toured extensively, visited the Jewish quarter of Buenos Aires, met with Holocaust survivors and participated in cultural and social exchange programs with university students from Buenos Aires Hillel and Hanoar Hatzioni, the Argentine Jewish youth movement.

It was a trip many years in the making.

"The Argentine community suffered during the last 15 years," said Danny Richmond, national program director for CYJ.

Canadian and Argentine students hosted a klezmer concert and dance with Holocaust survivors in Buenos Aires last month. [Photo courtesy CYJ]

After the 1992 suicide bombing of the Israeli embassy in Buenos Aires, which killed 29 people and wounded 242, the community then suffered through the 1994 bombing of the AMIA Jewish community centre, which killed 85 people, as well as the 1999 desecration of a cemetery near Buenos Aires, in which more than 60 headstones were defaced.

Then came the country's economic collapse in 2001. Sarah Zelcer, Ve'ahavta's director of international programs and education, helped co-ordinate aid for the community from Toronto at the time, but knew she also needed to plan a trip to help out.

Six years later, with the help of CYJ, Ve'ahavta finally made it down.

And for those who participated, the experience was enlightening.

"[Argentina's history] gave a lot of lessons to our kids on the dangers of terrorism, hate [and] finance," Richmond said. "Here's a community where kids were just as wealthy as a lot of kids in our community and overnight they lost it all."

The Argentine Jewish population is estimated at around 250,000, making it the seventh largest Jewish community in the world.

Richmond said it was a "beautiful" experience watching the Canadian contingent jump into works of tikkun olam while creating strong bonds with their Argentine counterparts.

"I spoke with a lot of our students as they stayed up all night by the campfire," Richmond said. "They were shocked by how much more mature the Argentine students were because they've experienced so much out of life."

Abby Plener, a Grade 12 student at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, was part of the mission.

"The trip was a revelation," she said. "[Argentina] is a democracy and the Jews we talked to didn't seem particularly threatened, yet the relationship they have with their government [since the economic crisis]... it seemed so different. To see people who would appear somewhat [similar] to us, who had this very different experience of democracy was something new."

Justin Binder, 17, also has fond memories of his time in Argentina.

"[The trip] was awesome. I really enjoyed meeting [Argentines] my age," he said. "We saw how necessary [tikkun olam] is down there. It just stuck out how these volunteers, who probably aren't so well-off themselves, how they just work together to deal with all these issues."

Binder said he keeps in touch with the friends he made while on the trip through e-mail and hopes to go back one day.

Another student, Nathan Ladovsky, 17, wants Canadians to realize that the Jewish Argentine community is still in need.

"When the economy collapsed, you had North American Jewry running down there to help, but it turned into a trickle," he said. "One of the purposes of this trip was... to re-open the floodgates, [because] the situation hasn't really improved back to the standards [the Argentine Jewish community] was used to."

Zelcer believes the trip was a good start.

"We hope with all its successes, relationships nurtured, goodwill and momentum we've created, it will serve as the launching pad for Ve'ahavta's ongoing involvement with the Jewish communities of Argentina," Zelcer wrote to the *CJN*.

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How governments champion democracy

Policies that profoundly affect the Canadian Jewish community were announced or confirmed last week by three different governments – in Ottawa, Toronto and Quebec City. They are all worthy of mention, for each announcement provided insight into the respective government's approach to its understanding and championing of democracy.

At the biennial conference of the Canadian Council for Israel and Jewish Advocacy (CIJA) in Ottawa, Prime Minister Stephen Harper reaffirmed the federal government's strong support for the State of Israel. Especially noteworthy, however, was the fact that he framed that support, unequivocally, on the basis of principle and not on expedience.

"A battle between a democratic state and terrorist groups who seek to destroy both it and its people is not a matter of shades of grey, it is a matter of right and wrong. When faced with such threats, Israel will always have a steadfast friend in Canada's government."

It is to the government's credit that it sees Israel's conflict with its neighbours in its plain and true light and is guided by this light.

At Queen's Park, the government of Ontario announced that it had shifted the date of the 2007 general election from Oct. 4 to Oct. 10, 2007. The change in date ensures that the election will not fall on Shemini Atzeret. Joel Richler, the Ontario chair of Canadian Jewish Congress, pointed out the significance of the government's decision. "With this change, our community will be able to fully participate in one of the most basic elements of democratic society… We asked the government of Ontario to reflect upon the diversity of the Ontario electorate and to make use of the options provided by the Election Act [to change the date]. It is to their credit that they have done so."

In Quebec City, Premier Jean Charest appointed a commission of inquiry headed by Gerard Bouchard and Charles Taylor to give the government some guidance on the increasingly nettlesome and nasty public debate unfolding in Quebec concerning the extent to which Quebecers should "reasonably accommodate" the religious or other sensibilities of minorities in their midst. The patently anti-minority manifesto published recently by the town council of Hérouxville and the decision last week by the Quebec Human Rights Commission to fine the Jewish General Hospital in Montreal for expelling an ambulance driver in 2005 for violating the hospital's long-standing policy on kashrut suggest that the will in Quebec society to allow for some of the differences of the "other" may be waning.

The decision by the Quebec government to appoint the commission was clearly intended to buy it some time and some policy cover. That it acted this way rather than decisively affirming that there is no contradiction between affirming the rights of the majority and reasonably accommodating the needs of the minority was not to its credit.

25 years ago in *The CJN*

A Manhattan judge upheld an earlier ruling that a Jewish mother must give up custody of her son, 8, because she had violated an agreement with her ex-husband to raise the child as an Orthodox Jew. A custody transfer could not immediately be enforced, however, because the mother had left Manhattan with the boy and their whereabouts were unknown.

Dry Bones

GRANDMA' ABBAS AND THE BIG BAD HAMAS WOLF
WENT DOWN TO MECCA TOGETHER TO SET UP A UNITY GOVERNMENT
AND THEY RETURNED MORE UNITED THAN HAD BEEN EXPECTED.
YES. . .
REALLY?!
FOR GRANDMA' ABBAS WAS NOW INSIDE THE BELLY OF THE WOLF!
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Clark wrong about Hamas, Hezbollah war

Former prime minister Joe Clark has every right to disagree with Prime Minister Stephen Harper's strong support for Israel. While stating that Harper does not understand the complexity on the ground, Clark goes on to suggest that our government was wrong on two fronts, namely in its withdrawal of support for the Hamas-led Palestinian government and for its strongly pro-Israel position during Israel's war against Hezbollah in Lebanon. Does Clark not understand that Hamas is a terrorist organization committed to the destruction of Israel and refuses to honour all agreements made by Palestinian's previous governments? The boycott of Hamas is supported not only by Canada but by the United States and the European Union. With regard to the Lebanon war, does Clark overlook the fact that Hezbollah guerrillas invaded Israeli territory and kidnapped soldiers and then after Israel retaliated, bombarded civilian citizens in the north of Israel? It is astonishing that Clark would do anything but condemn Hamas and Hezbollah.

Bert Raphael,
Toronto

* * *

Need to return to Torah to 'fix Israel'

I agree wholeheartedly with Gerald Steinberg's column "How the Diaspora can help fix Israel" (*CJN*, Feb. 8), but I wonder if he really addresses how that can be done. As I examined the Torah portion Yitro and the parshah Mishpatim, I read that we as a people made a promise: "We will obey every word HaShem has spoken." Nu, so did we? We ended up in Diaspora because of our failure to obey His word. What did we promise to do in the 10th chapter of the book of Nehemiah in the Tanach after the wall of Jerusalem was rebuilt and many returned to ha'aretz? "We will live by God's Torah, given by Moses the servant of God and will perform and obey all the mitzvot, rulings and laws of the Lord our God." Again nu…? The morality and ethical principles of which Steinberg speaks cannot be attained through our own will, for man will continue to battle his evil inclinations. It can only be attained through the heart and soul's return to Torah, in the way that God intended. May we as a people do true heartfelt tshuvah and may we in the Diaspora pray that the Messiah will come soon and bring us all back home! Then Israel will have the true leadership she is longing for.

P. Pardo
Montreal

* * *

School funding

I appreciate Ontario Premier Dalton McGuinty's changing the date of the provincial election to Oct. 10. But anything less would be deplorable. As a Canadian, I have come to expect government to value all the various minority religious and ethnic communities' right to participate unencumbered in the election process.

There is an unnecessary parallel in the obvious discrimination in school funding that drowns in personal debt the working families of Ontario's minority religious communities. The premier ought to reverse this historical wrong and include these families and their faith-based schools in the same funding process that is provided to the Roman Catholic community and often taken for granted by the public-school-supporting community.

Bruce Gilboord
Toronto

* * *

Hillel advocates for Israel

In "New group at York gives voice to pro-Israel students" (*CJN*, Feb. 1), the Campus Coalition of Zionists' president, Jonathan Roth, is quoted as as saying: "We were anticipating a response from Hillel… to show that Israel is not an apartheid state, but there was nothing like that."

Hillel, through its Israel advocacy program, has committed itself to creating a broad range of diverse programs in order to advocate for Israel on campus. While our advocacy may be characterized as "soft," it is reflective of a desire to change the terms of debate from a subject that has been all too consumed with conflict and that has failed to show the positive aspects of Israel. At the anti-Israel rallies on campus, our committee members regularly hand out information sheets regarding the apartheid lie, as well as Israel's security predicaments. Most importantly, however, Hillel's Israel affairs committee strives to show that at its very core, Israel has peace in its heart.

David Gordon and Michal Brosh
Israel Affairs Co-Chairs
Hillel at York University

* * *

Scholar and teacher remembered

I wish to express our sorrow at the passing of Kolya Shimrat, a Hebrew and Judaic scholar and teacher.

Kolya organized a contemporary Hebrew literature study group. She undertook the painstaking tasks of finding the most recent Israeli literature, ordering the books from Israel, publicizing the meetings, distributing the material, finding appropriate venues, and finally and most importantly, mediating the discussions. Kolya also conducted Tanach study classes for seniors at the Bernard Betel Centre for Creative Living.

Kolya will be sorely missed by all who knew her. We sincerely hope that others will take up the gauntlet and continue her efforts.

Lea (Lily) Kutner
Toronto

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info@cjnews.com

A Bible commentary for the 21st century?

By MARTIN LOCKSHIN

What type of Bible commentary is likely to appeal to Jews in the 21st century? We Jews have a grand tradition of traditional Bible commentaries, generally divisible into two major groupings: *pshat* and midrash.

A *pshat* (or "plain meaning") reading of the Bible considers grammar, syntax, context and sometimes nothing more. A midrashic reading sets the didactic nature of the text as the highest value, and is willing to offer non-contextual readings of the text (and sometimes also non-grammatical and non-syntactical readings) in order to make the text more educational. Each of these approaches has its advantages and disadvantages.

Consider, for example, the dramatic story of the near sacrifice of Isaac in Genesis, Chapter 22. Readers who encounter the text for the first time are in considerable tension: will Abraham really decide to kill his own son as God commanded? The scene of the young boy walking "together" with his father (emphasized twice, in verses 6 and 8, in the laconic text) ostensibly to his own death at his father's hand is particularly wrenching. Some relief comes to the readers when God stops Abraham at the dramatic last moment and tells him (verse 22): "Do not raise your hand against the boy."

We would all feel better if the story finished by saying that Abraham and Isaac descended "together" from Mount Moriah. But it does not. The final verse of the story (verse 22) says that "Abraham returned to his young men, and they went together to Beersheba; and Abraham stayed at Beersheba." Abraham is now "together" with his young men (i.e., servants), and not with his son. Where is Isaac?

Rabbi Abraham ibn Ezra, the 12th-century man of *pshat*, believes that the exclusion of Isaac is immaterial. Paraphrased, Rabbi ibn Ezra argues: "The chapter is about the test of Abraham, not of Isaac. Isaac naturally was under his father's control. When the text says that Abraham returned to Beersheba, of course that means that Isaac did, too."

Is such an answer sufficient? Isaac's life, not Abraham's, was the one that was in danger as the events of the chapter unfolded. It seems to be unfinished business for the text to refrain from telling us where Isaac was.

Midrashic literature does not leave questions like that unanswered. One midrash claims that after the events of Genesis 22, Isaac spent three years in Paradise; another claims that he went to study Torah in a yeshiva. (Both midrashim are quoted in the 14th-century commentary of Hizkuni.) Traditionalist midrashic commentators are attracted to explanations that take their value systems – where concepts like yeshiva study and Paradise play significant roles – and read them into the biblical text.

Modern readers find themselves in the uncomfortable position of having to choose between commentaries that "under-read" (i.e., that fail to comment on everything that requires explanation) and those that "over-read" (i.e., that read references to Paradise or to yeshivot into biblical texts that never mention such concepts explicitly).

Another problem that modern readers often find when they consult traditional commentaries is that almost all comments in that literature relate to biblical words or phrases, or occasionally whole verses. Our great exegetes like Rashi (in the 11th century) and Rabbi ibn Ezra almost never commented on an entire chapter or an entire book, rarely explaining how an idea or a character develops as a book progresses.

In recent years, a new "school" of Israeli Bible interpretation has developed. It is often called, informally, *Tanach begovâh einayim* or "Bible at eye level." Its practitioners are expert readers of Hebrew who have deep literary sensibilities. They try to strike a balance between "over-reading" and "under-reading," and their commentaries often relate to extended units of texts. They provide insightful close readings of biblical texts, readings that generally portray biblical characters – even the greatest of our ancestors – as complex individuals with weaknesses and strengths, sometimes more weaknesses than strengths. Even though the leaders of this interpretive school are devout, learned rabbis (from national religious circles in Israel), their work is considered anathema by members of the haredi or semi-haredi community, as it consciously and purposely makes biblical characters look like us, and not like virtually faultless role models whose moral and spiritual level exceeds ours.

Until recently most of the works of this school of interpretation, including the works of Rabbi Yoel bin Nun and Rabbi Yaacov Meidan, have been available only to Hebrew readers. But now an Israeli rabbi of American background, Shmuel (Steve) Klitsner has published a fascinating analysis of the Jacob stories from the book of Genesis in English: *Wrestling Jacob: Deception, Identity and Freudian Slips in Genesis* (Urim Publications, Jerusalem and New York, 2006). The book also includes a careful analysis of a number of other biblical stories that, Klitsner argues, can only be understood properly if their intertextual links with the Jacob stories are revealed. This book should provide the English reader with an excellent entree into the *Tanach begovah einayim* school of exegesis.

Klitsner's book is not for everyone. It is not a good introduction to the Bible for the beginner student who does not really remember the basic outline of the story of Jacob in the Bible. At the other end of the spectrum, it is inappropriate for the deeply pious traditionalist who is convinced (and wants to remain convinced) that father Jacob was a much holier, more spiritual and more moral person than we are. And finally, it is not the right Bible commentary for the Bible critic who insists that the Bible is understood only by tearing it apart and reducing to its alleged original documents. Klitsner (p. 23) describes the approach that he follows as "the stance of the talmudic generations… and the stance of the most sensitive secular readers of the Bible, who humbly accept the integrity of the text while freely and fully interpreting its complexity."

Klitsner's book is filled with insights into the psychology of biblical characters, based on close reading of the text. He does not limit himself to reading short passages but tries to integrate the Jacob stories (which stretch over 26 chapters of the book of Genesis and echo in many other biblical passages) into one extended essay. Klitsner sees Jacob as a man who was unloved by his father (Genesis 25:28) and who, when he was in his 40s, was still not taking personal autonomy for his actions, passively accepting his mother's advice not to be concerned about duping his father, Isaac, since she would take responsibility for the negative fallout (Genesis 27:10-12).

While I have studied the story of Jacob hundreds of times, now that I have read Klitsner's book I will never see it the same way. Klitsner's close readings of texts demonstrate that Jacob remained psychologically haunted for many years by the fact that he had duped his own father. Others have suggested this theory, but no one has proved it as extensively and as well as Klitsner does. Both Klitsner and I, when each of us studied (separately) with the Bible master of the 20th century, Nehama Leibowitz, learned from her that you can see Jacob's guilt feelings when he turns to his brother, Esau, years after stealing his blessing through his masquerade, and says: "Please take my present" (Genesis 33:11). The problem is that Jacob seems to slip up. He does not use any of the standard Hebrew words for "present"; rather he tells Esau to take his "blessing," the very item that Jacob had purloined (Genesis 27:30).

Klitsner builds on this, piling up text that proves that Jacob was psychologically haunted for many years by his own duplicity. In one example, when Jacob has a big showdown with his father-in-law, Laban, he asks him (Genesis 31:37) "Why have you rummaged through [*mishshashta*] all of my possessions?" (referring to Laban's search for household gods that had been, unbeknownst to Jacob, stolen by his wife, Rachel). Again Jacob seems to use the "wrong" Hebrew word for "rummaging through." The Hebrew root *m-sh-sh* is invariably used in the Bible to describe how a blind person or someone who is searching in the dark feels for items that they cannot see. But Laban was conducting his search in broad daylight! Klitsner sees here another example of how Jacob was haunted years later by his own trickery, in which he was "felt" by his blind father (as the text repeatedly tells us, using that same verb *m-sh-sh*, Genesis 27:12, 27:21, 27:22), thus duping Isaac into mistaking him for Esau. A series of Freudian slips like this in the Bible builds up an impressive case for Klitsner's thesis.

Perhaps the most compelling part of Klitsner's book is his comparison of three stories in which a biblical character encounters God or an angel at a crucial juncture in his life, and ends up being injured as a result: Jacob's wrestling with the angel just before he meets up with Esau face to face (Genesis 32:25-31); Moses' encounter with God in the lodging place on his way back to Egypt when God "sought to kill him" (Exodus 4:24-26); and Balaam's encounter with God's angel as he was on his way to attempt to curse the Israelites (Numbers 22:22-35). The first to note the parallel between these three texts was, as Klitsner notes, Rabbi Samuel ben Meir (Rashbam, 12th century), but Klitsner develops the comparison in novel ways. He points out that all these texts are about men at crucial junctures in their lives wrestling with themselves, and with their own indecision. Klitsner manages to pair astounding intertextual references with deep psychological insights.

Is this *pshat* or midrash? I would say that it is a little of both. Klitsner and others from the *Tanach begovah einayim* school base their work on careful lexical, syntactical and grammatical analysis – the traditional tools of the *pshat* commentator. But their work is didactic, edifying and inspiring in the best tradition of midrash. One of Klitsner's strongest messages is that biblical characters (and we modern Jews, too) cannot simply give up our own moral autonomy (as Jacob did when he duped his father) when we think that God's plan forces us to do something. Perhaps a Bible commentary like this is just what the Jewish people needs today.

Martin Lockshin is professor of Jewish studies at York University. He is currently on sabbatical in Jerusalem.

A depiction of the study of holy texts and commentary as captured in Portrait of Three Rabbis by Artur Markowics (Polish, 19th Century)

Opinions

The Maiden's lesson

Hannah Rochel Verbermacher (1806-1892 [95]), known as the Maiden of Ludomir, was a chassidic holy woman. In a chain of distinguished, if unknown, charismatic women, the Maiden stands out. Known as the Hasida, individual women were active in developing early chassidism, but few biographies are recoverable. Paradoxically, Hannah Rochel's story has been told frequently, yet she remains an elusive subject.

Norma Baumel Joseph in Montreal

A prediction of birth, a strange female child learned and able to pray in Hebrew, a young love, a mother's death, a mystical graveside experience, a vow of asceticism, a woman wearing tallit and tfillin – all these elements suggest mystery and gender-bending in the tales told of Hannah Rochel.

It's known that she used her inheritance to build herself a beit midrash (study hall and prayer site). Men and women came to her *gornshtibel* for blessings, healing and instruction. She acted like a rebbe, had disciples and spread her teachings. Eventually forced to marry, she "lost" her holiness, divorced and migrated to Israel. There she again immersed herself in mystical knowledge, found a following and became the only female Kabbalist in history.

Elements of her story are vague, but historical clarity is not my purpose. I am intrigued by the lessons of history. What can we learn from the Maiden? Was she the tip of the iceberg – an example of early chassidic equality? Or is she the exception that proves the rule of male patriarchal control? Was she a success? In the growing chassidic world today, she has no followers. There are no Hasidas today. When Gershon Winkler authored a fictionalized account of her life titled *They Called Her Rebbe*, the book was banned from bookstores in chassidic communities. Yet, she, like other charismatic females, did exist.

There are debates. Scholars can't decide on the historical accuracy of some elements of her story while acknowledging the basic outline. Religious leaders can't agree on a woman as a religious expert. Is it possible for a woman to be a mystic? Perhaps a male tzaddik's soul was trapped in her body? Was she possessed? What was God's intent? What do we do with an ascetic, charismatic, knowledgeable woman?

Feminists can't decide on what role gender played in her story. Was she following a male model or a female one? Did she transform her religious world or reify it? She was both rebbe and *firzogerin* (prayer leader).

So who was she? She was a passionate visionary, a healer, a learned teacher whose own voice is lost. My point: history is not the straightforward telling of a story. How we interpret and transmit it depends on many subjective factors. So be careful what lessons you draw from history and what role models we call forth. And read Nathaniel Deutsch's *The Maiden of Ludomir*.

Just how severe is today's anti-Semitism?

It's a discussion that began at about the time of the Exodus from Egypt, and it's always guaranteed to liven up a party; Is anti-Semitism on the rise?

Here are some definitions of anti-Semitism that I use to judge the matter. Hatred and contempt of Jews leading to persecution, legal disabilities and personal peril – that's anti-Semitism. Denial of the Holocaust and disdain for its lessons – that's anti-Semitism. When bad behaviour of individual Jews is said to be the general trait of an entire people – that's anti-Semitism. Criticism of Israel for existing, let alone protecting itself against attack, and suggestions of boycotts and censorship by churches and unions – that's anti-Semitism. (Criticism of Israel's discrimination against its Arab citizens and other internal failings is not anti-Semitic, or else we would have to class a lot of Israelis as anti-Semites.)

Jean M. Gerber in Vancouver

Let's look at the following in Canada: property ownership, access to memberships in social organizations; economic and educational opportunities and access to universities, professions, business opportunities, and capital; and legal restrictions on immigration.

The good old days? They weren't so good. Jews were denied memberships to athletic and social clubs well into the 1950s. In English Canada, they had Goldwin Smith's virulent (is there a mild form?) anti-Semitism to deal with in print, as well as having large local newspapers consistently vilify Jews. At summer resorts in both English and French Canada, it was "No Jews Allowed."

Whether restrictions were written into housing deeds or simply part of a neighbourhood's unspoken rules, Jews couldn't buy into certain areas of major cities. Access to universities was clearly restricted, and quotas on hiring Jewish professors and admitting Jewish students only began to slowly disappear after World War II. Department stores refused to hire Jewish clerks.

While Quebec had Joseph Plamondon and, in the 1930s, Adrien Arcand and his filthy Nazi harangues, the rioting that began in Toronto's Christie Pits made it clear that in the 1930s, English Canada also had a dark place in its heart where anti-Jewish feelings could boil over into violence.

As to the professions, recall that interns at Montreal's Notre Dame Hospital went on strike in 1934 when the first Jewish intern was hired. Jewish hospitals were not only set up as medical institutions. They provided the only place that most Jewish doctors could get a position. (In the West, Jewish doctors had an easier time accessing medical school and hospital positions.) And despite the myth of Jewish economic power, Jews were completely shut out of major national banks and executive positions at many other large corporations.

Immigration was restrictive well before the "none is too many" years. Immigration director F.C. Blair's anti-Semitism, which kept Canada's doors shut to Jewish refugees from Hitler, had a long gestation period that began before World War I.

In Canada, we had, until well after World War II, a very unsympathetic institutional structure to deal with. Today, there is no question that institutional barriers have been swept away. By any of my standards, anti-Semitism is at an all-time low.

"But," you say, "look at the firebombing of a Montreal school, and the rocks through the window of Hillel House in Vancouver. Look at vandalism in cemeteries. More significantly, look at the attacks on Israel in Canadian newspapers. Look at Holocaust denial. Look at the rise of anti-Israel sympathies on campuses across Canada, the academic boycotts being tried, the union votes (successful or not) calling for boycotts and condemnation of Israel."

I don't want to minimize these developments. They cause not only emotional pain – as in the case of Holocaust denial – they also distort the complicated picture in the Middle East and cause confusion over what the correct course of action there should be.

Looking at anti-Semitism in Canada today requires a subtlety that the old days didn't need. Not everyone will ever love us. We have to accept that.

The rampant Jew hatred growing in Muslim countries is another matter. There, we should worry. In the Muslim world, anti-Jewish hatred, with all the characteristics of old-fashioned western anti-Semitism, has blossomed. And while we suffer at home whenever Jews are vilified, or when Jewish institutions are vandalized, or when hateful anti-Israel screeds and votes threaten, we can fight back and demand that our governments protect us at home, and that they speak the truth and never cease to support the safety of Israel.

Religious minority rights vs. equality

Most people in the Canadian Jewish community would subscribe to our constitutionally entrenched values of freedom of religion, including its concomitant notion of respect for religious minorities, and multiculturalism. At what price, however, do we seek to promote those values when they conflict with another constitutionally entrenched provision, namely, that of egalitarianism?

Gerald L. Gall in Edmonton

The issue of equality is a sensitive issue that challenges many tenets of major organized religions. For example, Catholicism has struggled with this issue in recent years with respect to the admission of women into the priesthood. And we, throughout the Jewish world, have similar issues regarding the role of women, particularly in traditional branches of our faith community. This article is not intended to focus on this deeply felt and sometimes contentious matter. Rather, it is concerned with how the issue of minority religious freedom has come into conflict with the notion of gender equality in the context of contemporary Canadian society.

Ironically, equality, freedom of religion and multiculturalism are all integral parts of the Canadian Charter of Rights and Freedoms. On occasion, these rights are the subject of cases before our courts. For example, in the Multani case, the Supreme Court of Canada recognized the right of orthodox Sikh adherents to wear the kirpan, or ceremonial dagger, while attending public schools.

However, in recent years, our courts have had to deal with situations in which one constitutional right comes into conflict with another one. This issue of conflicting rights has surfaced not only in terms of cases before the courts but has also arisen in respect of various incidents occurring primarily in the province of Quebec. These situations focus on the conflict between the constitutionally protected rights afforded religious minorities and those seeking gender equality.

This clash of rights has centred around the notion of reasonable accommodation. In law, "reasonable accommodation" is actually quite complex. However, in the present context, this notion addresses the obligation of modern Canadian society to take measures that are necessary in order to accommodate the practices and/or the lifestyle of members of religious minorities.

What is noteworthy are the number of instances demonstrating the effect of reasonable accommodation upon gender equality in the Jewish community in Quebec.

For example, there is the recent controversy surrounding a YMCA facility being asked and agreeing to cover the windows of its exercise room so that students at a nearby Chassidic boys school would not observe women working out in the gym. Another example is an internal police newsletter suggesting to female officers that it is best that male police officers deal with chassidic individuals. There is also the practice that, on request, only male driving testers be used to evaluate the driving of chassidic men.

These examples highlight the effect of a policy of reasonable accommodation on societal notions of gender equality, even if the policy is not formally mandated by law. Clearly, reasonable accommodation as a means to protect the Jewish religious minority in Quebec has trumped gender equality in the hierarchy of protected rights.

Our national political leaders have recently expressed opinions on this apparent conflict between reasonable accommodation of religious minorities and gender equality. Prime Minister Stephen Harper suggested that while we must encourage diversity in Canada, we must also respect the secular value of gender equality.

Similarly, Opposition Leader Stéphane Dion acknowledged that, while we as a society must be open to the needs of religious minorities, religious minorities must in turn be cognizant that we live in a secular society.

Although the instances I've referred to relate to the Jewish community, there are other examples of similar conflicts of rights in respect of other religious minorities in Canada.

Other than feeling confused and perhaps ambivalent, where does this leave us when confronting this apparent conflict between religious minority rights and equality? Some of these matters will end up in court and, no doubt, we will receive guidance from forthcoming judicial decisions. But in the absence of judicial guidance, society will be left to deal with this dilemma on an issue-by-issue basis as they inevitably occur.

The Kirshner File

Lebanon's future hangs in the balance as rivals duel

Lebanon is teetering yet again on the cusp of anarchy, as its pro-Western premier fends off increasingly shrill demands by the opposition, spearheaded by Hezbollah, to step down or form a national unity government under Hezbollah's domination.

Sheldon Kirshner in Toronto

The latest political crisis in Lebanon erupted last November when six cabinet ministers allied with Hezbollah resigned and its secretary general, Hassan Nasrallah, urged his mainly Shiite Muslim supporters to occupy the centre of Beirut to force the resignation of Prime Minister Fouad Siniora, a Sunni Muslim whom he has branded as a Western puppet. Refusing to capitulate, and blaming Hezbollah for dragging Lebanon into a disastrous war with Israel last summer, Siniora accused Nasrallah of trying to subvert the nation and constitution and turn Lebanon into "a battlefield for regional conflicts."

Responding to Nasrallah's harangue, hundreds of thousands of protesters took to the streets in peaceful sit-ins and demonstrations. Last month, however, the calm was abruptly broken when clashes took place in Beirut and the northern city of Tripoli, causing the deaths of seven civilians and raising fears that old sectarian wounds, reminiscent of Lebanon's 1975-1991 civil war, had been reopened.

Last week, on the eve of the second anniversary of the assassination of Rafiq Hariri – the former prime minister who was killed in a massive car bombing for which Syria has been blamed – Lebanon remained in limbo as the impasse between Hezbollah and the government deepened, with no end in sight. As Siniora suggested, the standoff is of major importance because Lebanon, once a tranquil country whose confessional system seemed a model of its kind, has again become a battleground for various forces in the Middle East. Iran and Syria support Hezbollah, while Saudi Arabia, Egypt and Jordan, all Sunni states, have rallied behind the legitimately elected Lebanese government, which assumed office in July 2005. Siniora is also backed by the United States, Canada and the European Union, which have funnelled reconstruction funds to Lebanon.

The current struggle pitting Nasrallah against Siniora may well determine Lebanon's future and affect Israel.

For Lebanon, the jockeying is a reflection of deep-seated problems, from Hezbollah's defiant refusal to disarm under United Nations Resolution 1559 to anguished debate over whether Lebanon should officially endorse the international tribunal that probed Hariri's murder.

On the heels of his untimely death on Feb. 14, 2005, a loose coalition of Lebanese Sunnis, Christians and Druze staged a series of demonstrations popularly known as the Cedar Revolution, a name coined by U.S. Undersecretary of State Paula Dobriansky.

The protesters called for the creation of an impartial international body to investigate Hariri's assassination and demanded the withdrawal of Syrian troops, which entered Lebanon in 1976. In addition, they asked for new elections, hoping that Hariri's hand-picked successor, Omar Karami, whom pro-Syrian President Emile Lahoud appointed with little consultation, would be swept away.

Surprisingly, the protesters managed to achieve their objectives.

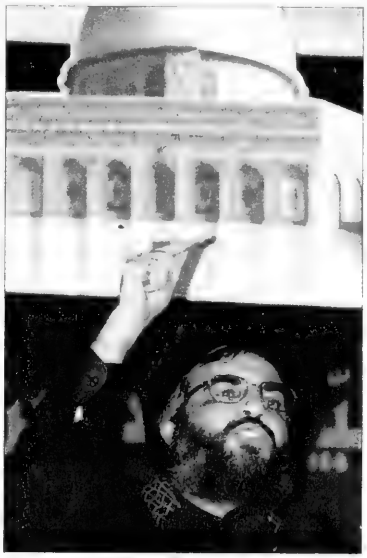
Bowing to pressure, Syria reluctantly withdrew its army and intelligence agents within about two months.

For the Syrians, this was a bitter pill, given their fervent belief that Lebanon is territorially part of greater Syria and was wrested away by France for the benefit of Maronite Christians. (Due to these historic grievances, Syria never established formal diplomatic relations with Lebanon).

Shortly after Syria's pullout, Lahoud asked Siniora, a former finance minister who had been close to Hariri – supposedly the wealthiest man in Lebanon – to form a new government. Seniora agreed, but had to walk a fine line.

On the one hand, he invited Hezbollah representatives to join his cabinet, boasting that he would defend Lebanon's honour against "Israeli aggression and threats." This was doubtless a sop to Hezbollah, which claims that Shebaa Farms – a small slice of land conquered by Israel from Syria during the Six Day War – is sovereign Lebanese territory. On the other hand, he promised to disarm Hezbollah through political means, a process he never even came close to accomplishing, judging by the stockpile of Syrian and Iranian rockets it amassed prior to its war with Israel.

At the request of the Lebanese government, the United Nations struck a commission to to investigate Hariri's murder. The first commissioner, Detlev Mehlis – a German public prosecutor from Berlin who had investigated the 1986 Libyan bombing of the La-Belle discotheque – presented two reports, the first on Oct. 20, 2005, and the second less than two months later. In both instances,



Hassan Nasrallah

Mehlis implicated Syrian and Lebanese military intelligence officials in the assassination and accused Syria of misleading investigators. Strangely enough, only days before Mehlis submitted his first report, Ghazi Kanaan, who was in charge of Syrian military intelligence on Lebanon from 1982 to 2003, committed suicide.

Since these developments, Mehlis has resigned, but his replacement, Serge Brammertz, a Belgian who was deputy prosecutor of the International Criminal Court in The Hague, is quietly carrying on his work.

There is reason to believe that Syria, in collusion with Lebanese allies, ordered Hariri's murder. When Lahoud was due to resign in November 2004, Syria feared that its interests in Lebanon would be compromised, and so asked Hariri to extend his term by three years. According to reports, Syrian President Bashar Assad threatened to "crush" anyone who opposed the extension. Under duress, Hariri acceded to Syria's high-handed request, but then resigned in protest, setting the stage for his assassination.

Damascus heatedly denies any involvement in Hariri's murder, but Syria, starting with the assassination of Druze leader Kamal Jumblatt in 1977, has had a long history of eliminating Lebanese citizens who have balked at its influence in Lebanon. Syrian agents are believed to have killed Bashir Gemayel – the duly elected president of Lebanon – in 1982, as well as his nephew, Pierre, who was gunned down last November, shortly before Hezbollah urged its supporters to hit the streets in an attempt to force Siniora's resignation. Apart from the Gemayels, Syria is said to have killed Samir Kassir and Gibran Tueni, both journalists, and George Hawi, a former Communist party leader. Syria also reportedly targeted Defence Minister Elias Murr, who claimed he was threatened by a senior Syrian intelligence official.

Although the Syrians no longer have troops on the ground in Lebanon, they exercise influence through Nasrallah, who recently admitted that Iran has aided Hezbollah by sending money and weapons via Syria. With Syrian help, Nasrallah is now attempting to oust Siniora in the hope of controlling the Lebanese government.

If he succeeds, Israel will have much to fear. Syria and Hezbollah – which a former Syrian vice-president recently described as "an instrument of Iranian strategy in Lebanon" – will be stronger. Further, the achievements of the Cedar Revolution may be jeopardized, and the durability of United Nations Security Council Resolution 1701, which ended the 2006 war in Lebanon, will be questionable. In short, if Nasrallah triumphs over Siniora, Lebanon may never be the same again.

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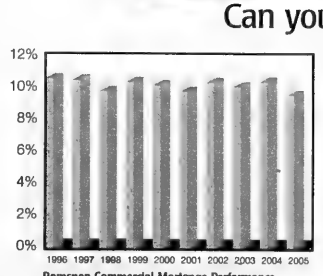

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This edition of Jewish Toronto is devoted to the Jewish Foundation of Greater Toronto, UJA Federation's planned giving & endowment arm

B'nai Tzedek grooms tomorrow's philanthropists today

By RAQUEL KAPLAN GOLDBERG
UJA FEDERATION

Close to 50 teenagers are learning first-hand the ins and outs of Jewish philanthropy and the importance of tzedakah. The B'nai Tzedek Youth Philanthropy Program, an initiative of the Jewish Foundation of Greater Toronto, may only be two years old, but it has already raised over $250,000 in charitable dollars. Translated as "children of justice" in English, B'nai Tzedek provides bar and bat mitzvah age youth with the opportunity to endow a tzedakah fund and direct the proceeds as they see fit.

"As these children become Jewish adults, it is the perfect opportunity to empower them as decision makers in the community," says Angela D'Aversa, assistant director of the Jewish Foundation of Greater Toronto, UJA Federation's planned giving and endowment arm. "By educating teens about different agencies and programs both here and in Israel, B'nai Tzedek gives them a voice about funding projects that are meaningful to them."

Those projects have so far included hockey equipment for use at the Canada Centre in Metula, Israel, the site of Israel's only Olympic sized rink; providing the funds necessary to send underprivileged children to camp; tutoring for Ethiopian high school students in Israel; Meals on Wheels for Toronto's elderly; UJA Federation's Israel Emergency Campaign 2007; and, many other worthy projects.

Youth philanthropists participate in B'nai Tzedek Action Day, December 4, 2006

In addition to the financial component, participants volunteer for different charities in the city. A strong sense of commitment is vital to the program, says D'Aversa, because making educated philanthropic decisions requires an understanding of what the different causes are all about.

"What's really important is that they're involved and committed to making a difference – not only financially, but in terms of volunteering their time. They have to make the difficult decision every year about where to allocate their dollars and learning about organizations in their community helps them take responsibility for their choice."

Jeffrey Handler, 15, the incoming co-chair of B'nai Tzedek, who will be keeping tzedakah in the family by taking the reigns from his brother Daniel, agrees. "They all seem like good causes, and they'll all probably use the money well so it's tough to decide where it should go," says Jeffrey.

Ultimately, though, the experience is an empowering one, he says. "This way we have a chance to choose where the money should go, and have a chance to be part of the Jewish community."

Brother Daniel, 17, who is headed off to university after co-chairing B'nai Tzedek for two years, agrees wholeheartedly.

"By sharing the generous gifts I received for my bar mitzvah, I know that I am doing my part," he says.

Funds are established with a minimum of $1,000. Some participants start their funds directly with their own money; others ask their bar or bat mitzvah guests to donate to their fund in lieu of a gift.

"I love being part of B'nai Tzedek because even though you are only one person, you have a chance to make a change in somebody's life just by caring and by doing," says co-chair Kady Goldlist.

Now in its fourth year, the Book of Life includes over 115 stories from individuals or families who have confirmed their commitment to the future of Toronto's Jewish community. These donors have been invited to participate in this recognition program because they have opened an endowment fund, left a legacy through a life insurance policy or created a bequest in their will. Their personal family stories have all been formally inscribed in the Book of Life, which eloquently serves as a community keepsake and perpetual reminder of where this community has been and our hopes for the future. Here is one of those stories, written by Eileen Chadnick on behalf of the Farband of Lithuanian Jews in Toronto.

Lithuanian Jewish Society establishes endowment

By EILEEN CHADNICK

Our society was established around 1910 by a group of landsmen who had come to Canada from Vilno, Lithuania and vicinity. It wasn't easy to start a new life in Canada. We came as furriers, tailors and other trades – and with not much more than the clothes on our backs.

We help our own. That's our way. It was then and it still is today. As such, our early mission was to support our brethren who came from the Vilno region. In those days we focused on anything that would make life a little easier for them as they started anew, such as providing interest-free loans, assistance finding work and a place to live. Sometimes it was simply offering a helping hand if someone got sick.

War-torn Europe after the Second World War prompted another substantial burst of immigration to Toronto. As more families settled here, our membership grew. We banded together because we had all experienced what it's like to be a newcomer and wanted to give back.

Then in 1948, a third, albeit smaller, wave of immigration came to Toronto from Vilno. As the years passed, fewer families immigrated from Vilno – but of course, they came from other places. Our society expanded its mandate to support our brethren more broadly – locally in the GTA, in Canada and abroad. After all, aren't we all part of the same people?

A key milestone for the society was the purchase of the Bathurst Lawn Memorial Cemetery. This ensured that every member in good standing upon his or her death would be entitled to a cemetery plot here in Toronto.

Israel was also a very strong focus for us. Over the years, we supported many projects including: Tel Hashomer Hospital, Therapeutic Riding Program – Kibbutz Grofit, in UJA Federation's partnership region of Eilat-Eilot, the development of the city of Eilat, Beit Dagan, Kfar Gvirol, the purchase of ambulances in Israel and much more.

While our membership has been somewhat modest in size (about 100 members or so) we were always mighty in heart. Our spirited volunteers worked tirelessly throughout the years. Notably, the Masada Chapter, our women's auxiliary, has been a very dynamic force within our group, contributing vastly to many causes locally and abroad.

Each year, the society donates funds to the UJA Federation annual campaign. It is important that we continue our support even long after we have each passed on, so we established an endowment fund that will give to the campaign in perpetuity. This honours one of our most important Jewish values: Take care of our own and others who are in need. We especially want to support the community that was there for us in our early days in Toronto.

L – R: Samuel Pupko, Lily Kutner, Barbara and Karl Nodel. Seated – Anna Nodel signing on behalf of the Farband of Lithuanian Jews in Toronto

The Farband of Lithuanian Jews in Toronto has a Perpetual Annual Campaign Endowment Fund (PACE) to ensure that its annual campaign gift continues to support the Jewish community long after the society is no longer around.

For more information, contact Janice Benatar at 416-631-5847 or jbenatar@ujafed.org

Capital Ideas

Don't overlook donating your RRSP

By JAMIE GOLOMBEK

By now, you're likely familiar with the new rules announced last spring by the Conservative government which eliminated the capital gains tax on donations of appreciated securities to registered charities. This change was embraced with open arms by donors and the Foundation has seen a significant increase in the number of donors now choosing to make their donations "in-kind."

Naturally, the new rules eliminating the capital gains tax on securities donations are of little relevance to those who wish to donate securities which are held in registered plans such as RRSPs or RRIFs, since the moment those funds are withdrawn, the fair market value of such withdrawals is immediately taken in to income at full marginal rates.

What has perhaps been overlooked, however, is a planning opportunity that has always been available should you wish to donate a portion of your RRSP or RRIF to charity. Note, this opportunity produces the best results if you're not in the top tax bracket, which kicks in at income over $120,000 for 2007, as will be explained below.

Jamie Golombek

Say you wish to donate $1,000 of stock from your RRSP to charity. You will face tax on the $1,000 withdrawn at your full marginal tax rate but you will also be entitled to a donation receipt equal to $1,000.

For someone in the top tax bracket, it's a simple in and out – the tax on the RRSP withdrawal will be offset by the donation tax credit.

For everyone else, however, because you get a donation credit at the highest rate for any donations you make over $200 per year, the credit can exceed the tax on the RRSP withdrawal, allowing you to use the remaining donation credit to offset tax on your other income.

Let's assume that Eli is retired and is living on income from his investments which totals about $25,000 a year, putting him in a 21% tax bracket in Ontario. Assuming he already made $200 of donations during the year and he makes a special donation of $1,000 from his RRSP, Eli would owe $210 of tax on the RRSP withdrawal but he would also receive a tax receipt for $1,000, which is worth just over 40% or $400 in tax savings.

In other words, by donating $1,000 of RRSPs to charity, he not only withdraws the funds "tax-free" but also gets an additional $190 ($400 - $210) of tax credits, which can then be used to reduce taxes on his investment income.

Sounds like a plan to me!

Jamie Golombek, CA, CPA, CFP, CLU, TEP is Vice-President, Taxation & Estate Planning, at AIM Trimark Investments in Toronto. He is also co-chair, communications sub-committee of the Jewish Foundation of Greater Toronto's Professional Advisory Committee (PAC). He can be reached at jamie.golombek@aimtrimark.com

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Jewish Foundation of Greater Toronto surpasses $200 million

Endowment arm of UJA Federation growing by leaps and bounds

By DANIEL HOROWITZ
UJA FEDERATION

As little as five years ago, the thought of the Jewish Foundation of Greater Toronto being worth one billion dollars was unheard of. Today, it's a distinct possibility according to its chair, Elizabeth Wolfe.

"The largest Jewish communities in the United States have created foundations in excess of one billion dollars. Five years ago that number seemed unimaginable for Toronto. Now it appears within the realm of possibility," says Wolfe.

Not a bad prognosis for the Foundation - UJA Federation's planned giving and endowment arm – which has seen its coffers grow from $21 million in 1994 to over $200 million today.

That outstanding growth allowed the distribution of over $6.5 million to more than 155 organizations last year.

"UJA Federation has already introduced the concept of a $100 million endowment fund for education, intended to support formal and informal education," says Wolfe. "The availability of this income is critical to ensure that future generations have access to high quality educational experiences, whether it is day school, camping or cultural programming. Working with Federation, the Foundation is continually seeking to assist donors to identify programs and initiatives that serve the Jewish community."

According to Wolfe, the Foundation's $200 million in endowment funds generate approximately $9,500,000 annually to benefit the community, while the capital in the endowments continues to grow. Some of these funds are directed into UJA Federation's annual campaign and some are designated to benefit specific organizations, often through scholarships or programs. Field of interest funds provide financial support in areas that may not otherwise receive annual campaign allocations. Donor advised funds are directed to a variety of initiatives that reflect the objectives of both the Foundation and the donors' interests.

"Community funds are available to support the strategic priorities and initiatives of the community that cannot be funded through the annual campaign," says Wolfe. "By growing the endowment funds, the Foundation hopes to provide a secure flow of income to the annual campaign, and to support a range of community services and programs that are beyond the community's basic needs."

Elizabeth Wolfe

So, with more philanthropic and investment choices available today than ever before, what is it about the Jewish Foundation that inspires so much confidence and such an eclectic roster of investors?

"The Foundation attracts donors who are familiar with, and believe in UJA Federation's ability to provide support and services to our community," says Wolfe. "The Foundation attracts donors of all kinds - those who make a simple and straightforward bequest in their will to provide for Toronto's Jewish community; those who wish to commemorate or memorialize a loved one; or those who want to ensure a continuing gift to a specific organization or program. It also attracts major philanthropists who use the Foundation to establish donor advised funds and provide ongoing assistance to their philanthropic endeavours."

The Foundation, like all Canadian charities, benefited greatly from the initial reduction in the capital gains tax on publicly listed securities, and has seen tremendous growth as a result of last May's budget which removed the remaining tax. Less than a month after Finance Minister James Flaherty announced the elimination of the tax, prominent Toronto businessman Lawrence Tanenbaum and his wife Judy donated one of the largest gifts in Canadian history - $50 million in stock donations - to the Foundation.

"The Tanenbaum donation last year exemplifies the opportunity now available to philanthropists to have great impact through tax-effective charitable donations," says Wolfe.

Thanks to today's technology, philanthropy in the 21st century is both easier and more challenging according to Wolfe. Still, the role of the Foundation remains constant: helping donors make well-informed choices.

"With the Internet, information is more readily available and needs and opportunities are now global, so today's donor is more sophisticated than ever," she says. "As the not-for-profit world becomes increasingly complex, the role of the Foundation becomes more essential, assisting donors to identify, evaluate and prioritize their philanthropic endeavours."

Tammy Anklewicz named new chair of Professional Advisory Committee

By MARGI OKSNER
UJA FEDERATION

Tammy Anklewicz

It's no great surprise to those who work in the estate planning field that we're currently experiencing the largest transfer of wealth that this country has ever seen, and, with wealth comes tremendous investment and philanthropic opportunities. Who better to suggest appropriate giving vehicles, structure a workable philanthropic strategy, and facilitate both of these than one's professional advisors.

That's where Toronto's Tammy Anklewicz - the new chair of the Jewish Foundation of Greater Toronto's Professional Advisory Committee (PAC) – comes in.

"I've been involved as a volunteer with UJA Federation 'forever,' beginning with Young Leadership, Leadership Development, the Board of Directors and going on a couple of missions," says Anklewicz, a Partner at Fogler Rubinoff LLP, where she specializes in estate planning.

"Professionally, as an estate planning lawyer, I've had the opportunity to work with clients who wanted to make charitable gifts and clients who needed to be made aware of the benefits of charitable giving," she says.

"When I was approached by outgoing PAC chair Marty Rochwerg to consider taking on the role, I agreed because my professional focus makes me look more closely at pursuing long-term goals rather than an emphasis on just the here and now. I felt that my personal interests and professional pursuits are well-matched with Foundation's goals."

One of the things that impressed the new chair is PAC's role in educating professionals so they can better educate their clients and facilitate their giving. PAC also provides professional development and networking opportunities for those who are advisory committee members.

The goals Anklewicz has set for herself in this new role include the development of planned gifts among more financially modest clients; maintaining and improving PAC's excellent educational programs; bringing more young professionals into PAC; and finally, to making Jewish Foundation materials on planned giving readily available to both professionals and their clients.

"The first item on my agenda is to reach out to a wider base of donors," she says. "There are many members of our community who are capable of making planned gifts but who just haven't known how to, or haven't been approached," says Anklewicz. "Recently I was involved with a couple who made a donor advised gift to the Foundation that was very modest but very important to them and to the community. They were just starting to get involved in philanthropy and were interested in adding to the gift in future years. No doubt there are many similarly situated people who could be encouraged and stewarded if they knew how easy it is and that you don't have to be rich to give, just rich in spirit."

Unique Holocaust play coming to Leah Posluns Theatre

Through the generous sponsorship of the Mary Berman Fund for Yiddish Education at the Jewish Foundation of Greater Toronto, in partnership with several Yiddish education and programming fund-holders, the play No More Raisins, No More Almonds, *featuring songs written by youth during the Holocaust, is being presented at the Leah Posluns Theatre Tuesday, February 27th and Wednesday, February 28th, 2007. This outstanding program of the Leanor and Alvin Segal Theatre and Taubeh Family Foundation of Montreal, is being performed by the Dora Wasserman Yiddish Theatre's YAYA (Young Actors for Young Audiences). For tickets or more information, call Lil at 416.635.2883 ext.111 or by email: lnobel@ujafed.org*

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Purim on a shoestring: second-hand costume ideas

By JENNIFER M. MACLEOD
Special to the CJN

What are you dressing up as?

If childhood memories of last-minute bathrobe Mordechai (or Haman) costumes with tinfoil crowns still make you shudder, don't worry – there's still time to shop second-hand stores such as Goodwill and Value Village for a fun, cheap costume that will rock any shul's costume parade!

Because of Halloween, "October is one of our busiest months," says Kristin Germain, marketing and community development Co-ordinator for Goodwill Industries of Toronto. But at any time of year, she adds, "you'll find lots of unique pieces in our stores to create a funky costume… a crazy mishmash of things."

Germain says a complete Harry Potter costume, assembled by store staff, cost $12.50, including shirt, pants, tie, cape and glasses. A $12 firefighter costume was inspired by a "red jacket that had little metal clasps in the front," paired with overall rain pants and boots for a complete rescue hero look.

The tiniest children are easy to please.

Often, ready-made infant costumes are available at ridiculously low prices in the off-season. I bought my baby's duck costume at Value Village just before she was born – I figured with a one-month-old at Purim, I wouldn't have time to shop (I was right). The next year, she was a dinosaur dressed in a white sleeper (usually under $3) and white hat (99 cents) dyed green, with glue-gunned orange felt spots and felt "spikes" down her back for a spine and tail. Paleontologists might argue about accuracy and authenticity, but I still think she was the cutest baby dinosaur ever.

What about a mad-scientist get-up for a grown-up? White lab coats and scrubs are just a couple of the easy-to-spot "career" items. Here's an idea: earring, bandanna, eye patch, a swashbuckling scimitar, tall boots and a bunch of used CDs strung from belt loops. What is it? A software pirate!

Older kids are trickier. They've seen characters on TV or in video games and want to get it exactly right. In truth, it usually just takes a few details – ripped pirate vest, black ninja mask (either one can be crafted in seconds from a $1.99 T-shirt) – to convince them that they have the right look.

Other great finishing touches? Germain suggests a cowgirl hat for $1.99. Goodwill also has accessories such as purses, belts, suspenders and shoes ranging from $1 to $5.

Don't let them be snobs: kids absorb parents' attitudes and values about saving money – and creativity. "The stores are for everyone," says Germain. "There's all different types – many bargain hunters."

My biggest challenge was the year my son wanted to be his favourite character from *Lord of the Rings*. With luck, I found a men's natural leather overcoat (under $10). I cut up the leather and glue-gunned it over a cardboard cylinder to make a realistic quiver, then used the rest to make a vest and other authentic accessories.

Some "costumes" are ready right off the rack. Karate uniforms are often available. And there's no reason your little girl can't be Queen Esther if she wants to be, or a lovely bride in a white, pastel or regal jewel-tone satin dress that oozes lace and crinoline.

Sure, it's not your usual style, but for under $10, that dress will pay off not only on the big day, but for months to come when it's hauled out of the dress-up box. Don't have a dress-up box? Purim's a great time to start one. Haul out the costumes on snow days, or encourage kids to act out plays based on holiday stories or the weekly parshah (Torah portion).

Take the kids along if they're old enough. Who knows what will inspire them: it could be a men's Hawaiian shirt, a pair of psychedelic retro flare-leg pants, or the perfect pair of *The Matrix* sunglasses. One year, my daughter chose a pretty, plain white dress and went as a "flower-selling girl" – with second-hand silk flowers ($1.99).

Look around – you might find other Purim supplies at superlow prices.

For the festive meal, Value Village often has brand-new paper party goods such as cups and plates in sealed packages for under $2, with streamers and noisemakers not far away.

Who knew a Barney theme could add to the Purim fun? And for mishloach manot, a selection of like-new baskets are all under a dollar.

While Goodwill is a charity –"Revenues from the stores are how we support our mission of providing employment services" says Germain – Value Village is a for-profit business. Either way, with all the money you've saved, there's one more Purim mitzvah you can do: *matanot la'evyonim* (gifts of money to poor people).

Any rabbi will happily take your donation on Purim and make sure it immediately reaches the families who need it most of all.

If you can figure out which software pirate is the rabbi, that is.

The junior kindergarden students at Bialik Hebrew Day School are seen here acting out the story of Megillat Esther and are learning Purim songs in preparation for their musical celebration. Pictured above, displaying their wonderful holiday mural, are, from left, Jacqueline Cohen, Jamie Braudy, Jordan Wax and Lily Samuel.

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Sisters donate hair to wig-making charity

By ADAM SEGAL
Special to The CJN

The beautiful brown hair cascading down the backs of Hailey and Marlee Mandel took each sister 18 months to grow.

In minutes, inches and inches of the long locks vanished, and although the sudden change was somewhat unnerving, the girls say they felt great about it.

That's because they donated their hair to Angel Hair for Kids, a charitable program that provides wigs to children who have lost their hair as a result of medical circumstances.

"I think it's sad that kids lose their hair, so it makes me happy to give mine to them," said Marlee, 8, a student at Leo Baeck Day School in Thornhill.

The idea to donate their hair came from Marlee, who read a newspaper article about a similar cause.

"When she read about these young girls she said, 'Mummy, I should do that,'" explained the girls' mother, Sandi.

"I was so proud of her to be thinking in those terms."

Hailey, 10, also felt compelled to grow her hair, especially after doing a book report for school about a child suffering from alopecia, a disease that results in the loss of all body hair.

Hailey said she and Marlee have done a mitzvah by donating their locks.

"I know it's a good deed," said the Grade 5 student at United Synagogue Day School. "I really like my hair, but I'm happy to cut it off."

Marlee, left, and Hailey Mandel, before and after they shed their locks

The girls have a personal connection to illness-related hair loss: their grandfather, Harold Mitgang, lost his battle with colon cancer at age 61.

"My father died from cancer and we felt that to give something back to this kind of cause instills good values in our daughters," Sandi said.

While the Mandel sisters provided a plentiful amount of hair, it takes hair donations from about eight people, in addition to financial contributions, to create a full wig.

The girls have sent out an e-mail letter with a link to a web page in order to solicit monetary donations for the cause.

"We are both excited and nervous to cut it off," says the letter, which was written before the girls' trip the hairdresser. "We know, however, that we will make some children very happy."

For more about the Mandels' mitzvah, visit www.achildsvoicefoundation.com.

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Jewish Life

Equal, but not identical

By RABBI REUVEN TRADBURKS

Rabbinic Reflections

A half shekel is the head tax in the Torah.

Is that fair? Everyone gives an equal contribution, rich or poor?

This week, we have the privilege of reading a special additional Torah reading beyond the regular weekly parshah: Parshat Shekalim, the description of the mitzvah of contributing a half shekel each year to communal coffers.

But the half shekel is only half the story.

In the time of the Temple in Jerusalem, there were various communal needs. Some were shared equally, some according to wealth. This has existed throughout Jewish history. There were some communal needs that required everyone pay their share equally, while other communal needs were borne on more of a sliding scale, with the wealthy paying more than the poor.

For example, if a community needs to hire a chazzan, what is the need and who benefits? We all need someone who knows the more complicated Rosh Hashanah prayers, so we all benefit equally from the chazzan. But Mr. Cohen wants to hire a fancy, trained chazzan with a velvety voice, while Mrs. Schwartz is happy with a sincere, modest and inexpensive young chazzan. Can Mr. Cohen force Mrs. Schwartz to fork out extra money so we can hire the fancier chazzan?

Jewish law dealt often with these types of issues – a communal need would arise, the need would require funds, but who pays and how much? Do we pay for the need according to means, or does everyone contribute equally, regardless of means? And is it fair for the wealthy to bear all the burdens of financing communal needs while everyone else benefits and freeloads?

The contribution of the half shekel was a head tax. A head tax states loudly and clearly that everyone is equal, that they contribute equally to the community and bear its responsibilities equally. These funds were used for the communal sacrifices.

This half-shekel mitzvah communicates the value that each individual is a part of the Jewish people. The daily sacrifice could not be contributed by one person – Mrs. Levine couldn't donate the daily sacrifice in honour of her daughter's graduation from medical school. The daily sacrifice is the offering of the people of Israel as a whole.

There were, of course, other communal needs. For these, the rich paid more, the poor less.

We always have to remember that there are practical aspects to contributing to Jewish life that require us to recognize and develop differences among people. Some are great motivators, others great and tenacious workers, others gifted at visioning, others blessed with wealth. We would be doing ourselves a disservice by not using these different talents. And, of course, when we recognize the talents of some, the rest of us feel a bit inadequate – we don't have that great visionary talent, so we feel second-rate.

But there are aspects of Jewish living in which we are all equal. We all can say the *Shema*. We can all visit the sick, volunteer with the elderly, give of our time, and do our own private mitzvahs. No one else has my abilities, nor my challenges, my energy, my laziness, my thoughts and my prayers. In this sense, we all contribute to the greatness of Jewish living, and we can't leave the responsibility of our personal mitzvah opportunities to the big givers, because they can't perform my mitzvahs.

We are all equal, and we are all different. We contribute according to our gifts, and we contribute in some senses in identical ways.

The half shekel is only half the story.

Rabbi Tradburks is spiritual leader of Kehillat Shaarei Torah in Toronto.

The power of the bar mitzvah

Ideas on Identity

By Rabbi Elyse Goldstein

I am in the throes of planning my youngest son's bar mitzvah. Our family has prepared in every possible way: maftir and haftarah learned, dvar Torah written, tzedakah project done, shul honours given out. Oh, and table linens chosen.

We even went to see *Keeping Up with the Steins*. My son winked at me when the mom in the movie blurts out, "Everyone knows the service doesn't matter – it's the party that counts!"

How hard it must be for my kids to have two parents who think the service is really what matters. How hard for them to face their friends and admit they aren't having a DJ or celebrities or professional dancing girls shaking all around. I can hear their friends clucking their tongues in sympathy and whispering under their breath, "Well, his mom's a rabbi, you know, it can't be helped."

For the past few years I've given a workshop titled "Raising the Bar: Beyond the Party," and I have, thankfully, met many parents who share my vision of bar mitzvah as more than a spend-fest.

They understand that the bar and bat mitzvah is a life cycle event for their whole family, a growing experience that marks a change in the family dynamic. They, too, are concerned about the excesses that they see, the money wasted and the food thrown out. They fret at the message that their kids get when they are invited to a classmate's party, but not to the service. They want this to be a spiritual milestone for their kid, not just a stressful time of memorizing and performing.

I'm heartened to know that while many parents show off at boorish affairs where bored kids get into trouble, many more are "taking back" the bar mitzvah experience and insisting that their families remember what the bar mitzvah is for.

It's for celebrating a child having the skills necessary to lead a service, read from the Torah, deliver a *drash* on an important Jewish concept, and navigate their way through the prayerbook and other central Jewish texts so they can join the adult Jewish community.

It's for families to acknowledge that their "little ones" aren't little anymore and should be given more adult responsibilities, both around the house and in the community. It's for sharing a simchah in an extended family's life just when the child is experiencing a difficult and turbulent time – adolescence. And it's for the community to say "we care about you" to a child ready to move into a new stage of their life.

Many Jews are unaware that the bar/bat mitzvah isn't commanded. It doesn't confer Judaism on the kid. It doesn't even appear in the Torah, and only has a mention in the Talmud as 12 (for girls) and 13 (for boys) being the ages for taking on mitzvot.

The "having a bar/bat mitzvah" ceremony is a relatively new phenomena in Jewish life, and really, any Jew who is older than 12 or 13 can take on the very same mitzvot as the child who "has" the ceremony.

So the parent who thinks that this one day is the be all and end all of their child's, and their family's, Jewish involvement ought to ask themselves: when my kid is 30, which name do I want them to remember, the name of the band or the parshah?

Jewish Life

The economics of health care

Money Matters

By Rabbi Jay Kelman CA

Health care and economics can make for a volatile mix, and adding political rhetoric to that mix is a guarantee of fireworks.

The difficult balance between health costs and access to health care was highlighted by a recent decision of the Ontario Divisional Court. A retired high school teacher who spent close to $500,000 for a lifesaving liver transplant in England was denied any reimbursement for his medical expenses. At the time of the surgery, the procedure was considered experimental, with a very low chance of survival. While the patient is alive and well physically, his economic situation leaves much to be desired.

It's well known that pikuach nefesh, the saving of a life, overrides all precepts of the Torah – with the exception of the three cardinal sins of idolatry, adultery and murder. Furthermore, Jewish law states that one must give up all of one's assets to avoid violating a negative commandment of the Torah (positive commandants require spending up to 20 per cent of one's income).

Thus Judaism teaches that one must quit one's job if it would entail violating Shabbat, or even the less significant laws of kashrut. It would thus appear almost sacrilegious to worry about monetary considerations when one's life hangs in the balance. It seems quite cruel for a government to fight hard in order to be able to deny payment for life-saving surgery to one of its citizens.

But appearances can be deceiving.

The obligation to sacrifice everything and anything to save one's life applies only to the person whose life is in danger. For such individuals, money must not be a factor. Thus, assuming that no public money is available to fund a particular procedure that's necessary to prolong life, one would be obligated to deplete one's life savings, and then some.

Yet what is true for an individual is not necessarily true for other members of society, or for society as a whole.

Here we must take a broader view. While building a hospital on every street corner would surely save more lives, it would come at a great cost to a rich and diverse cultural life. While one can argue over what the priorities of government should be, political leaders have the right and responsibility to allocate funds in ways that meet the needs of the many in the various stages of life.

They may decide to invest money in an opera house rather than high-tech medical equipment. Spending hundreds of thousands of dollars for one person's surgery in Europe is wonderful, but at what cost to other initiatives? How many people could possibly be saved at home if that money were invested in another operating room.

In our particular case, if officials at Health Canada felt the treatment was unlikely to succeed (thankfully, they were wrong), there is even further reason to deny payment.

In his classic work on Jewish medical ethics, *Nishmat Avraham* (the soul of Abraham), Dr. Abraham S. Abraham rules that an individual, in order that he should not give in to despair, would be allowed to spend his own money in seeking all kinds of cures, even though they have no proven medical effectiveness. Others, however, have no obligations to financially help such an individual. If they choose to do so, the amount they spend would not count toward the amount that one is obligated to fulfil the mitzvah of tzedakah. Furthermore, Dr. Abraham writes, public institutions would be enjoined from spending money on such unproven cures.

Thus, if Health Canada has properly determined that a treatment is not medically sound, governments would have no legal or moral right to spend money reimbursing individuals who were able to "prove" Health Canada wrong.

Holocaust restitution

By MARK MIETKIEWICZ

A decade ago, newspapers and the Internet were full of stories about survivors demanding the return of property that had been seized during the Holocaust. Under intense public pressure, many programs were established to return the assets to their rightful owners. But an upcoming study says that only one-fifth of the property seized by the Nazis has been returned. **[http://tinyurl.com/yuo2e9]** A report to appear in the Jerusalem-based *Jewish Political Studies Review* claims that up to $175 billion (US) remains unreturned. **[http://tinyurl.com/25ug5m]**

Although many important deadlines for applying for restitution have already passed, other programs are still accepting applications. You may need to engage a lawyer to assist in the claims process.

In September 2000, Gabriel Schoenfeld, senior editor of *Commentary*, took a look at the subject of reparations … **[http://tinyurl.com/2eblxw]** His article drew a great deal of response, including a letter from former U.S. deputy secretary of the Treasury, Stuart Eizenstat. **[http://tinyurl.com/24kmbl]**

Start your search for information about restitution programs at the site operated by the Conference of Jewish Material Claims Against Germany. You will find information and links about active programs involving the governments of Austria, Bulgaria, the Czech Republic, Denmark, France, Germany, Israel, Italy, Macedonia and the Netherlands. **[http://tinyurl.com/yonaf7]**

I also recommend visiting the London-based Association of Jewish Refugees. **[www.ajr.org.uk/claimsja.htm]** That's where I learned that the Dutch government has announced a new deadline of April 4, 2007, for restitution applications for items of cultural value. **[http://tinyurl.com/2clfxu]**

Also approaching is a March 31 deadline for participation in a class-action settlement reached with the Generali Italian insurance company. "If your family was persecuted by Nazis or their allies during World War II… and you believe your family had an insurance policy with Generali, your rights may be affected by this class action." **[http://tinyurl.com/2xxagk]** Some heirs, however, have opposed the settlement. **[http://tinyurl.com/25acpq]**

The Czech government had established a Dec. 31, 2006, date for Jewish descendants to apply for the return of cultural artifacts. **[http://tinyurl.com/ypuxpv]** Rather than just extend the deadline, the government decided to do away with it completely in respect to … "20,000 heirlooms and artifacts," as the *Prague Post* reported. **[http://tinyurl.com/2yrxoq]**

In Austria, the government has created an online database (at the moment in German only) that allows survivors and heirs to search for family property that had been stolen during the Holocaust. **[www.kunstrestitution.at]** A related story from the Associated Press fills in the details. **[http://tinyurl.com/2zy97b]**

For information about other programs, visit the sites run by the American Gathering of Jewish Holocaust Survivors & Their Descendants **[http://tinyurl.com/25xd6m]**, the U.S. National Archives Holocaust-Era Assets link page **[http://tinyurl.com/2bsxdq]** and the International Commission on Holocaust Era Insurance Claims **[www.icheic.org]**

The Polish government has never compensated Jews for property seized after World War II. Later this month, Jewish groups will gather in Warsaw to try to convince the government to provide compensation. **[http://tinyurl.com/33yqc3]**

In 1997, Kaspar Sutter, Massimiliano Desumma and three other high school students at the Gymnasium Neufeld in Berne wrote in their website: "It came as a shock to us to realize, that some 50 years after the end of World War II, there are still Holocaust survivors who are in need of support and who, so far have never received any compensation… We feel that one cannot afford to wait any longer." **[http: //tinyurl.com/2zfgef]**

Their efforts spread across the country and the Solidarity Fund for the Victims of the Holocaust was created. **[http://tinyurl.com/ywmf82]** Two years later, the five Swiss youths travelled to Israel and presented 50,000 Swiss francs (more than $30,000 US) to Amcha, the Israeli Center for Holocaust Survivors and the Second Generation. **[www.amcha.org/]**

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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Compassionate listening builds bridges to peace

By SHERI SHEFA
Staff Reporter

Simply listening to people's stories of anger, frustration, hurt and hope can help build bridges between nations in conflict and create healthy relationships, said Barbara Landau, a participant on a trip to the Middle East organized by The Compassionate Listening Project.

In November, four Canadians – Cecil Fennell, Yasmin Khan, Eileen Gray and Landau – travelled to Israel and the West Bank as part of the non-profit, U.S.-based organization's trip to learn how to use listening skills as a peace-building tool.

On Jan. 29, about 50 people gathered at the Ontario Institute for Studies in Education at the University of Toronto to see pictures of the trip and listen to stories told by Landau, Khan and Fennell about how compassionate listening techniques were used to shift polarized views.

According to The Compassionate Listening Project brochure, "the capacity to listen to 'the other' is a foundational skill to create and sustain healthy relationships, resolve conflict, and to help usher in a world where the loving essence of every human being can thrive."

Since 1997, Leah Green, the founder and executive director of the organization, has helped initiate contact between people on both sides of the Israeli-Palestinian conflict.

Through the project, hundreds of North Americans have travelled to the Middle East to listen to the hopes and fears of both Israelis and Palestinians – whether they are settlers or refugees, soldiers or extremists, politicians or religious leaders – to help build relationships.

Landau, a civil mediator who is also the co-chair of the Canadian Association of Jews and Muslims, gave an overview of **their recent trip.**

She said this was her second mission to the Middle East. She first went in 1999 after a life-changing event in 1990 set her off on a course to discover what could motivate someone to kill an innocent civilian.

"My daughter's very good friend, Marnie Kimelman, was killed by a Palestinian bomb on the beach in Tel Aviv. My daughter was in Israel at the time and was to spend the day with Marnie, but Marnie didn't join my daughter and opted to go with a group to the beach in Tel Aviv," Landau said.

"One of the key ways that we tried to understand it was to go on a Compassionate Listening trip to Israel and Palestine to listen deeply to the stories of both Israelis and Palestinians and try to understand their perspective."

She said she was compelled to participate in another trip because of the recent war between Israel and Hezbollah.

"I went back again this year because I was compelled to see what changes had happened as a result of the second intifadah and the Lebanese war."

Barbara Landau

Fennell, a psychotherapist, said that when she decided to go on the trip, she had no idea what she was in for.

"I was told by Barbara that this would be a transformational experience. I realize the power now of compassionate listening, and my personal relationships have gotten stronger and I see it as a great tool in resolving conflict," Fennell said.

During the forum, which was sponsored by the Community Social Planning Council of Toronto, Canadian Association of Jews and Muslims, Shrink the Gap and The Compassionate Listening Project, each member in the audience was asked to partner up with someone they didn't know, to discuss what concerned them about the Middle East.

Landau said that with compassionate listening, the idea is not to convince someone of a particular point of view.

"It's not that you are looking for a meeting of minds or that you are looking for common ground. The common ground is your humanity, that you are there to understand the person," Landau said.

She added that when listening to someone speak, the instinct may be to challenge them and "set them right," but people need to fight the temptation.

"This is really about how this feels and what starts to happen to you when you feel that you're really being listened to," she said.

A member of the audience agreed that it feels good to be able to express your feelings about any given situation and feel that you're being heard, but then asked how people can bring the issue to the political level where the real power lies.

Landau said that while part of the trip was dedicated to meeting with ordinary citizens living in refugee camps or victims of terror, the group also made it a priority to meet with the the Israeli prime minister's spokesperson, members of Knesset and other people in positions of power to elicit change.

"As people feel respected, listened to, deeply understood, they will start to feel more able to listen to other views and listen to others who may not agree, and they will start to feel secure enough to be able to start moving themselves forward."

For more information, visit www.compassionatelistening.org.

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Greater Toronto Area

Standard became a movie theatre around 1935

Continued from page 6

"They were usually tear-jerking melodramas," said Sol Littman, a former Toronto resident (born 1920) who now lives in Tucson, Ariz.

"Usually, the plots would involve a son returning home after being a bad boy, or a daughter threatening to marry a gentile boy, or a husband who marries a second wife in America and then discovers his first wife is alive and is coming to visit," he said.

"Locally, week by week, there were repertoire groups here in Toronto, and we used to bump into them on Spadina Avenue with their make-up on," he said. After the performances, actors and theatre patrons often hung out in Caplan's and other lively cafes and delis in and around Spadina.

Cantor Bernard Wladowsky conducted High Holy Say services at the Standard Theatre around 1930 for the B'nai Yaakov Benevolent Society.

[Photo courtesy Ontario Jewish Archives]

In the early 1930s, as the children of Jewish immigrants reached adulthood with fluency in English, they turned toward the English stage, preferring, for example, Gilbert and Sullivan to a Yiddish *Hamlet*. The rise of the "talkies" was another factor behind the Yiddish theatre's irreversible decline.

"The live theatre ended largely because the audience ended," Littman said.

While Yiddish plays were still imported sporadically into Toronto for years to come, the Standard was converted into a movie theatre called the Strand around 1935. It was renamed the Victory in the early 1940s and was still used for various Jewish cultural events, benefits and political rallies into the 1950s. Later, as the Victory Burlesque, it descended into striptease.

Many older Toronto Jews still fondly recall attending cultural events at the Standard or going to movies during the Depression era and paying 10 cents for a fancy dinner plate.

"I not only remember going there, I remember appearing there on the stage," said Shirley Kumove, a Toronto Yiddish translator. "The Yiddish schools held concerts there. I sang in some concerts and delivered flowers to speakers."

Then a pupil of the Borochov school on College Street, Kumove even had lines to deliver in one production.

"I had to come out on stage and say, 'Daddy, Daddy, Mommy's run off!'" she recalled. "To this day, I don't know whom she ran off with, whether she ever came back, or even the name of the play. I don't have a clue. I wish I could find out."

ILLUSTRATION BY ANTHONY RUSSO

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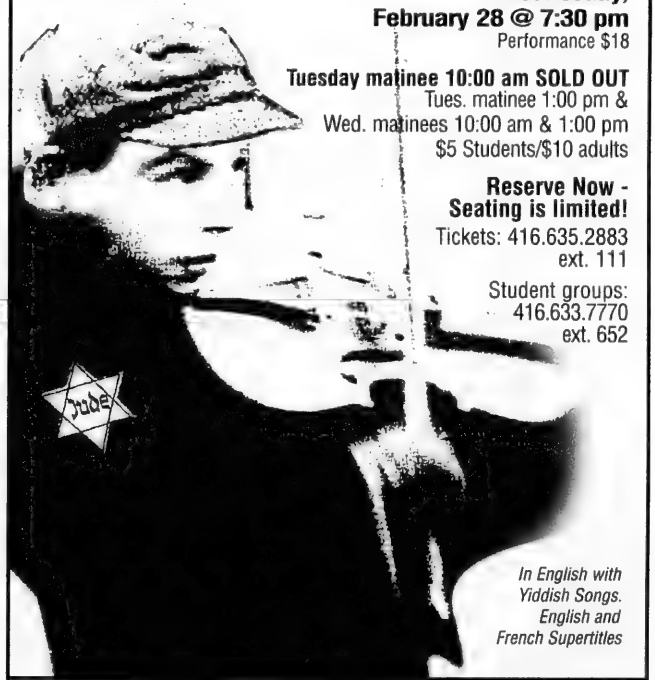

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Coast to Coast

Hospital fined $10,000 for booting kashrut violator

By JANICE ARNOLD
Staff Reporter

MONTREAL — The already complicated business of keeping a large public hospital kosher has gotten potentially more complex with a Quebec Human Rights Commission (QHRC) ruling that the Jewish General Hospital (JGH) should pay a non-Jewish man $10,000 in moral damages for expelling him from a hospital snack bar because he brought in non-kosher food.

The unanimous QHRC decision cites sections of the Quebec Charter of Human Rights and Freedoms prohibiting discrimination on the basis of religion and protecting access to public places and services, as well as respecting the dignity and privacy of the individual.

The JGH has until Feb. 16 to comply or appeal. Hospital spokesperson Glenn Nashen said the board and its legal advisers are reviewing options and "their very serious implications," including the cost and time a legal battle would take.

During the inquest, the plaintiff, Urgences Santé ambulance technician Yvon Verreault, and hospital representatives gave conflicting testimonies about what exactly happened, notably whether Verreault was told there is a place elsewhere in the hospital where he could eat his own food.

The QHRC was not swayed by the JGH's contention that Verreault was not escorted out of the building solely because his food wasn't kosher, but also because only food purchased in the Atrium, the snack bar where the incident occurred two years ago, may be consumed there.

The QHRC heard that there is a sign in the Atrium stating: "Kosher area: Tables reserved for customers of our cafes. No food bought outside is permitted."

The dairy-only Atrium, like the hospital's four other food-service areas and its central kitchen, is supervised by Montreal's Vaad Ha'ir. The Atrium is operated by the JGH Auxiliary and profits benefit the hospital.

Verreault told the QHRC that around noon on Feb. 17, 2005, he and a fellow ambulance technician went into the Atrium, which is near the emergency entrance, after transporting a patient.

Verreault heated the lunch he brought with him in a microwave there and joined his colleague at a table. The Atrium's manager, Gregory Ginzburg, he alleges, told them "cavalierly" that they could not eat there because it was a kosher place and told them to leave the premises immediately.

When they didn't, a security guard was called in. Verreault testified that he asked if there was somewhere else they could eat their food and said he was told there was not.

The guard warned them that the police would be called if they did not leave. Verreault, who claims he remained polite, then left the hospital, escorted by the guard.

Verreault said that in his 25-year career he "never felt so humiliated," especially because the snack bar was full.

Verreault sought no specific damages, but wanted the QHRC to decide whether they had been "victims of segregation," something he said he found especially unacceptable in a government-funded institution.

The JGH's lawyer Benoit Dagenais argued that Verreault's complaint has "no legal foundation and rests on false assertions" because the Quebec Charter of Human Rights doesn't give members of the public the right to eat their own food anywhere they want in the hospital.

"Contrary to what Mr. Verreault alleges, the Atrium is not a public place or a rest area where people can install themselves as they please and where they can consume their own food." Dagenais said the Atrium's approximately 30 tables are for the "exclusive" use of its customers, just as they would be if it were a "commercial" restaurant.

While it has always been open to the general public, since its opening in 1934, the JGH has seen serving the Jewish community as its "mission," and that includes observing the dietary laws. Dagenais explained that non-kosher food cannot come in contact with the dishes or even the tables where kosher food is served.

(Only 28 per cent of the roughly 25,000 patients admitted annually to the 637-bed JGH are Jewish, but the JGH maintains that the great majority of Jews go to the JGH.)

Dagenais also stressed that the rules forbidding food being brought in, even food that is purportedly kosher, apply to everyone, including Jews.

"Mr. Verreault could not then claim that he was discriminated against in relation to a person who would have had a kosher lunch," he stated.

Dagenais said that food from outside, including non-kosher food, can be eaten in the employees' lounge in Pavilion A. Besides the JGH's 5,000 workers, the room is also open to patients and visitors. Ginzburg, who is an employee of the JGH Auxiliary, maintained that he was polite with Verreault and spoke to him in French. He said he showed him the signs that the Atrium is a kosher area and "indicated" that there was a room where they could eat "at the end of the corridor."

According Ginzburg, Verreault became angry after he said he was going to call security, and Ginzburg felt threatened. He described such an incident as "really exceptional."

The QHRC believed Verreault that he had not been informed of an alternate site to eat, ruling that the JGH had failed in the "obligation of accommodation" of religious equality that has been established by the Supreme Court of Canada.

The QHRC found that Verreault's expulsion was "tied to his refusal to participate or respect the rules of a religion to which he does not adhere," and it noted that the JGH is not only a public institution, but by its own definition, non-denominational. Forcing him to leave the building represented a "significant constraint" on his rights, especially considering that he was at the JGH in the course of his work.

Parti Québécois leader André Boisclair defended the ruling, saying that, while he supports Jews' right to have kosher food in hospital, non-Jews should have "the right to eat a ham sandwich in a Jewish hospital." (Verreault reportedly had spaghetti.)

Jeffrey Boro, president of Canadian Jewish Congress, Quebec region, said he hoped the hospital would appeal all the way to the Supreme Court, if necessary.

B'nai Brith Canada legal counsel Steve Slimovitch said he is certain his organization would intervene if there are further legal proceedings in the case. He believes the JGH has the right to enforce kashrut rules as long as it provides the "reasonable accommodation" of an alternate site for those who do not wish to obey them.

Coast to Coast

Harper helps launch Bible project

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Prime Minister Stephen Harper was the first to inscribe a verse of the Bible and receive an official certificate Jan. 31, at the official Canadian launch of the Bible and Roots Project, Peoples of the World Inscribe the Bible.

This project of the Israeli Embassy is the brainchild of Amos Rolnik of Israel, founder of Bible Valley, an international interfaith project whose goal, according to its website is "to have, in the foothills of the Jerusalem mountains, a region of comprehensive Bible experience."

Rolnik's research shows that the Bible has been translated into 2,500 languages and dialects. The idea of the project is to have people all around the world write a verse of the Bible in their own language. Once completed, the Bible will be housed in the Bible Valley, and the site will serve as a study centre promoting Bible culture, values and interfaith tolerance.

"I am privileged now to be here in the Parliament with you and to invite all of you to participate in this exciting project," Rolnik told the members of Parliament, representatives of various faith groups and cultures, dignitaries and economic partners who lined up to inscribe a biblical verse and receive a certificate.

The evening included other Israeli and the biblical themes.

Israeli Ambassador Alan Baker explained that Jewish National Fund was also a partner in organizing the evening, "and they have brought over the four chefs from Israel who prepared the menu for this event, all based on foods mentioned in the Bible."

The chefs had prepared the food earlier in the day at Le Cordon Bleu Ottawa Culinary Arts Institute, where the kitchen had been koshered prior to the event. Chefs Oved Alfia, Ariel Porat, Yaniv Hiumi and Netanel Bennaim prepared a wide variety of finger foods that incorporated spices, herbs and other ingredients mentioned in the Bible – truly giving those present a "taste of Israel."

While munching on the delectable samples of Israel's culinary art, guests viewed "From the Beginning," a photographic exhibit by Shai Ginott that depicts Israeli places and items also mentioned in the Bible.

The garment "A Silhouette of Scrolls," designed by Carolyn Mykytyshyn, represents the scrolls of the Bible.
[Frank-Dugal photo]

Ottawa is the first Canadian stop for this exhibit, which will spend the next few months travelling across Canada, said Amit Gil-Bayaz, deputy head of mission at the Israeli Embassy and lead organizer of the Parliament Hill event.

Continuing the biblical theme, the unique fashions of four young Canadian designers were modelled for the guests. Coming from Toronto, Sharon Hann, Amanda Fortuna, Michele Morgan and Carolyn Mykytyshyn had each designed a garment illustrating a biblical theme or verse.

Morgan's "A Father's Gift," constructed as a patchwork mosaic, represented Joseph's coat. Mykytyshyn's "A Silhouette of Scrolls" actually consisted of separate scrolls assembled into a wearable garment. The clothing of Isaac's wife, Rebecca, who tried and tried to conceive a child and finally became the mother of Jacob and Esau, was illustrated in the creation of Amanda Fortuna. Sharon Hann portrayed Ruchamah, the allegorical unfaithful wife referred to in Hosea.

During the evening, Baker presented a certificate to MP James Lunney, who had arranged for the event to be held in the West Block. The certificate stated that trees will be planted in the Galilee "in honour of each and every member of the Parliamentary Friendship Group," of which Lunney is chair.

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Que. commission to study 'reasonable accommodation'

By JANICE ARNOLD
Staff Reporter

MONTREAL — Calling it a question that goes to the very heart of Quebec's future as a nation, Premier Jean Charest last week announced the creation of a special commission to study the "reasonable accommodation" issue that has gripped the province for months.

Speaking at length for the first time on the matter when he made the announcement, Charest said he is worried about the direction and escalation of this public debate on how to respond to religious minorities whose practices clash with fundamental rights and values.

He hopes the commission will put the debate on a more "rational" track.

Charest said he believes there has been a misrepresentation of what reasonable accommodation is and that the media are highlighting incidents that are, in fact, the contrary.

He referred to four examples, three of them concerning the Jewish community, to illustrate his point, including the expulsion from the Jewish General Hospital of a visitor eating non-kosher food.

"Expelling an ambulance driver from a cafeteria in a Jewish hospital, that's not looking for compromise. That's the opposite of reasonable accommodation," he said.

He also mentioned a Montreal YMCA's frosting its windows at the request of a neighbouring chassidic congregation, a Montreal police guideline that female officers avoid dealing with chassidic men, and the case of a man who had to leave a swimming pool because Muslim women were there.

"These are not reasonable accommodations. These are arrangements contrary to the values of our nation."

He said it's not surprising that polls show Quebecers are against reasonable accommodation, or that "certain elected persons are trying to fan the flames of intolerance."

Charest stated: "The equality between women and men, the primacy of French and the separation between the state and religion constitute [Quebec's] fundamental values. They cannot be made the object of any accommodation. They cannot be subordinated to any other principle."

He said that, while immigrants are welcome, they must adapt to Quebec values.

Formally called the Commission for Consultation on Accommodation Practices regarding Cultural Differences, the body is co-chaired by historian and sociologist Gérard Bouchard of the Université du Québec à Chicoutimi and author and political philosopher Charles Taylor, a retired McGill University professor who is an expert on pluralism and multiculturalism.

The commission will get underway in March and is expected to submit its report within a year. The Quebec Human Rights Commission will co-operate with the commission by providing information designed to help frame the discussion.

"Today, we are giving ourselves the means, as a society, to have a reflective and respectful dialogue," said Charest, who is expected to call an election this spring.

Charest stressed what he called the "moral contract" between new Quebecers and those who are already here.

"Quebec is a society of welcome. Newcomers, like those who preceded them, come to Quebec to share our success, to live freely and to make a new life. We need their contribution to Quebec. They come to enrich Quebec with their knowledge and their culture, they are constructing Quebec with us. But, each of them has the responsibility to integrate into our nation.

"That means that they must adhere to our fundamental values. It is, in a word, a moral contract between them and their new family."

In return, Quebec as a society must be open to differences. "Our diversity is today one of our greatest sources of wealth. That is an unwavering conviction for me."

The commission has a threefold mandate:

- to draw up an accurate portrayal of how exactly accommodations are being made;
- to conduct a wide-scale inquiry in all regions of the province to find out what Quebecers are really thinking "beyond polls and spontaneous reactions;"
- to come up with recommendations on how accommodations can be made that are "respectful of the common values of Quebecers."

The recommendations will be brought to the national assembly for debate. Charest insisted the commission's work be non-partisan.

"The subject in question goes far beyond partisan concerns. It is in the heart of Quebecers and at the heart of the future of our nation."

He said he chose respected academics like Bouchard and Taylor to head this "delicate work" because they are capable of "thinking universally, yet are profoundly rooted in the current reality of Quebec."

Charest acknowledged that until now, he has been guarded in what he has said about reasonable accommodation. Nevertheless, he said he has been following the issue attentively and with increasing "anxiety."

He has been especially perturbed because he thinks the debate rests on a "basic misunderstanding."

Rather than presenting instances of true reasonable accommodation, he said the media have been filled with stories that purport to be reasonable accommodation but are actually the opposite.

"It is now clear that the debate is getting bogged down and is leading to division rather than dialogue."

Charest affirmed that Quebec is a nation by virtue of its history, language, culture and institutions. Despite the current tensions, Charest insisted that Quebec has been a model for the successful integration of people from all over the world and of all religions and traditions. More than 45,000 immigrants are now settling in the province each year.

Quebec has done this, he noted, without losing its language and culture even though its population represents only three per cent of the continental total.

As unhappy as he is with the way the debate has been going, Charest said the issue is one that cannot be ignored. "This is a fundamental debate on cohabitation between different communities and the balance between the rights of the majority and the rights of minorities.

"The debate must go on. But in order that we make progress, it must be done on the basis of reason, and it must be fed by facts rather than perceptions."

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According to Reports
By PAUL MICHAELS

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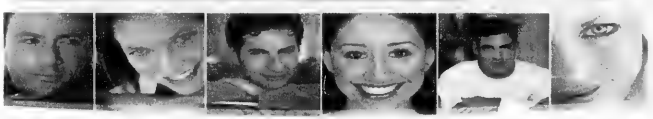
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The Friend of Network

Web hosting service removes site by hatemonger

By JANICE ARNOLD
Staff Reporter

MONTREAL — After a request by a Canadian Jewish group, a major U.S.-based Internet hosting service has removed the website that got a Montreal man six months in prison for promoting racial hatred.

Earlier this month, B'nai Brith Canada publicly urged Yahoo GeoCities to drop the site immediately when it was discovered to be back on the Internet less than two weeks after its original creator and manager, Jean-Sebastien Presseault, was sentenced in Quebec Court on Jan. 23. Presseault had pleaded guilty to the hate charge.

"We congratulate Yahoo GeoCities for exercising good corporate citizenship by rapidly taking down the hate-filled website, once being made aware of its presence," said Allan Adel, national chair of B'nai Brith's League for Human Rights.

"Yahoo GeoCities has clearly stepped up to assume its responsibility as a leader in the web-hosting community to stop the spread of online hate."

At the time the request to take down the site was made, B'nai Brith legal counsel Steven Slimovitch said he was not optimistic that Yahoo GeoCities would comply, because his experience has generally been that Internet service providers don't take responsibility for the content of the sites they host, especially in cross-border situations.

The site, which consisted of some 50 pages, was described by Judge Martin Vauclair as "vile, despicable and nauseating" in its depiction of Jews and blacks.

B'nai Brith went further, describing it as "genocidal" for its trivialization of the killing of minorities through "cartoons" and video games.

Despite the positive outcome in this instance, Slimovitch said the resurfacing of any website that has been found criminally hateful remains worrisome.

The site could have been posted by anyone, at any time, and points to the extreme difficulty of blocking Internet hate without international laws and regulatory bodies, he said.

According to Slimovitch, the Yahoo GeoCities site appeared to be identical to Presseault's former site, called "hatecore88wp," which had been hosted by another U.S.-based service, cjb.net. Presseault was order to close it after his arrest.

The site's reappearance was brought to the attention of B'nai Brith by a member of the public.

"It's not very difficult for someone to move a site, or parts of it, from one server to the next, in one country to another," Slimovitch said. "That's what makes application of these prohibition orders very, very complicated."

First of all, a Canadian court's judgment may carry little weight with an American Internet company, he said. "They are big believers in the First Amendment [to the U.S. Constitution, protecting free speech]. They'll say give us a court order and we'll abide by it."

That order would have to be from a U.S. court, or perhaps even from a court in the state where the company in based, he said.

But even after a court order is issued, the site could be altered or, more simply, posted again somewhere else in a short time, he said.

Nevertheless, Slimovitch believes Internet service providers have, at least, a moral responsibility to not provide a platform for the dissemination of material that a court has found to be criminally hateful.

He likened it to a newspaper's responsibility concerning advertising. No one, he said, expects a newspaper to investigate the veracity of every ad it publishes, but when it's pointed out that, say, a "massage parlor" is really a brothel, the paper is obligated to refuse the ad.

Ottawa man faces rights complaint for web hate

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Ottawa lawyer Richard Warman has launched a case before the Canadian Human Rights Tribunal against Bobby James Wilkinson, an alleged white supremacist who lives in the capital.

Warman and the Canadian Human Rights Commission are jointly asking for a $6,000 fine and an injunction forbidding Wilkinson and the Canadian Nazi Party from posting messages that will expose minorities to hatred and contempt under the Canadian Human Rights Act, the *Ottawa Sun* reported last month

Wilkinson is believed to be the first Ottawa resident to have a human rights complaint lodged against him for allegedly distributing hateful material online. He did not appear at a late-January hearing into the case. A decision is expected within six months, the *Ottawa Citizen* reported.

"Wilkinson was running a website forum/group called the 'Canadian Nazi Party' out of his grandfather's basement, where he was living in the fall of 2003 and early 2004. He basically threw open the doors, and, unsurprisingly, people started posting things consistent with the Nazi beliefs such as promoting the extermination of Jews, homosexuals, and others," Warman said. "Wilkinson didn't post any of the overt calls for genocide, but he did post other hate propaganda to the website. He was also actively trying to organize an actual real-world group under the same name."

According to Warman, "This was not a forum established to discuss puppies or bicycles."

He added that "the forum was run off of a U.S. forum-hosting company called EzBoard, who eventually closed it based on it violating the 'no hate speech' provision contained in their terms of service. EzBoard are clearly to be commended for their responsible corporate citizenship."

Warman, who is not Jewish, has identified and pursued a number of other people who have used the Internet to promote hate.

Bernie Farber, CEO of Canadian Jewish Congress, knows him well. "We have worked very closely with Richard. He is not Jewish, but has a moral centre and has taken actions which must be judged as hugely praiseworthy," said Farber.

He added that Warman puts himself at great personal risk because of his work and has received death threats.

"Those of us that have been in the forefront of dealing with cases like this have been threatened… this is something many people are not aware of," Farber said.

"When you have an organization behind you, it gives a bit of protection, but he [Warman] is doing this on his own. His courage is really something to be lauded."

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Coast to Coast

'Must continue to oppose Iran'

Continued from page 1

"Justice, justice shall you pursue" Dion cited seven core principles of the Liberal party's policy on Israel and the Middle East, including a call "for a two-state solution and negotiations to that effect. Because peace calls for an independent, democratic and secure Palestine beside an independent, democratic and secure Israel."

The Opposition leader also said his party will "continue to support United Nations Resolution 242, which asserts the right of states to be free from threats or acts of force. When the current Iranian government threatens to 'wipe Israel off the map,' we can have no illusions about the seriousness of that threat and the need to confront it."

In introducing the Alan B. Gold Award of Distinction – which was accepted by Jacinthe Amireault on behalf of her late husband, Benoî Sauvageau, a Bloc Québécois MP who was killed in a car accident last summer – Bloc leader Gilles Duceppe said, "I am proud to be associated with the presentation of the inaugural [award] given posthumously to Benoît Sauvageau recognizing his dedicated friendship and commitment to Quebec's Jewish community and to the welfare of the State of Israel – a commitment that as leader of the Bloc Québécois I share."

Janet Solberg, daughter of the late David Lewis, a former federal NDP leader, represented her family in presenting the inaugural David Lewis Humanitarian Award. "His support of the Jewish state never wavered," she said of her father. The first recipient of the award, accepted by former NDP leader Ed Broadbent, was Broadbent's late wife Lucille, whom Solberg called "a woman of valour in her own right."

In brief remarks after Solberg, current NDP leader Jack Layton said, "This award, named after our former leader and a respected member of the Jewish community who brought so much to Canada, reminds us of the honoured place the Jewish community has within the progressive left in our country." He also repeated his party's position that "suicide bombing is a war crime."

Israel's minister of public security, Avi Dichter, a former head of the Shin Beit internal security services, praised Canada's support for Israel.

"Your position on the Hamas government after the [Palestinian Authority] elections shows your understanding that democracy means much more than just elections," he said.

Dichter also spoke of the grave threat posed by Iran, and said that most of the Arab world is terrified of Iran's nuclear capabilities. Israel will continue to seek peace in the region, he said, and he praised Canada's minister of public safety, Stockwell Day, with whom he held talks, "as a leader in the war against terror."

The dinner's keynote speaker, French historian, journalist and Middle East expert Alexandre Adler, provided an overview of current Mideast politics.

French historian, Alexandre Adler, keynote speaker

After describing the problems facing the Middle East, such as ongoing terrorism throughout the region, impoverished Muslims' resentment of the prosperous Jewish state, and the concern about the potential Iranian nuclear threat, Adler emphasized that there are also reasons not to despair.

He said he sensed a broad war-wariness in a number of regimes in the region, especially Saudi Arabia, whose monarch, Adler said, is more inclined to pursue reform than his predecessors.

He also pointed to what he saw as a subtle movement within certain Palestinian circles toward moderation and away from the religious fanaticism of Hamas.

Adler added that the people of Iran are not behind President Mahmoud Ahmadinejad, and he said he is hopeful that external and internal pressure on the Iranian regime will prevent a nuclear disaster.

"The battle is now," Adler urged.

"We have to isolate the Iranian government. Israel and the U.S. – and the other democracies of the world – must continue to oppose Iran," he added.

"We have to stay cool. There is a lot of threats but there is a lot of hope also… we shall still be there when Ahmadinejad will be forgotten – perhaps next spring, who knows?"

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רעדאַגירט פֿון: אַלעק סילווער

פון כעלעמער פּנקס

פון רעזאַקציע: וען די ווערטער וועלן זיך געשריבן איז אין דרויסן אַ קאַלטער טאָג אין פעברואַר. די שניי זיינען הויך. עס יאָגט אַ ווינט און עס איז גוט צו זיצן אין דער וואַרעמער שטוב און לייענען. די ניעסן איבער דער וועלט ברענגן אויך נישט אַריין קיין וואַרעמקייט. איז אונדז אינגעפֿאַלן אַ געדאַנק: בעסער איבערצוד־רוקן עפּעס אַ מער פּריילעכע זאַך וויַ די ווייטיקלעכע גע־שעענישן, וואָס קומען פֿאַר אין דער וועלט. מיר האָפֿן, אַז דאָס וועט אַ ביסל אויפֿהייטערן אייער געמיט.

אין כעלעמער פּנקס איז פֿאַרשריבן אַזא געשיכטע:

ס'איז געווען גאָר אמאָל, ווען כעלעם האָט ערשט געהאַלטן אין וועלן אַ שטאָט ביי ייִדן. האָט מען אין כעלעם אויסגעבויט די שטיבער מ'זאָל האָבן אַ דאַך אויבערן קאָפּ און ס'איז אוועק דער פֿרשטער טאָג און ס'איז געקומען די נאַכט. כעלעמער ייִדן האָבן זיך גע־דאַרפט ליגן שלאָפֿן.

אין כעלעם האָט מען פון קיין בעטן נאָך נישט געווּסט. האָט מען אויסגעשפּרייט ליימונטענע ליילע־כער און מ'האָט זיך געלייגט שלאָפֿן. די מאַנצבילן מיט די קנפּ צוקאָפּנס אין איין זייט, די ווייבער אין דער צווייטער זייט, און דאָס קליינוואַרג מיט די קעפּלעך צו די אַנדערע זייטן. און אַלע פיס און פיסלעך און פיסעלעך אין דער מיט.

אויף מאָרגן אין דער פרי, ווען די זון האָט אַלעמען אויפֿגעוועקט און מ'האָט געדאַרפט אויפֿשטיין, האָט זיך אַנגעהויבן די גרויסע צרה. אַזוי פיל פיס, פיסלעך און פיסעלעך האָבן זיך אויסגעמישט און דער עולם האָט נישט געוווּסט וועלכע פיס זיינען זיינע און וועלכע יענעמס. איז מען געלעגן פון אין דער פרי ביזן מיטן טאָג. און ווער ווייסט מיט וואָס דאָס פֿאַרבייטענישׂ וואָלט זיך געענדיקט.

האָט זיך באַוויזן אַ ייִד אין שטעטל, נישט קיין כע־לעמער. מ'זאָגט, אַז אַ ליטוואַק. גייט ער פֿאַרבי אַ שטוב און דערזעט די חתונה: ייִדן, ייִדענעס און קליינ־וואַרג ליגן אויף דעם דיל און קרעכצן. גייט ער אַריין און פֿרעגט: — ייִדן, וואָס ליגט אירׂ? פֿאַרוואָס שטייט איר נישט אויף?

ענטפֿערן די כעלעמער: — מיר האָבן זיך געלייגט שלאָפֿן און זיך פֿאַרביטן מיט די פיס. אפֿשר קאָנט איר אונדז העלפֿן?

זעט דער ליטוואַק מיט וועמען ער האָט דאָ צו טאָן, און כאָטש ער איז נישט געווען פון די געלערנטע ייִדן — ער האָט גאָר געהאַנדלט מיט פערד — און אַזוי ווי ער האָט געהאַט אַ בייטש אין האַנט, רופט ער זיך אָן: — דאגהט נישט! איכל שוין אָפּזוכן אייערע פיס.

האָט ער, דער ליטוואַק, אָפּגעדעקט די קאָלדרעס, דערזען זיי אַלע פיס, ענומען זיי בייטש און זיי גאַנץ פיין מכבד געווען, די פיס, הייסט עס. די כעלעמער האָבן עס אָנגעהויבן צו שרייַן: יעדער איינער, צי פון פרייד, צי פון וויי־טיק האָט געשריגן בקול רם: „אוי, מיינע פיס! אוי, מיינע פיס!" און האָבן זיך רַאפּטעם אויפֿגעשטעלט.

רופט זיך אָן דער ליטוואַק, דער וואָס האָנדלט מיט פערד: — איר זעט! איר האָט שוין אייערע פיס!

האָבן די כעלעמער באַלויבט און באַדאַנקט דעם קלוגן ליטווישן פערד־הענדלער און אים אָפּילו איינגעלאָדן צו ווערן אַ רַב אין כעלעם.

פון א. אָפּאַטאָווסקיס בוך „לאָמיר לאַכן"

Coast to Coast

Israel has 'true friend' in Canada, says Avi Dichter

By BARRY FISHMAN
Special to The CJN

OTTAWA — Canada's current government is proving itself to be a steadfast supporter of the Jewish state, Israel's minister of public security told the Canadian Council for Israel and Jewish Advocacy (CIJA) luncheon in Ottawa last week.

"I am pleased to say that after my brief encounters with your administration, Israel has a true friend and ally in Canada," Avi Dichter told the CIJA event. "Here I have found leaders who I believe share our values and know the meaning of courage."

In addition to his keynote address at the luncheon and later remarks at a CIJA dinner, Dichter's two-day visit to Canada included meetings with Prime Minister Stephen Harper, Minister of Public Safety Stockwell Day and RCMP Commissioner Beverley Busson. He also briefed MPs from the House of Commons committee on public safety and national security about Iran's nuclear ambitions and its support for terrorism, and about Israel's experience fighting Palestinian terrorism.

Calls spying charges against Egyptian-Canadian 'nonsense'

It was the first visit by an Israeli internal security minister to Canada, and the first visit to Canada by a senior Israeli minister in more than a year.

Speaking to reporters after a meeting with Day, Dichter denied allegations that a dual Egyptian-Canadian citizen arrested recently in Egypt had been operating in Canada as an Israeli agent.

Dichter said there was no basis for Egypt's recent decision to charge Mohamed Essam Ghoneim el-Attar with spying.

"I talked with people in Israel who probably may know about this issue. I would summarize it in one word – nonsense," he said.

"It's a fabrication," added Dichter, a former head of Israel's Shin Bet internal security and intelligence service.

Egypt has also charged three Israelis in absentia with spying. Cairo says the Mossad recruited el-Attar in 2001 in Turkey and that Israeli agents assisted him in obtaining a residency permit in Canada under a fake name and found him work in a Toronto bank.

Ottawa protested to Israel in 1997 after Mossad agents using false Canadian passports tried to kill a member of the Islamic militant Hamas movement in Jordan. Israel subsequently promised there would be no repeat of the incident.

"Those days are over… everybody understands the rules," Dichter said.

In his lunchtime address, Dichter had a sombre but at times upbeat message about the current situation in Israel.

"A sequence of events has presented Israel's leadership with a very hectic year," he said. "We have gone from crisis to crisis, both domestically and militarily, with very little rest in between."

Those crises have included former prime minister Ariel Sharon's illness, the election of Prime Minister Ehud Olmert and his Kadima party, multiple ongoing political scandals, last summer's war with Hezbollah and the ensuing fallout in Lebanon, the election of Hamas in the Palestinian Authority, continuing threats from Palestinian terrorists, and the rise of Iran as a potential nuclear terrorist state.

Despite all these difficulties, Dichter vowed that when it comes to survival, Israel "will never retreat" and "we refuse to lose."

Nevertheless, he said he is concerned about Iran.

"For the past five years, Iran has attempted to build an 'axis of evil' that originates in Iran, runs through Iraq and Syria and ends up in Lebanon," he said.

At the same time, Iran is supporting Hamas in the Gaza strip.

Iran, and its support of regional Shiite groups, is considered a threat by the Palestinian Authority and the governments of Egypt, Jordan, Saudi Arabia and the Gulf States, he said.

"Iran is cynically using the hatred toward Israel which exists in these Arab states, and sometimes even among Arab leaders, in order to create a common ground with them," he said. "However, the Arab world and its rational leaders have identified the Iranian attempt to use them as a threat against themselves."

Dichter said he sees an "opportunity" that Israel must take.

"It will require extraordinary vision and a type of courage and knowledge," he insisted. "We need the courage to identify and confront our enemies which seek to deny us this vision of our freedom, of our right to exist – enemies hostile toward the very values which bind us as Jews and as a member state of the modern world."

Domestically, the ongoing inquiries into government corruption and military performance have forced Israelis and Jews abroad to reconsider the qualities they expect in their leaders, Dichter said.

"This is a question we must address with the utmost urgency and honesty for our survival as a Jewish state, for the sake of the Jewish people and for the sake of our children's lives."

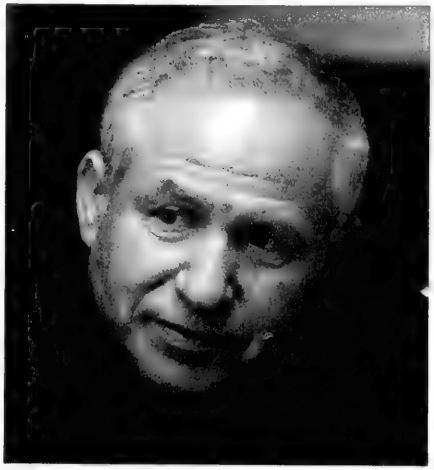
As well, he added that despite all the military's faults and miscalculations in Lebanon, "we have created a level of deterrence that will force Hezbollah to think twice before attacking again."

He called on PA President Mahmoud Abbas to stabilize the Palestinian territories.

"If this is taken on and stability and security can be restored, then, and only then, will we have a serious chance of a political horizon led by the path of the road map [peace plan]," Dichter said.

After his visit to Ottawa, Dichter flew to Washington for talks with Michael Chertoff, the U.S. secretary for homeland security. They signed a joint memorandum on terms of cooperation in such areas as flight security, intelligence sharing, research in explosives detection, and terror prevention. He later met with U.S. Secretary of State Condoleezza Rice, who was due to visit the Middle East this week.

With files from JTA



Avi Dichter

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Winnipeg synagogue hires minyan co-ordinator

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Congregation Etz Chayim, Winnipeg's second largest synagogue, has hired a minyan co-ordinator to try to boost flagging attendance at its daily minyans.

And as it happens, Daniel Marcus, the new minyan co-ordinator, is also an experienced cantor.

"I began leading services right after my bar mitzvah," says Marcus, 32, who moved to Winnipeg in September from Brazil. "I had my bar mitzvah at a small shul. The rabbi asked me to lead services."

For 10 years, Marcus led services on Shabbat and the High Holy Days and at bar mitzvahs and weddings. After graduating from university with a degree in social communications, majoring in advertising, he went to work full time but continued to lead Yom Tov services.

Marcus grew up in Sao Paulo, Brazil's largest city, which has a Jewish population of about 60,000. His father was originally from Croatia while his Brazilian-born mother was the daughter of German-Jewish immigrants.

Growing up, he said, he was very involved in Zionist youth movements and served as a group leader for a number of years. His sister lives in Israel.

Marcus said he came to Winnipeg because he wanted to experience working in a different community. He chose the Manitoba capital because it happened that one of his teachers had lived here for a couple of years and recommended the community. She also told him about the Winnipeg Jewish community's efforts to recruit new members from South America.

"My teacher connected me to… Evelyn Hecht [the Winnipeg Jewish community staff person in charge of immigrant recruitment and integration at the time]," Marcus says. "I came here on an exploratory visit in February 2004, and really liked it here. Everyone was incredibly friendly."

Daniel Marcus

Before moving here, though, Marcus was offered a one-year contract working with the Brazilian sailing team, which was taking part in a round-the-world sailing competition. He had the opportunity to visit 10 different countries, where he procured supplies for the team members. He also liaised with sponsors.

He finally arrived here this fall. Within a couple of weeks, he found a position as a business development and account manager at a recruiting firm. (He made the contact at the Grow Winnipeg job fair at the city's Asper Jewish Community Campus in early October.)

"Because I enjoy chazzanut, I had contacted Tracy Kasner Greaves [Etz Chayim's resident cantor] when I came here in 2004. She invited me to call when I came back to stay," he said "After a couple of months here, I phoned and she told that the synagogue had a role for me. I met with Tracy, [spiritual leader] Rabbi [Henry] Balser and [executive director] Jonathon Buchwald and they offered me this challenge to boost daily minyan attendance."

Etz Chayim was formed in 2002 by a merger of three Conservative north Winnipeg synagogues: the Bnay Abraham, Beth Israel and Rosh Pina. The largest and oldest of the three was the Rosh Pina, which was founded in 1893 and has been at its current location since 1952. The Rosh Pina's membership had been in decline for a number of years. At the time of the merger, it had about 500 members, but the shul had been facing financial pressures for a number of years.

The thinking was that if the three synagogues merged, the result would be one strong egalitarian north Winnipeg synagogue that would have no trouble offering daily minyans.

But the thinking turned out to be wrong, at least as far as the minyans were concerned.

For one thing, some members at the Bnay Abraham and Beth Israel opted out of the new congregation (which is housed in the Rosh Pina building). And over time, several of the older men who formed the core of the daily minyan passed away.

Marcus started as minyan co-ordinator in early December.

"I spent the first three weeks attending the minyans, talking to the gabbayim and trying to understand the environment," he said. "Now I am calling people who have yahrzeits and trying to encourage them to come to say *Kaddish*.

"I am also trying to encourage more synagogue members to commit themselves to attending minyan on specific days. My goal is to be able to offer guaranteed consistent minyans. So far, I have been getting a very positive response. I have found that in Winnipeg, people are willing to help each other. You just have to ask."

Howard Kideckel, Etz Chayim's recently elected new president who is originally from Toronto, said the shul's executive is very pleased to have someone with Marcus' knowledge and exuberance working on the minyans.

"Daniel's doing a great job," Kideckel said. "Before he came, we were struggling with our daily minyans. Daniel is making a difference in persuading people to come for minyans."

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On Campus

Concordia student wins $15,000 entrepreneurship prize

By JANICE ARNOLD
Staff Reporter

Concordia University student Danny Iny is $15,000 richer after winning the first-place prize for Quebec in a national student-led competition to encourage young people's entrepreneurship sponsored by the Business Development Bank of Canada (BDC).

Danny Iny

Iny's business plan for an educational software program designed to help children improve their reading skills, developed with partner Amale Khairallah, was chosen as the best idea among those presented by the five Quebec teams in the last round of the regional competition of BDC Enterprize 2007, hosted by Concordia last month. A total of 16 Quebec teams entered the competition.

The judges, who included professors and businesspeople, were looking for original ideas that are viable and lucrative, something they would theoretically put their own money into.

Iny, 23, will be in Vancouver from Feb. 15 to 18 for the finals of BDC Enterprize, Canada's largest business plan competition. He is vying for the top prize of $75,000, a $250,000 loan and consultation with BDC venture capital representatives.

Second and third prizes of $20,000 and $10,000, respectively, will also be awarded.

"It's very encouraging. I didn't expect to win," said Iny, an education and psychology major.

The competition was open to all students, not just those in business-related programs, currently completing an undergraduate or graduate degree at an accredited Canadian university. They had to enter in teams of from two to six.

Competitors submitted a plan and executive summary and then made oral presentations before the judges, people from academia and business.

Five regional competitions were held in January, with the top two finishers from each advancing to the national round. It's being hosted by the University of British Columbia's Sauder School of Business at the Fairmont Vancouver Hotel, where more than 500 students are gathering for the Enterprize student entrepreneurship conference. Enterprize was founded in 2000 by UBC's Commerce Undergraduate Society.

In the finals, competitors have just 15 minutes to make their pitch before taking questions.

MaestroReading.com, which Iny has been working on since August and is still in development, features an illustrated storybook about the life of Leonardo da Vinci. Aimed at children in grades 1 through 6 having reading problems, and meant for use in school or at home, the story's language and pace can be adjusted for varying levels of ability.

Each page includes a colourful painting and soothing music. Narration can be turned on or off. Iny said the program may also help people learning English as a second language.

The site also includes tools to help kids practise recognizing and sounding out letters and words. One involves touch typing, which Iny believes will help kids who have problems visually distinguishing between letters that look alike, especially in lower case. There are also some free features, such as a questionnaire to evaluate a child's "reading readiness."

Iny hopes to launch MaestroReading.com in the spring, and said he got the idea for it after taking a course on learning disabilities with child psychologist Abe Worenklein.

Although there is a lot of remedial reading software on the market, Iny believes there's a need for programs such as his that allow kids to practise their reading fluency in an non-stressful way.

MaestroReading.com will cost considerably less than similar products. He'll be offering it for $60 a month to schools. In the meantime, he is inviting schools to test the program for free.

Iny has his own computer company, DanDesign, and works out of his downtown high-rise apartment near the Concordia campus. He is also a freelance writer, mainly of marketing and business copy, and published a how-to book last year titled *Ordinary Miracle: Harness the Power of Writing and Get Your Point Across!*

His team has a Middle Eastern flavour.

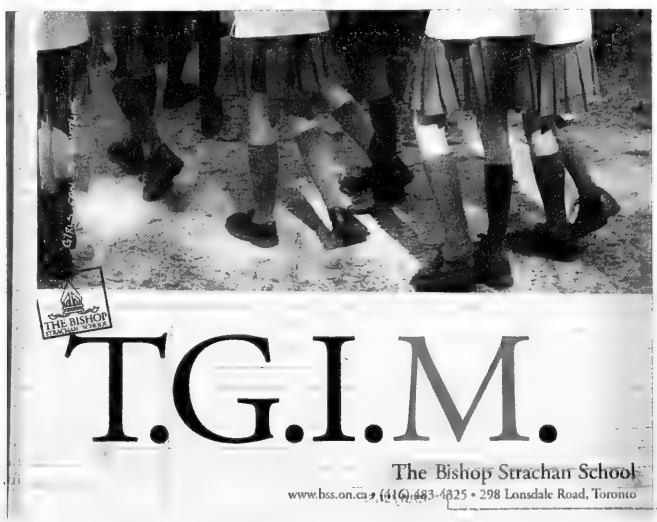
Iny, whose grandparents were from Iraq, was born in Montreal and moved with his family at age 13 to Israel, where he lived for eight years, serving three years in the army. He first worked in computer technology while in Israel.

Last year he was on the executive of Concordia Hillel, serving as director of Israel affairs, a job that included "bridge-building" with Arab and Muslim students.

Khairallah, a political science and French literature student at Concordia, is of Lebanese origin. She is currently interning at the Washington Institute for Near East Policy.

The programmer is Iny's cousin Oz Trachtman in Israel and the artist is former Montrealer Ruwayna Ghanem, now living in her native Egypt.

If nothing else, Iny hopes the young users of MaestroReading.com will be inspired by the life of Leonardo, the medieval artist who was also an architect, engineer, scientist and inventor well ahead of his time. "He had no technology, just a creative mind, to work with."



We become what we behold

Family Matters

by

John Syrtash

B.A. (Hon.), LL.B.
Partner, Beard Winter LLP

Question. Regarding custody: My daughter deals with her mother's emotional nonsense much too frequently for an eleven-year-old girl. I'm sure it's normal for a mother/ex-wife to badmouth and trash-talk her ex-husband. My daughter wants nothing more than to live with us. Is there an age when a child can decide on their own?

Answer. No, there is no such age. Nonetheless, by age 16, if a teenager moves with her feet, no court is going to stop her. No statute or court has ever drawn a line in the sand because with children, everything depends upon the individual facts and their best interests. And a child's best interests first depend upon who's telling the story and second upon who's listening. Even if one parent indicates where the child says she "wants" to live, a judge might well suspect the child is saying the exact same thing to the other parent.

Why would a child do that? First, the child may not wish to hurt the other parent's feelings. Second, a child may well want to manipulate the situation. It's not unusual for a child to "play" one parent off the other. What one child then "says" and another parent actually "hears" can cause tremendous pain to both.

For this wise reason, the child's age is not the only legal test because the true wishes of a child may not be the best criteria, especially when the child doesn't want to be asked or might be planning meticulously for a PlayStation 3. And if the 12-year-old child is immature, then the child's chameleon wish the next day may be a trip to Disneyworld, if properly coached.

Maybe child support is consistently late and mom can't pay the bills. Should her ill-advised bursts of frustration now really translate into a change of custody?

My strong advice: Take the pressure off the child. Sit down with your ex and start compromising for the child's sake. If you can't get past your mutual distrust, hatred and anger, get help from a mediator or therapist.

No rules about "when that kid turns 12 she's moving in with me and that will show her" are going to turn your daughter into a better person, a moral woman, a loving individual with a peaceful soul. When she's older you want her to say, "my daddy did the right thing." Remember also the words of William Blake: "We become what we behold." So set an example — lest your bitter child develops her own troubled relationships.

*John Syrtash is a partner and family law lawyer with the Toronto firm of **Beard Winter LLP**. Neither Beard Winter LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at 416-306-1733, or e-mailed at jsyrtash@beardwinter.com. You can also visit www.beardwinter.com and www.spousalsupport.com.*

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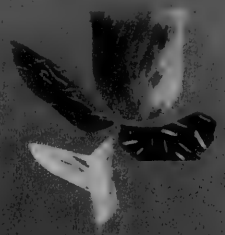

Jan. 21-27	Journalists Mission to Jerusalem
March 4	"Between Heaven and Earth" featuring LACHAN, Jewish Chamber Choir at the Chinese Cultural Centre of Greater Toronto. Musical Masterpieces from the Far East, Middle East and Beyond. Concert tickets on sale now, please call 416-635-5491 or email at Jerusalemfoundationtoronto@rogers.com
March 6	Presenting Jerusalem's TAHMILA, Middle Eastern Classical Music at the historic Minsker Shul in Kensington, Toronto
May 16	Yom Yerushalayim celebrations, sponsored by LUXE magazine in Toronto, Ottawa and Montreal
June 3-7	Cultural and musical highlights from Jerusalem at the Festival Sepharade du Quebec in Montreal
June 7	Keynote speaker Dan Meridor and " State of the Arts" exhibition and sale, paintings by the artists of Jerusalem
June 5-14	The Jerusalem International Film Festival and grand opening of the renovated Jerusalem Cinematheque
Oct. 10	Evening with Eytan Wertheimer at the Eglinton Grand, Toronto
Oct. 20-27	International Mission to Israel and the Teddy Kollek Awards, Jerusalem
November	Co-existence Film Festival, Toronto, Montreal, Vancouver

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Lifestyle changes can slow Alzheimer's, experts say

By CAROLYN BLACKMAN
Staff Reporter

Even before Douglas Kearn was diagnosed with cognitive impairment about four years ago, he had first-hand knowledge about his condition.

Kearn's grandmother, mother and aunt had Alzheimer's disease, and when he began to notice his own memory problems, disorientation and lethargy, he knew what to expect.

Now in his middle 60s, the retired high school history teacher is on several medications to slow the progress of the disease, and is adamant about keeping his mind and body active.

He keeps his apartment "meticulously organized," and since learning that he has Jewish roots going back to the late 1800s in England, he has been researching his genealogy, reading about the religion, and observing the holidays.

He also knows the importance of reaching out to others with the disease, so he attends support group workshops run by the Alzheimer Society of Toronto and volunteers for the society, acting as a spokesperson at conferences and with the media.

"A big problem for a lot of seniors is that they are alone and don't have anyone looking out for them. They may not be aware that they are showing signs of [cognitive impairment."

With all the help that is available in the community, he says, he is surprised at the number of people who are still struggling alone at home.

"It's very easy to hide. In my current condition, I could sit at home and cry, [and sometimes I am tempted to do that] but I force myself to keep going. I know that is the key."

Dr. Paul Verhoeff, a psychiatrist with the memory clinic at Baycrest, says that increased age is a risk factor for the disease, but with the proper lifestyle changes, people can postpone its onset and reduce the rate of deterioration by about 50 per cent.

"Cardiovascular risk factors not only contribute to stroke and vascular dementia, they also contribute to cognitive impairment."

He advises patients to monitor their cholesterol, blood pressure and blood sugar, walk or take part in aerobic exercises, eat healthy, take vitamin supplements if necessary, avoid bad habits such as smoking and drinking excessive alcohol, and get plenty of sleep.

"These are simple things we can do to be proactive."

Important to keep your mind active

It's also important to keep your mind active and maintain a social life, he says. "Healthy activity enhances cognitive reserve."

In its 2007 campaign, Heads up for Healthier Brains, the Alzheimer Society of Ontario says that healthy living and a healthy brain are very much connected.

Dr. Jack Diamond, scientific director for the Alzheimer Society of Canada, said in a news release that "growing evidence points to many activities we can do to help minimize the risk [of Alzheimer's].

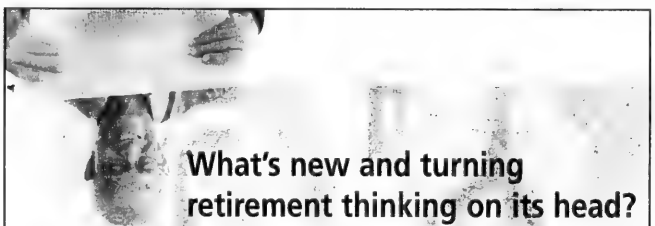
"For people already affected, studies suggest that social interaction and creative and mentally challenging activities may improve their quality of life and, in some cases, even slow the progression of the disease."

A survey of 1,800 Canadians conducted by the society revealed that about two-thirds of respondents are eating well, engaging in cardiovascular exercise several times a week, and maintaining an active social life, "but when asked why they participate in these activities, respondents did not make the connection to improving brain health."

Linda Stebbins, executive director of the Alzheimer Society of Ontario, said in the statement that "these findings are empowering. With our aging population and longer life expectancy, the number of people with Alzheimer's and related dementias will dramatically rise in the coming years.

"Awareness of brain health and its important role in healthy aging may prove to be our best defence in the fight against this devastating disease."

For more information on the Alzheimer Society of Ontario, which has 39 member chapters across the province, visit www.alzheimerontario.org.



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SEMINAR DATE:
Wednesday Feb. 28, 2007 – 7:00 p.m.
Please call Vikki Bellack at (905) 762-2324 to RSVP.

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Only paid Family Moments announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first come - first served basis as space allows.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Please keep all announcements to 25 words, maximum. Send your photos to:

The CJN, Family Moments, 1500 Don Mills Rd., #205 North York, ON. M3B 3K4

or email them to: cblackman@cjnews.com

Shelley & Smadar Koral, Sammy & Susan Stern, Michael, Leora, Shawn, Debbie, Lori and Carrie are thrilled to announce the engagement of Ilana to Jonathan.

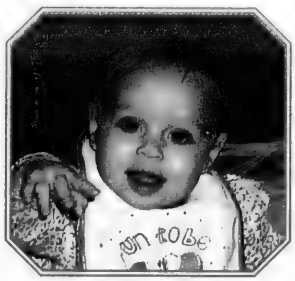
ALMA & TED WALDMAN

on your 65th ANNIVERSARY

With love from all your family and friends.

Mazel tov to Betty Herman on your 96th birthday. We love you. Your family in Toronto.

Happy first birthday, Zackery Kai Nudelman! You melt our hearts & fill us with happiness everyday. Love Mum-Mum & DaDa. xo



Happy first birthday to Phoebe, daughter of Marla & Ronald Struminger. Grandparents are Betsy & Lou Fruitman and Leny Struminger. Great-grandparents, Mary & David Dale.

Glenda & Benny David, Joyce & Moshi Isaac of Montreal are thrilled to announce the engagement their children Janine & Keith. A spring wedding is planned.

Susan Telner & Herbert Brill were married recently in Ottawa. Parents are Adam & Carolyn Telner and Samuel & Faiga Brill. Bubbie is Lily Kramer.

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What's New

By REBECCA NADLER

CJN DATING
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JEWISH MATCH INTERACTIVE DATING

What's New deadlines: Monday, Feb. 19, is the deadline for the March 1 issue and Monday, Feb. 26, is the deadline for the March 8 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Wednesday, Feb. 14

KRISTALLNACHT

Holy Blossom Sisterhood and Brotherhood host cantor **Benjamin Maissner**'s "Impressions of Kristallnacht," gleaned from his 2006 trip to Germany. 7:30 p.m. An incorrect date was given last week. For information, call 416-789-3291, ext. 514.

Saturday, Feb. 17

B'NAI SHALOM SERVICES

Join B'Nai Shalom, an egalitarian Conservative synagogue in the Mississauga/Oakville/Burlington area, for our monthly Shabbat service followed by kiddush and conversation. 10 a.m. For location, e-mail info@bnaishalom.ca or call **Judi** at 905-469-4344.

TORAH AND FLORA

Darchei Noam Congregation presents Torah and Flora, an imaginary guided walk through a Jewish nature garden with **Baruch Sienna**. following Shabbat services. 15 Hove St. 416-638-4783

HEBREW SING-ALONG

Kinneret chapter of Jewish Women International hosts a Hebrew sing-along night with **Omer**. 8 p.m. at the Family Resource Centre, Promenade Mall, #313. $15. Info, **Lillian**, 905-326-8767, or **Michelle**, 905-709-4665.

PARSHAH DISCUSSION

Morley Goldberg talks about the weekly portion, Mishpatim, 9:30 a.m., at Beth Tikvah Synagogue. 416-221-3433

Sunday, Feb. 18

YU: KOLLEL YOM RESHON

Yeshiva University hosts a morning of learning with **Rabbi Mordechai Willig** on "Haman's Lot: A Halachic Review of Gambling and Addiction." Shacharit 8 a.m. Breakfast and preparation for shiur 8:30 a.m. Shiur 9:30 a.m. at Bnai Torah. 416-783-6960

CROSS-COUNTRY SKIING

Join Mosaic Jewish Outdoor Club of Ontario for a day of cross-country skiing. 9 a.m. For details, see www.mosaictoronto.org.

SINGLES WALKING GROUP

Explore the history and streets of Little Italy with Walk and Talk Etc, Jewish Singles 50+. 10 a.m. at 652 College St. Registration and info at walkandtalketc@hotmail.com.

ADAR BRUNCH

Shaar Shalom Sisterhood celebrate the new month of Adar with a brunch and program celebrating spiritual awareness and commitment. $5. 10:30 a.m. RSVP to **Linda Friedman**, 905-889-4975.

LONDON TRIP TO ISRAEL

Come to an information session about a Temple Israel trip to Israel May 6-20, with temple families and **Rabbi Joel** and **Ailene Wittstein**. 2-4 p.m. 519-858-4400

FRIENDS OF YIDDISH

Friends of Yiddish screen *The Forward: From Immigrants to Americans*, a humorous film chronicling the history of the newspaper, *The Forward*, and its leaders and reporters. 2:30 p.m. at 471 Lawrence Ave. Members free, guests $5.

Monday, Feb. 19

POETRY REVIEW & READING

Beth Tzedec Library hosts an afternoon of Yiddish poetry to mark the publication of *The Fiery Mountain: Collected Poems*, a bilingual edition by Canadian Yiddish author **Simcha Simchovitch**, 1:30 p.m., with **Ken Sherman** reviewing the book and **Dorion Liebgott** reading English translations from the collection. Free. 416-781-3511

HEALTHY EATING

The Wellness Library at Baycrest hosts a free information session on

Continued on page 33

NCSY Presents
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Feeding the Body, Nourishing the Soul
An Elegant Women's Dinner
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Cocktails 6:00 p.m. Dinner 7:00 p.m.
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• Sponsorships from $180 per person
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For reservations and information please call
NCSY 905-761-6279 ext. 32.
NCSY

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Purim Carnival
Sunday, February 25, 2007 11:30am – 2:00pm
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What's New

Continued from page 32

"Eating for Digestive Health" with **Barb Wendland**, Baycrest dietitian and author of *Chronic Heartburn*. 2-3:30 p.m. in Wortsman Hall. Register at 416-785-2500, ext. 3374.

THE BIBLE THROUGH ART

Beth Emeth Sisterhood presents a two-part series with **Rouhama Danto** on The Bible through Art. Tonight, "Creation of Adam and Eve," 8 p.m.; March 19, "The Flood and the Tower of Babel." Guests $3. 416-633-3838

HEALTH-CARE SYSTEM

Nagillah chapter, Jewish Women International 50+ presents "Navigating the Health-Care System and Proper Care for Yourself and Your Loved Ones" with **Andrea Nathanson**. 8 p.m. at 866 Sheppard Ave. W. **Helen**, 416-638-4326.

Tuesday, Feb. 20

LUNCH AND LEARN SERIES

Beth Tikvah Lunch and Learn Winter Mini Series hosts **Andy Barrie** on "Losing the Hyphen: How an American-Canadian wound up on the CBC." Lunch 12:15 p.m. Learn 1 p.m. Series continues through March 13. Members $12/lecture or $40/series of 4; non-members $15/lecture or $50/series of 4. Pre-registration required. Call 416-221-3433, ext. 352.

PARENTING WORKSHOP

The Jewish Family Institute presents the 2-part series "Raising Your Kids Without Raising Your Voice". tonight and March 6, 8 p.m. at the Village Shul. $60. Register at 416-785-1107, ext. 204.

Wednesday, Feb. 21

HEBREW READING CLASS

Beth Emeth Synagogue offers Hebrew Reading Level II, created by the National Jewish Outreach Program, for those who can read Hebrew slowly and want practice saying key Shabbat morning prayers. Six-week class begins tonight at 8 p.m. Free. Register at 416-633-3838.

SCRAPBOOKING

The Pomegranate Guild presents Exploring the Phenomena of Scrapbooking, with **Anita Martosh**. Bring 6-8 photos on a common theme along with memorabilia and scraps of material from either old projects or those that evoke special memories. 8 p.m. at Shaarei Shomayim Congregation. Info, **Anna VanDelman** 416-638-3342 or info@pomegranateguild.ca.

Other News

JUDAIC ART EXHIBITION

The Downtown Jewish Community School holds a Judaic art exhibition of the work of **Myriam Nafte**, Sunday, Feb. 18, through Sunday, March 4. Opening reception will be held Sunday, Feb. 18, 11 a.m.-1 p.m. at the Miles Nadal JCC.

BOOK REVIEW CLUB

Treasures in Jewish Literature series continues with **Rabbi Joe Kanofsky** reviewing *For the Relief of Unbearable Urges* by **Nathan Englander**, Tuesday, Feb. 20, 1-3 p.m. at the Latner Centre for Jewish Knowledge and Heritage, Wednesday; Feb. 21, 8-10 p.m. at the Reena Battle Centre. To register, contact 416-635-2883, ext. 111, or jewish publiclibrary@ujafed.org.

SHAARE ZEDEK SKI DAY

Join the Canadian Shaare Zedek Hospital Foundation for its annual ski day Thursday, Feb. 22, at Alpine Ski Club. Proceeds will go toward the department of pediatric medicine. To register, visit www.hospitalwithaheart.ca or call 416-781-3584.

LIFE IN ANCIENT IRAQ

The Canadian Institute for Mediterranean Studies presents **Prof. Maynard Maidman**, of York University, on "Small-Town Life in Ancient Iraq: Gleanings from Bureaucratic Records at Nuzi, Near Modern Kirkuk." Thursday, Feb. 22, 6:30-7:30 p.m. at St. Michael's College, Carr Hall, 100 St. Joseph St., Room 405. Free.

GETAWAY IN THE CITY

Torah in Motion hosts a Shabbat of Carlebach davening, Torah classes and interactive discussions, Feb. 23-24, with **Rabbi Tzvi Hersh Weinreb**, executive vice-president of the Orthodox Union, **Elliott Kranzler,** psychiatrist, **Elliott Malamet** and **Rabbi Michael Skobac** at the Sheraton Hotel, Pearson Airport. Register at www.torahinmotion.org or 416-633-5770.

ROCK FOR REENA

Enjoy a casual evening with live music by Whatever, as well as food, tarot-card reading, a marketplace and prize draws at Rock For Reena, Saturday, Feb. 24, 8 p.m. at the Great Hall, 1089 Queen St. W. $54. Tickets, 905-763-8254.

NCJWC TRIVIA NIGHT

Dinah Branch of National Council of Jewish Women presents the 6th annual trivia night, an evening of fun, prizes and entertainment, Saturday, Feb. 24, 7:30 p.m. at Council House, 4700 Bathurst St. $20. Proceeds support the programs and services of NCJWC. For tickets, call 416-633-5100 or e-mail info@ncjwc-ts.org.

20s & 30s CASINO NIGHT

The Young Business and Professionals Network invites 20- and 30-somethings to a "Casino Night" with DJ **Zev Grossman**, poker, blackjack and slots. Saturday, Feb. 24, 8 p.m. at Adath Israel Congregation. $15 includes refreshments and $5 of tokens. 416-635-5340

PLAY: *NO MORE RAISINS, NO MORE ALMONDS*

The play *No More Raisins, No More Almonds*, about youth during the Holocaust, featuring 12 children's ghetto songs, will be at Leah Posluns Theatre, Tuesday, Feb. 27, and Wednesday, Feb. 28. Student and groups discounts available. Tickets call 416-635-2883, ext. 111.

EFFIE EITAM IN OTTAWA

Aid to Disabled Veterans of Israel, Beit Halochem Canada presents Israeli member of Knesset, **Effie Eitam**, on "Israel's Security From a Source Within," Tuesday, Feb. 27, 7:30 p.m. at Congregation Machzikei Hadas. Free. 906-695-0611 or 1-800-355-1648

NA'AMAT GALA

Na'amat Canada holds its 10th annual "Black Tie and Pearls" gala. Tuesday, March 6. For info and tickets, call 416-636-5425.

YIDDISH FOR TODDLERS

The Centre For Yiddish of the Latner Centre for Jewish Knowledge and Heritage offers Kind Un Keyt: Fun With Yiddish For Toddlers, for children aged 2-5 years, accompanied by a parent, grandparent or caregiver, for singing, dancing and play in Yiddish, Fridays, 10-10:45 a.m. For info, call **Lil Nobel**, 416-635-2883, ext. 111.

FOR SENIORS

Chai Shalom presents vocalist **Sari Featherstone**, Sunday, Feb. 18, 1 p.m. Member $7, non-members $9. RSVP to **Sandy Bokser**, 416-633-3838.

Beth Tikvah Friendship Group will screen *The Silent Exodus*, **Pierre Rehov**'s film about the expulsion of one million Jews from Arab lands. Sunday, Feb. 18, 2 p.m. 416-221-3433

Earl Bales Seniors In The Club House In The Park. Mah-jong, Tuesdays 10 a.m.-1 p.m.; bridge, Thursdays, 12:30-3 p.m. Call Monday-Thursday, 9 a.m.-1 p.m. 416-395-7881

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

"Anti-Semitism in Canada," a lecture by **Len Rudner**, Tuesday, Feb. 20, 10 a.m. Members $2, non-members $4.

Betel's Bingo Bonanza, Wednesday, Feb. 21, 1-2:30 p.m.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Friday movie, Feb. 16, 1-3 p.m. Call 2297 for information.

Dr. Nicole Anderson's topic is "Memory and Aging: What is Normal and What is Not," at the Men's Service Group, Thursday, Feb. 22, 7-8 p.m. Contact **Monica** at ext. 2297 for information.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Reds: Films and Politics of the Blacklisted Artists, a 6-week lecture series with **Stuart Hands**, Thursdays beginning Thursday, Feb. 15, on film in the 1940s and '50s and Cold War paranoia. Series $90, $18 per class. Info, esthera@mnjcc.org or ext. 606.

Toronto Jewish Film Society presents *The Balcony/Long Is the Road*, Sunday, Feb. 18, 7:30 p.m. Call ext. 139.

"The Jewish 20th Century: A Brief History of Anti-Semitism" with **Prof. Kalman Weiser**. Monday, Feb. 19, 7-8:15 p.m. "Religion and State in Israel,"

Hebrew Conversation I, Thursdays, 7-9 p.m. Feb. 22-March 29. Members $121.50, non-members $144.

Kolel@the J offers "Women and Judaism," with **Rabbi Jennifer Gorman**. Men welcome. 7:30-9:30 p.m. Feb. 19-March 26.

"Conversations on Conversion" explores the history and challenges of conversion with **Alena Strauss**. Wednesdays, 7:30-9:30 p.m. Feb. 21-March 28.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Family Resource Centre in the Promenade Mall offers Hebrew singalong songs for children up to 5 years old, with a parent/caregiver. Features puppets and musical instruments. Wednesdays, 1:30-2:15 p.m. Create and Discover, science and art projects, Thursdays, 2:30-3:15 p.m. Free to members. Drop-in fee for non-members. For information, call **Fran Chodak** 905-882-8509.

JCC Maccabi spinathon: help support Maccabi athletes, Sunday, March 25, 9 a.m.-1 p.m. For info, call **Grant**, ext. 257.

Need help filing your tax return? BJCC offers a free tax-return clinic for those with a single income under $15,000 and those with dependents who have an income under $22,500. For information, contact **Janet**, ext. 259.

SINGLES EVENTS CAN BE FOUND ON PAGE 35

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Sonia Siegal	Jan 28/07	3560 Bathurst St
Eleanor Shnier	Jan 29/07	19 Lower Village Gt
Lea Michaels	Jan 29/07	3705 Bathurst St
Murray Davis	Jan 29/07	70 Florwin Dr
Bernard Borshay	Jan 29/07	84 Chalmers Dr
Jack Arad	Jan 29/07	7300 Yonge St
Shirley Basskin	Jan 30/07	12 Mango Dr
Sam Goodman	Jan 30/07	3705 Bathurst St
Dorothy Teplinsky	Jan 30/07	5 Fisherville Rd
Nora Miller	Jan 31/07	10 Senlac Rd
Lazer Slotnick	Jan 31/07	15 Krieger Cres
Mildred Emilia Greenspoon	Jan 31/07	36 Blue Forest Dr
Morris Jackson	Feb 1/07	1603 Bathurst St
Ruth Stilman	Feb 2/07	25 Brunswick Ave
Ralph Sinukoff	Feb 2/07	33 Elmhurst Ave
Ida (Tootsie) Skopitz	Feb 3/07	784 Centre St
Sara Szechter	Feb 3/07	55 Ameer Ave
Miriam Divinsky	Feb 4/07	190 St. George St
Jennie Budish	Feb 4/07	9800 Yonge St
Mike Haberman	Feb 4/07	16 Tarlton Crt

HEBREW DASIC BURIAL

Helen Duke	Jan 31/07	3560 Bathurst St

Steeles Memorial Chapel

Jochnowicz, Max	Jan. 30/07	866 Sheppard Ave W
Green, Morris	Jan. 30/07	
Bzoza, Israel	Jan. 31/07	59 Stonedene Bl
Feld, Sylvia	Jan. 31/07	7460 Bathurst St
Nistor, Bella	Feb. 1/07	New York City
Leviten, Bernard Joseph	Feb. 1/07	Private
Greisman, Norma	Feb. 3/07	550 Cummer Ave
Mamann, Rebecca	Feb. 4/07	1 Canyon Ave
Berger, Pearl	Feb. 5/07	1121 Steeles Ave. W
Pozner, Anita Ruth	Feb. 5/07	3303 Don Mills Rd
Fajertag, Hil	Feb. 5/07	5935 Bathurst St
Goldlust, Cyla	Feb. 6/07	7440 Bathurst St
Magid, Arthur Moses	Feb. 6/07	25 Canyon Ave

The family of the late

HOWARD PARKER ז"ל

wish to express our sincerest appreciation to family and friends for your generous and kind expressions of sympathy and support during the recent bereavement of our beloved husband, father, brother and son.

Ruth Parker, Josh & Evan Goldenthal, Sheldon & Ellie Parker, and Marie Parker

The family of

EMANUEL MOSKOVITS ז"ל

would like to thank all the relatives, friends and neighbours for their unwavering support and kind expressions of sympathy during this difficult time. Special thanks to Rabbi Baruch Frydman-Kohl and Rabbi Roy Tannenbaum for their compassion.

It has all been sincerely appreciated.

Ana Moskovits, Martin and Linda Moskovits, Leny and Manny Tward and families.

The family of the late

ROSE ADA GLICK ז"ל

wish to express our sincerest appreciation to family and friends for your kind expressions of sympathy and support honouring the memory of our beloved wife, mother and bubbie.

Morris Glick
David, Eddie, Marty Glick and Families

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Obituary

Decorated veteran dies

By JANICE ARNOLD
Staff Reporter

MONTREAL — Sydney S. Shulemson of Montreal, the mostly highly decorated Canadian Jewish veteran of World War II, who devoted the postwar years to helping build an air force in the nascent Jewish state, died of a heart attack at his winter home in Florida Jan. 25 at age 91.

Shulemson was a squadron leader in the Royal Air Force (RAF) and quickly gained notice for his leadership and courage as a fighter pilot.

Born in Montreal in 1915, Shulemson joined the Canadian militia as a cadet at the age of 14. He was fascinated by aviation from an early age and had hoped to study aeronautical engineering, but the economic hardships of the Depression forced him to abandon his dream of going to university and work in the printing business.

In 1941, he enlisted in the Royal Canadian Air Force, qualified as a pilot, and then joined the RCAF's No. 404 Squadron, which in Britain, was put under the RAF's Coastal Command. He served for 18 months, completing 50 sorties attacking enemy shipping vessels and carrying out reconnaissance in the North Sea and the English Channel.

He quickly earned a reputation for his firing accuracy, as well as for gutsiness. Less than six months into his tour of duty, in 1943, he was awarded the Distinguished Service Order, the highest recognition after the Victoria Cross, for leadership and bravery.

The DSO is rarely given to someone with the junior rank of squadron leader, said Stéphane Guevremont, a Canadian military historian who is writing an authorized biography of Shulemson.

The following year, Shulemson was awarded the Distinguished Flying Cross.

Shulemson was not a cowboy with a good aim, Guevremont stresses. He had devised a method of very accurately firing rockets from a moving aircraft, a type of warfare that was then in its infancy. Dropping bombs was still conventional combat.

Guevremont, a PhD candidate at the University of Calgary who is writing his thesis on the RCAF, said Shulemson was instrumental in the development of the rocket projectile, the forerunner of the modern-day missile.

The British so valued Shulemson's skill that they took him off dangerous missions to make use of his expertise in rocketry. He trained nine squadrons of RAF pilots in firing rockets and helped organized the world's first all-rocket-firing wing, known as the Banff Wing.

Six years ago, Shulemson was inducted into the Quebec Air and Space Hall of Fame for his wartime exploits.

After the war, he became attached to and later took command of No. 78 YMHA Squadron of the Royal Canadian Air Cadets. For a living, he returned to the printing business and also later had interests in mining exploration, but his heart was in helping the nascent State of Israel equip itself militarily.

Guevremont said Shulemson was instrumental in impressing upon the Israelis that they must develop their air power. "His advice was critical in the formation of the Israel Air Force," said Guevremont.

Between 1946 and 1949, he procured planes and other military surplus and recruited pilots for Israel's fledgling air force. This was activity which, of course, had to be done clandestinely during the pre-State period and even after. "His postwar activities are like a spy novel," Guevremont said.

Shulemson was recognized by Israel with a special citation honouring him as a "Fighter for the State of Israel."

Shulemson, who retained much of the dash of the ex-aviator with his jaunty mustache, died suddenly and was active and very sharp right up until his death, Guevremont said. Shulemson retired only at 85, and was golfing three times a week and still driving in Florida, he said.

In the Jewish community, he was active with Canadian Jewish Congress, B'nai Brith and the Masons, and had a particular interest in helping children attend summer camp.

Shulemson married for the first time at age 74. He is survived by his wife Ella and stepsons Rick and Jerry Lozoff.

Feature

For Miryom and Max, love took 50 years to bloom

By CHANA THAU
Special to The CJN

In 1950, when Miryom Kushner was 15 years old and growing up in Winnipeg's North End, she belonged to Young Judea. So did Menachem Roytenburg, then 16. She had a crush on him. He also noticed "Cookie" (so-called because that had been her first English word), but he never got around to asking her out because kids went in groups, not couples.

Fast forward a few years. Menachem, also known as Max, had become active in the Zionist movement and was travelling a great deal around North America. Then he went to Israel for a year of leadership training. When he returned, he found that his best friend, Leslie, was dating Cookie, so he could not.

Max went on to study agriculture at the University of Manitoba while continuing to work in the Zionist movement as a leader. He became program director at a Zionist camp in Ontario, where he fell in love with Lorraine, the arts and crafts director. They married at the end of camp that summer and returned to Winnipeg, where Max completed his first degree. As always, he asked about Cookie and found out that she, too, was married – to Leslie.

Miryom, always a giving and caring person, befriended Lorraine and made her feel welcome in Winnipeg. The birth of the Roytenburgs' first child brought the two women even closer. "When she had her first child… I felt like he was my baby, too," Miryom recalls. The Roytenburgs moved to Toronto and later to Montreal.

Years passed. Miryom had five children, and Max ultimately had four of his own.

Miryom divorced and remarried. She, her second husband and her children made aliyah to Israel. But they later returned to Canada and soon after divorced. Miryom married again to "a lovely man" with whom she lived happily for 11 years, until his death in 1994.

Meanwhile, life was not easy. She worked with older people, helping them out with meals, shopping and companionship, always with good cheer and grace. But the 1990s were especially unkind. Miryom lost her youngest son, Michael, to AIDS, and a few years later, her daughter, Kathy, to multiple sclerosis.

Max and Lorraine had also divorced after 21 years of marriage. He moved to Ottawa, where he met and married his second wife, Carole. They had one son and lived together happily for 28 years, until Carole's death from breast cancer in January 2005.

"I'm the kind of guy who sticks to a gal once we get together," he jokes.

Max had made periodic visits to Winnipeg where he had a sister and other relatives. He always made it a point to ask about Cookie.

But of his visit in October 2005, at age 71, he says, "I don't know what brought me to Winnipeg. It's almost as if I wasn't telling myself what was going on in my head."

He called Miryom and left a message on her answering machine. She arrived home from a trip to the Maritimes and found a multitude of messages on her machine. She decided to return only Max's call that evening, in order, she says, to "brush him off." Unaware that he was now a widower, she reluctantly let herself be persuaded to meet him for breakfast the next morning. Over breakfast, he told Miryom that he had lost his wife to breast cancer. After breakfast, he asked to see Miryom's paintings.

Romance didn't cross the mind of either of them until he entered her condo. But as soon as they walked in, Max, still in his overcoat, spun her around, took her in his arms and kissed her. Miryom says that when she kissed him back, an unspoken dream came true.

Max returned to Ottawa the next day, called Miryom four times a day and sent her a ticket to come visit the following week. In Ottawa, she met all four of Max's children. His two sons lived there and his two daughters had come from California and Israel, respectively, to help him move from his house to a condo.

Miryom smiles and blushes: "One of his daughters said to me, 'Has he asked you to marry him?' When I said no, she went on to say, 'He will, you know.'"

Sure enough, as he prepared to take Cookie to the airport, Max looked at her suitcase and said, "I don't like the name on your suitcase."

"Is that a proposal?" she countered. "Yes, I guess it is."

It was a whirlwind romance. For two months, the couple alternated between keeping house in their respective condos in Ottawa and in Winnipeg. In December, on the day they were to leave together on a trip to Israel, they stopped at the Ottawa courthouse to book a date to get married. The clerk said there was an opening at 4 p.m. that very day. "So I called my son," says Max. The ceremony was attended by Max's son, daughter-in-law and two grandsons "in white shirts and ties." After that, his closest friend drove them to the airport.

In Israel, Max's daughter in Jerusalem urged them to have a religious ceremony, so "we went shopping for a trousseau" and arrangements were made. On Jan. 2, 2006, the couple had a fairy-tale wedding on the Haas Promenade overlooking the Old City of Jerusalem, with about 50 guests in attendance. They included Max's sister, his children, his three Israeli grandchildren and an assortment of Israeli and ex-Winnipeg friends and family, some of whom Max had not seen in 30 or 40 years.

"The church bells were ringing," Miryom recalls. "And the muezzin was singing."

Max adds. "She wore a golden dress."

It was a warm and sun-filled afternoon. A flute-and-guitar duo enhanced the ceremony. Catering was provided by an Israeli friend with a Winnipeg connection. Friends from their long-ago youth movement were there. Max's grandchildren danced.

"You never think that at this age you're going to find somebody," says Miryom, with a huge smile.

"You've got to be lucky," a grinning Max chimes in.

The year since their marriage has been filled with happy times. They "enjoy spending loads of time together" and travelling around the globe, Max says.

They have made Ottawa their main headquarters for now, with Winnipeg a close second. They have visited Max's daughter in California, spent a month in Italy, where they stayed in a small town and made day trips to Rome, Florence and Venice, and then returned to Israel for the bar mitzvah of Max's grandson.

On the way home, they stopped over in Paris to meet Max's California grandchildren.

"It was marvelous!" Miryom enthuses.

"It's just been a blur," says Max.

In September, they were off to Seattle, where Max's daughter has an apartment, then to Mesa, Ariz., where Miryom has cousins. Last month, they went to Panama "to check it out," says Max, and they'll head to Ireland in the spring.

"We don't know for sure what we're going to do. We're living our wonderful story every day," Max says. "There are a lot of places that we haven't seen together. It's enough to enjoy each other's company but we want to see things and go places while we have the health and strength to enjoy them."

The secret of their success, says Max, is that "you've got to be open. The instant I embraced Cookie, I knew that was it. The rest was just detail."

He adds, "Life is a mystery. Our lives have changed on a dime. Perhaps this was our fate waiting to happen, the unseen hand from above. But it takes the courage to reach out and seize what you know is good, and risk disappointment or rejection. It is no discredit to our previous partners to admit that we have never been happier in our lives."

Clarification

In "Ethnic groups unite on issue of war criminals" (*CJN*, Feb. 8), the Friends of Simon Wiesenthal Center for Holocaust Studies should have been mentioned as one of the organizers of a recent press conference in Ottawa that urged the federal government to have war criminals deported. *The CJN* regrets the error.

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Mazon fundraiser helps to feed the hungry

Moving to Ontario Science Centre

By CAROLYN BLACKMAN
Staff Reporter

Mazon Canada, a Jewish Response to Hunger, is holding its ninth annual Evening of Kosher Delicacies, Feb. 21 at the Ontario Science Centre's Procter & Gamble Great Hall.

The evening features kosher chefs and wine merchants who will give guests an opportunity to sample their cuisine.

The new venue– for seven years, the event was held at Roy Thomson Hall, and last year it was held at the Capitol Event Theatre – can accommodate about 600 guests. Live entertainment will include Jordan Clapman and his trio, Sergio Schmilovich, salsa dancing by Tropicaliente, and illusionist Thomas Baxter.

Shira Lester-Cohen, Mazon's executive director, said the caterers, most of whom volunteer their services every year, see the event as an opportunity to give back to the community that helps them make a living.

Caterer Abe Levy of Taam Tov Fine Foods, who is joining the event for the ninth straight year, said the evening gives him the chance "to do something I love, which is feeding people. I wouldn't miss it for the world."

Lester-Cohen said she's indebted to the caterers and wine merchants who are helping to feed Canada's hungry.

"More and more people are hungry every year, and there are more hungry children who make up about half of food bank users."

It's difficult to help hungry children, she said, because "many hungry kids just won't admit it. They are embarrassed to tell anyone.

"[It's heartbreaking] to think that in a wealthy country like Canada, kids are going to school without breakfast."

Mazon raises its funds primarily from the Jewish community, and it allocates about $500,000 non-denominationally to more than 100 organizations that fight hunger across Canada.

About half the money raised comes from this event and a similar one that Mazon holds in Montreal, Lester-Cohen said.

Recipient organizations include Cummings Jewish Centre for Seniors, in Montreal; the Ottawa Kosher Food Bank; the Grand Prairie Schools Snack Program, in Alberta; and McBride Seventh Day Adventist Church, in McBride, B.C.

Another Mazon fundraiser is the Gimel Project.

"This is a three per cent project, in which we ask families making simchahs to donate three per cent of the cost of their food of the event," Lester-Cohen said.

"If they spend $5,000, that would come out to $150. That is literally pennies when it is added on to the cost of the event. If they donate $365 they can feed one child breakfast for a whole year. There is nothing more fundamental than providing someone with a meal."

For information on the Mazon event, call 416-783-7554.

Photo as seen in *The Spirituality of WINE* by Tom Harpur, Northstone Publications.

Event to feature display of rare kosher wines

For the first time ever, four bottles of rare, commercially produced kosher wines will be on display at Mazon Canada's Evening of Kosher Delicacies and Wine Tasting on Feb. 21 at the Ontario Science Centre.

On loan to Mazel Wines from a private collector expressly for this event, the four bottles can be viewed, under tight security as stipulated by the collector, at the Mazel Wines booth.

To assist wine connoisseurs, Jewish history buffs and anyone interested in viewing them, Mazel Wines will prepare detailed information on each wine, as well as photographs that display their fascinating labels.

The four bottles provide an extraordinary glimpse into Jewish communal and business life from Europe in the late 1800s to Israel in the 1950s, Mazel says.

The wines, according to their labels, are:

• Tokaji Aszu, Vintage 1931, Grof Szechenyi Bertalan, Borpinceszete, Tokaji, Hegyalja, Hungary. Aszu wine, first produced in Hungary in the 1560s in the city of Tokaji, is known as, "The wine of kings and the king of wines."

• Alicante Superieur, Produce of Palestine, des Vignobles des Richon-le-Zion et Zichron Jacob, imported and bottled by J. Goldstein, Amsterdam. The many awards listed on the label date from 1897 to 1911. Research by Mazel Wines indicates that this wine could have been bottled and produced prior to World War I. The cork is sealed into the bottle with red wax.

• Grande-Cabes, Richon-le-Zion, Zichron Jacob, Palestine, Richon Carmel Hock (extra). The entire label is printed in Hebrew. Founded in 1882, the oldest and largest commercial winery in Israel was Grandes Caves Richon-Le-Zion & Zichron Jacob Ltd. At the first International Exhibition in Berlin in 1896, a special pavilion was devoted to "the industries of the Jewish colony in Palestine." At the 1900 Paris World's Fair, a wine from this winery won a gold medal.

• Champagne, Vintage 1950: a sparkling wine with the hechsher of two Torah giants, Rav Tzvi Pesach Frank, former chief rabbi of Jerusalem, and Rav Yitzhak HaLevi Herzog, former Ashkenazi chief rabbi of Israel.

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Jerusalem mayor puts Mugrabi bridge on hold

By JONATHAN LIS
Ha'aretz Daily Newspaper Ltd. ©

JERUSALEM — Jerusalem mayor Uri Lupolianski announced on Sunday that he had decided to postpone construction of the walkway at the Mugrabi Ascent until zoning authorities complete plans for the area.

Lupolianski and Western Wall Rabbi Shmuel Rabinovich drafted the decision yesterday following conversations with Attorney General Menachem Mazuz, municipal planning authorities, Muslim community leaders and other representatives of the Arab population of east Jerusalem, in order to allow the general public to review plans for the bridge and submit opposition.

Lupolianski announced that the measure reflects a desire for transparency and to foster a sense of co-operation with residents in the construction process.

In practice, the decision means that approval of the plan will be postponed until a hearing of all the letters of opposition filed by city residents. The salvage excavation being conducted by the Antiquities Authority is expected to continue at that stage, along with public discussion of the zoning plan.

Jerusalem municipal sources said yesterday that the decision could in fact be postponed for months, and that there is no certainty the zoning authorities that hear the arguments of those opposed will actually approve the plan in the end.

Lupolianski told associates yesterday that "the plan to construct the walkway engendered a wave of rumour and speculation about Israeli intentions regarding the [Al-Aqsa] Mosque. We therefore decided to be totally transparent with all residents about the walkway construction plan, so they will know clearly where it is to be built and to allow members of the public to express their positions to the zoning board.

"The move is slated to help people understand that the walkway is in no way injurious and does not enter the Temple Mount. It is important to us that there is no feeling that this was done covertly or sneakily."

The decision to draft a zoning plan for the walkway is controversial: City Hall has been satisfied until now with issuing permits – a rapid process – rather than demanding a broad plan, since the walkway is intended to replace an existing bridge and does not involve construction of a new structure. The city's legal counsel has said in recent months that a building permit is sufficient, but after the mayor's discussions with Mazuz and representatives of east Jerusalem, it was decided to create a zoning procedure and allow all residents to file reservations about the project.

Arab youth in Jerusalem protesting the Mugrabi bridge restoration. [Israel sun photo]

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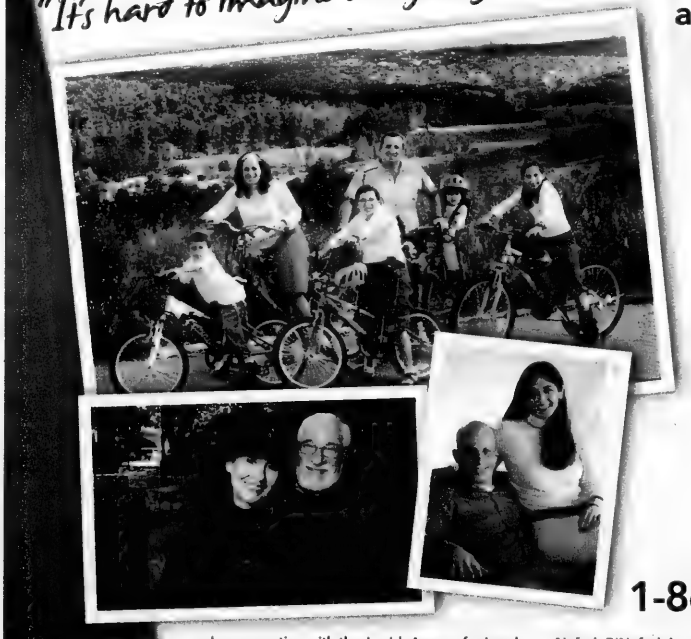

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PA deal meets lukewarm response globally

By DAN BARON
JTA

JERUSALEM — Rarely in the annals of Middle East diplomacy has a major rapprochement been greeted with such puzzlement abroad.

While Palestinians danced in the streets of Gaza and the West Bank at the news of the unity agreement between the governing Hamas and rival Fatah movements, in Israel there was heavy skepticism over the prospects of renewed peace talks, and most mediator nations evinced cautious optimism at best.

Signed Feb. 8 in the Saudi holy city of Mecca, which is off-limits to non-Muslims, the Hamas-Fatah deal was opaque from the outset. When it was finally made public, it appeared to be little more than a document redistributing Palestinian Authority ministries among the new cabinet members and a call by PA President Mahmoud Abbas, the Fatah leader, urging Hamas to "respect" past diplomatic deals with Israel.

That fell short of the demand by the Quartet of foreign mediators – the United States, the European Union, Russia and the United Nations – that the Palestinian Authority under Hamas embrace peacemaking, renounce terrorism and recognize Israel, if it is to receive western donor aid that was suspended after the Islamist group rose to power last year. But since Hamas looks robust despite the embargo, is fending off factional attacks by Fatah and increasingly aligning itself with Iran, western powers may be out of options.

So it was that the Quartet issued a statement "welcoming" the Saudi mediation in the PA deal but deferring a decision on how to respond until after U.S. Secretary of State Condoleezza Rice convenes Abbas and Israeli Prime Minister Ehud Olmert to discuss the way forward.

Israeli officials, after first writing off the Mecca deal as a non-starter, quickly became more circumspect.

"Israel neither rejects nor accepts the agreements," Olmert said Sunday at his weekly cabinet meeting. "At this stage, we, like the international community, are learning what exactly was achieved and what was said."

Abbas had long promoted the idea of a coalition government as a means of softening the Palestinian Authority's profile internationally or making Hamas "moderate by association" with Fatah. But the Mecca accords seemed only to harden Hamas' line against the Jewish state.

Officials from the Islamic group, which the United States and European Union consider terrorist, lined up to reaffirm their opposition to ever recognizing Israel. Mushir Masri, a Hamas lawmaker, said the Mecca deal would force the West as well as the "Zionist enemy" to deal with the Palestinian Authority as it stands.

Such sentiments received reluctant endorsement from some veteran Israel observers.

David Kimche, a retired Israeli spymaster and diplomat, predicted that Israel, outflanked by Arab and western states wanting to see an end to the Palestinian stalemate, may have no choice but to deal with Hamas.

"The ideal would be if we could find a magic wand that would make Hamas disappear, for Hamas stands for everything bad – fundamentalism, terrorism, to mention just a few," Kimche wrote in the *Jerusalem Post*. "Alas, such magic wands are hard to find.

"So we are left with two alternatives: refuse to deal with the unity government despite its willingness to open negotiations with us for peace and despite its acceptance by the Quartet, or to act pragmatically and do what is best for Israel, which is to end the stalemate that in effect only leads to a continued deterioration of the situation and, in its place, enter into negotiations with the unity government."

Cracks are already appearing in the Quartet's position. Russia, which broke with its partners last year by hosting a Hamas delegation in Moscow, was the only Quartet power to embrace the Mecca deal as a breakthrough.

"The future Palestinian national government will be an important factor in the process of reviving Israeli-Palestinian talks," the Russian Foreign Ministry said in a statement. "The implementation of Mecca agreements should be combined with lifting a blockade of the Palestinian territories, which has inflicted suffering and hardship on the people."

Authors & Poets

The CJN is pleased to announce its

Annual Passover Literary Supplement

We invite our readers to submit unpublished, original works of fiction or poetry that explore Jewish themes. Stories should not exceed 2,000 words.

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CJN Purim Art Contest

It's time again for our annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN*'s 2007 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However, they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, Toronto, Ont., M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, Feb. 16, 2007. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of colour, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 23, 2007.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 1, 2007. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des loteries et courses du Québec.

Elie Weisel attacked at peace conference

© Ha'aretz Daily Newspaper Ltd.

SAN FRANCISCO — Nobel laureate Elie Wiesel said in an interview published Monday that an attack on him earlier this month shows that Holocaust deniers are increasing worldwide and getting bolder by the day.

The Holocaust scholar was dragged from an elevator and roughed up during a peace conference at a San Francisco hotel on Feb. 1, according to police. The author was not injured.

"Until today they used words. Now they have switched to violence," Wiesel told Milan-based daily *Corriere della Sera*. "Their numbers are growing by the day."

The assailant fled after Wiesel began to scream, and police have opened a criminal investigation. The 78-year-old Holocaust survivor said the incident shook him and that, for the first time since World War II, he felt he was being personally targeted.

"I feared for my life in a way that hadn't happened to me since 1945, before the end of the war," he told *Corriere*.

Wiesel said he hoped a posting on an anti-Semitic website in which a man claimed responsibility for the attack would help investigators make an arrest.

"It is crucial to discover if he was a madman who acted alone or the follower of a larger organization," he said.

In the web posting, a Holocaust denier said he accosted Wiesel with the aim of kidnapping him.

"Eric Hunt" posted an acknowledgment on "ZioPedia," an anti-Semitic website, saying he followed Wiesel onto an elevator at San Francisco's Argent hotel after Wiesel took part in a panel on peace at the conference.

"After ensuring no women would be traumatized by what I had to do (I had been trailing Wiesel for weeks), I stopped the elevator at the sixth floor," Hunt wrote.

"I pulled Wiesel out of the elevator. I said I wanted to interview him. He protested, grabbed at his chest as if he was having a heart attack. He then screamed HELP! HELP! at the top of his lungs."

Hunt said he let Wiesel go because "he was no use to our worldwide struggle for freedom if he had a heart attack." He said he "had planned on either getting Wiesel into my custody, with a cornered Wiesel finally forced to state the truth on videotape, getting arrested, or fleeing."

Wiesel, who survived the Nazi death camps at Auschwitz and Buchenwald, has worked for human rights in many parts of the world and was awarded the Nobel Peace Prize in 1986. In the *Corriere* interview, he urged countries to take a harsher stance against those who argue that millions of Jews did not die at the hands of the Nazis.

"My incident shows a global trend. If society doesn't act immediately against these individuals, it will end up encouraging others to do the same," he said. *With files from JTA*

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CIE programs are supported by local UJA/CJA Campaigns. This trip is open to 18-26 year old applicants only.

Olmert upbeat on Iran

Ehud Olmert said western diplomacy can still rein in Iran's nuclear program. "If the international community joins forces and applies the necessary restrictive measures on the economy of Iran, it will force Iran to reconsider its position," the Israeli prime minister said in an address to the Conference of Presidents of Major American Jewish Organizations.

Surgeon saves Iraqi girls

Two Iraqi girls received life-saving operations from an Israeli surgeon, according to the Israeli government's official blog. The girls came to Israel secretly via Jordan with the help of Israeli authorities and two local non-profits, according to a report on isRealli.org. One patient, Santa Maria Jamal Zaki, 6, a Kurdish Christian, was treated for a heart defect in Israel last year. In the course of that treatment a kidney problem was discovered, which was repaired in a second operation recently. A second patient, Hawara Said, 2, suffered from a heart defect that impeded the flow of blood to the lungs. She was operated on successfully earlier this month. The operations were made possible by Save a Child's Heart, an Israeli non-profit organization that brings children with heart problems from the developing world for free treatment in Israel.

One in 10 Israeli Jews intermarried

Around 10 per cent of married Israeli Jews have non-Jewish spouses, a study found. The New Family lobby, which promotes alternatives to Orthodox marriage rites in Israel, released data last week suggesting that 58 per cent of Israeli families include a Jewish mother and father. Approximately 12 per cent of Israeli families are entirely non-Jewish – many of them, presumably, Israeli Arabs – while 10 per cent of families have a Jewish parent and a non-Jewish parent. The remaining population is made up of single-parent families, common-law couples and foreign workers. The findings are believed to reflect the large number of non-Jews among recent immigrants from the former Soviet Union.

Canadian joins bus suit

A Canadian woman who was attacked last fall aboard a Jerusalem bus for refusing to move to the back to sit with other women is participating in a petition to the High Court to abolish the segregationist practice. Miriam Shear, of Toronto said she was assaulted by men who demanded that she sit with other women on a "mehadrin" bus. Such buses, on which men and women sit separately, run on a small number of routes in Jerusalem to serve the haredi community. Novelist Naomi Ragen has also joined in the fight against the buses.

Halimi buried in Jerusalem

Ilan Halimi, a young French Jew who was kidnapped and tortured to death in February 2006 by a criminal gang in a Paris suburb, was reinterred last Friday in Jerusalem. The ceremony at the Givat Shaul cemetery, organized by the Jewish Agency for Israel and at the private initiative of European Jewish Congress head Pierre Besnainou, was attended by hundreds of French Israelis, French Jewish officials and Jewish Agency leaders.

– from CJN news services

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The UN's elite apologists

By HILLEL C. NEUER
Special to The CJN

Commentary

As Prime Minister Harper has shown, supporting the United Nations does not require apologizing for its abuses. Even the *New York Times*, an ardent enthusiast of the UN, conceded that last year's reform of the organization's new Human Rights Council – which still includes Cuba, China and Saudi Arabia – was an "ugly sham." Kofi Annan himself exposed the bias of the 47-nation body – whose agenda is entirely dictated by the Islamic bloc and urged it to change course.

It is baffling, then, that Jeffrey Laurenti, a Senior Fellow at the Century Foundation and a former adviser to Ted Turner's UN Foundation, felt it necessary in a recent report not only to absolve the council but also to celebrate its creation – as one of the top 10 "Best in the World for 2006." Because Laurenti is one of America's elite commentators on UN affairs, his remarks are also alarming.

"The biggest institutional overhaul to emerge from outgoing secretary general Kofi Annan's UN reform drive," wrote Laurenti, "was the upgrading of the policy body overseeing human rights to a year-round council, four-fifths of whose members are bona fide democracies; the council's nation-specific focus on war-fighting excesses by Israel and Sudan, however, offended the West and Islamists respectively."

This little nugget deserves its own world ranking: despite heavy competition, never have so few words on a UN subject managed to convey so much misinformation.

First, the council is hardly an "upgrade." Yes, the new body meets more often than its predecessor, the discredited Commission on Human Rights. But even ardent UN enthusiasts agree that its record has been immeasurably worse.

The old commission met once a year, managing to censure states that were major abusers of human rights, such as Burma, Cuba, North Korea and Uzbekistan.

By contrast, the new council has failed to censure a single one of these countries. It has failed even to condemn Sudan for its atrocities in Darfur, despite finally addressing the matter in a December session. Abuses in the rest of the world have been ignored, including every country on Freedom House's list of the "Worst of the Worst."

Is reform impossible? No. Over time, a few modest improvements could emerge. But these will mean little while the governing dynamic – abuser regimes looking out for each other while the democracies waffle – remain the same. So far, it's been more regression than reform.

Second, Laurenti engages in malicious distortion when writing about the council's "nation-specific focus on war-fighting excesses by Israel and Sudan."

This is not only a gross misrepresentation of the council's record but also an odious, if not obscene, comparison of Sudan's atrocities of mass rape and killings with Israel's defence against violent attacks by Hamas and Hezbollah.

As of today, the council, wholly dominated by the Organization of the Islamic Conference and its extremist agenda, has devoted 100 per cent of its condemnations – three special sessions and eight resolutions – to one-sided attacks against Israel. Each granted impunity to Hamas and Hezbollah terrorism. But in a crafty formulation, Laurenti suggests these were legitimate criticisms of Israel's "war-fighting excesses."

As it happens, Annan, the world's major western democracies and even harsh critics of Israel such as Amnesty International have decried the council's politically motivated bias.

As for Sudan, Laurenti is apparently so eager to make his Israel-equals-Sudan analogy that he stoops to gingerly describing Khartoum's genocide as mere "excesses" in the context of war, not ethnic killing or genocide.

Third, Laurenti asserts that four-fifths of the council's members are "bona fide democracies." Yet according to Freedom House's annual survey, close to half of the members fail to meet the basic standards of a free democracy. So where does Laurenti get his figures?

He is obviously referring to the fact that 37 council members have signed on to the "Community of Democracies," a loose association whose membership requires painfully little, with more than 100 countries waved in. Under Laurenti's definition, however, it is a badge of honor for the Human Rights Council to include such countries as Algeria, Bahrain, Bangladesh, Jordan, Morocco, and Vladimir Putin's Russia-regimes that jail journalists, trample basic freedoms or commit systematic torture. These are just some of Laurenti's "bona fide democracies."

Reckless words have consequences. Invoking a state's solemn pledges to the Community of Democracies is rightly used by activists as a sword, to hold governments accountable. But in a dramatic reversal – one that will startle democracy supporters everywhere – Laurenti now advocates using that membership as a shield, to protect subverted UN bodies and, effectively, their repressive members.

In his defence, Laurenti is guilty only of a copycat crime. The first to purvey this misleading apologia was Morton Halperin, a senior official at George Soros' Open Society group, in his report issued after the first election of council members in May 2006, and repeated months later in testimony before Congress. Then, in July, the UN Foundation, on its blog that rebuts critiques of the world body, beamed about the council's "37 democracies."

Finally, a senior official of Human Rights Watch celebrated the same misleading figure at a September seminar in New York. Being on the panel, I noted that by the same logic one ought to celebrate the bona fides of all council members, each a signatory to the Universal Declaration on Human Rights. There was no rebuttal. Yet not two months later, that individual wrote an op-ed saying that "37 of the council's 47 members are considered democracies."

Does all of this matter? It does. Ordinary citizens are judging the UN by the credibility of its most touted reforms. For various motives – including an ideology that believes the U.S. to be a global menace that must be checked by a powerful UN – leading activists are fudging facts to mask the ugly sores of illegitimacy on the organization's flagship human rights body.

However unwittingly, the contorted arguments of Laurenti and his fellow travelers play to the worst forces of extremism that now threaten international peace and security, and contrary to the courageous pleas of Annan, only encourage the council's further deterioration.

Hillel Neuer is executive director of UN Watch in Geneva. He will be visiting Canada in late February for lectures in Montreal, Toronto and Winnipeg. See www.unwatch.org/canada for details

Determined to keep pressure on politicians

Continued from page 1

Miki Goldwasser, Ehud's mother, said, "We don't have any signs of life. We don't have anything. They [Hezbollah] are not acting according to any conventions at all. They don't act with humanitarian acts."

Unlike Benny Regev, who credits the Israeli government for leaving no stone unturned in trying to retrieve his brother, Miki Goldwasser believes "the Israeli government could do more." She believes the government is distracted by other concerns and it has "not used all [its] creative thinking" or all its resources.

"Look, as a mother, I want my son back," she said.

The soldiers' parents are determined to keep pressure on politicians, she continued. "They get every day thousands of e-mails, petitions from all over the world."

A spokesperson for the Israeli embassy in Ottawa said the Jewish state "will exert every effort to bring home the abducted soldiers. Prime Minister [Ehud] Olmert and Foreign Minister [Tzipi] Livni raise this issue at the highest levels abroad and are working tirelessly in this regard.

"In addition, the Israeli Ministry of Foreign Affairs assists the families of the abducted soldiers in their meetings, both abroad and with foreign leaders visiting Israel, in an effort to keep this cause on the international public agenda," said Ofir Gendelman, second secretary and spokesperson for the embassy.

Asked how her family is coping with Ehud's kidnapping, Miki said, "We are pressing more, fighting for it, and we won't let it slip between the fingers. We won't let it be like Ron Arad," referring to an Israeli airman shot down over Lebanon in 1986. It is believed he was captured by terrorists and little has been heard about him in the intervening years.

"The Arad family was silent for two years. They believed the government and didn't do anything. As we heard, negotiations failed because of not agreeing to the requests of the other, and in my case, we won't let that happen," Miki said.

Israeli and Lebanese families share a desire to see their sons repatriated, she said. Israel captured Hezbollah fighters during the conflict, and she believes because Hezbollah wants to gain political influence in the Lebanese government, it is susceptible to public pressure.

"We want them to open their minds. [Hezbollah leader Hassan] Nasrallah is a clever man. We know he didn't kidnap my son just to annoy me. He promised his people to free Lebanese prisoners, and he is a man of honour who keeps his promise," she said.

"I don't understand why he didn't go to negotiations and finish it," she added.

Benny Regev faulted the Lebanese government for its inaction. "Lebanon is acting as if it's a problem for somebody else. They make no effort to stop Hezbollah or to make sure the [UN] resolution will become a reality. It's like dancing at two weddings. They want to be part of the international community, but they don't do anything to be like that – to accept international law, the world resolution.

"Israel is willing to trade, to pay the price, a high price, to release their soldiers, maybe even [hand over] terrorists. But there is no effort from their side to make a trade."

For the Regev family, "it's very difficult. It's like walking in the dark. But we still hope. Hezbollah wants to keep them alive, they'll get a higher price if they keep them alive.

"I ask all humankind to do something about the situation."

Miki Goldwasser said she expected more from the Israeli government. Prior to the kidnapping, Hezbollah warned that they planned to abduct Israeli soldiers, so the government bears responsibility for not adequately protecting them, she said.

She called on Canadians to "please help us, help the Israeli families and the Lebanese families. Both sides want their sons back home, and there is no way organizations like Hezbollah should control our lives."

"There is no reason not to have peace with Lebanon… There is no reason to be at war. Lebanese people should listen to the voices of peace and make peace between us first of all by reclaiming our sons."

For more information, visit www.habanim.org.

UJC set to help Gaza evacuees

By JACOB BERKMAN
JTA

NEW YORK — In November 2005, a few months after some 10,000 Israelis were removed from their homes in Gaza and the West Bank as part of Israel's unilateral withdrawal from those areas, Lee Wunsch went to see the evacuees' living conditions first hand.

Nearly 80 per cent of the families were living in hotels rather than homes.

"Not one of them were hotels any of our federation missions would stay at," said Wunsch, CEO of the Jewish Federation of Greater Houston. "And they were filled with families and kids. Instead of two or three people in a room, there were parents with three, four or five kids."

Eighteen months after the evacuation, the situation isn't much better.

"Unfortunately, while most American Jews supported the disengagement, they're not aware beyond the political issues of the gravity of the needs that existed for evacuees right after the disengagement and now," Wunsch told JTA. "It captured the imaginations of American Jews for a week when it was on CNN 24 hours a day, but now there is no news and people are not into it."

Some groups, such as Americans for a Safe Israel, have heaped heavy criticism on the United Jewish Communities and the federation system for not stepping in to help Jews in need.

The UJC is hoping a resolution passed at its annual governance meetings in late January is a step in the right direction.

Even though the evacuation was handled with "extraordinary grace," the two-page resolution says, 90 per cent of the evacuated settlers still haven't been resettled in permanent housing.

The resolution calls on the federation system, the Jewish Agency for Israel, the American Jewish Joint Distribution Committee and the Israeli government to examine the situation further.

It calls for the Jewish Agency and the JDC to "monitor the situation, develop expertise in the needs so that the system is appropriately informed, and to help ensure that a concerted effort is maintained to enable this population to successfully restore their lives in Israeli society as quickly as possible."

It also calls for UJC to support the government in caring for evacuees' needs.

"The resolution itself is an indication that UJC and the federation system take seriously the fact that the former residents of Gaza and northern Samaria have been underserved," Doron Krakow, UJC's vice-president for Israel and overseas, told JTA, using the Hebrew term for the West Bank.

The UJC and individual federations have provided about $2 million (US) for the evacuees. Some $400,000 of that came from the UJC's $250 million annual overseas budget to pay for trauma counselling.

The rest of the money came from Jewish federations in New York, Chicago, Toronto, New Jersey, Houston, Portland, Ore., and elsewhere for specific projects.

Some federations, including some that gave of their own funds, have been pushing the UJC to aid evacuees. But Krakow said the resolution was not passed due to outside pressure.

The UJC most likely will give more as evacuees' requests for help keep growing.

"It's fair to say that we anticipate additional funding at least on the same magnitude" as the $2 million the federation system already has given, Krakow said.

The resolution comes after internal publication of a three-month UJC study into the evacuees' plight. That study says SELA, the Israeli government's relocation agency, claims 75 per cent of the evacuees have re-entered the work force and 85 per cent should rejoin by the middle of this year. But the Gush Katif Committee, made up of ex-settlers, says only 55 per cent of evacuees have found work.

It could be several years before the evacuees fully integrate into their new communities, according to Talia Levanon, director of the Israel Trauma Coalition, an umbrella group of approximately 50 non-governmental agencies that provides counselling and other services after disasters around the world.

The coalition received the $400,000 in UJC money to help residents removed from their homes and $100,000 from the Chicago federation before the evacuation to help Gazans move burial sites.

According to Levanon, many evacuees say the trauma of eviction is causing their families to disintegrate.

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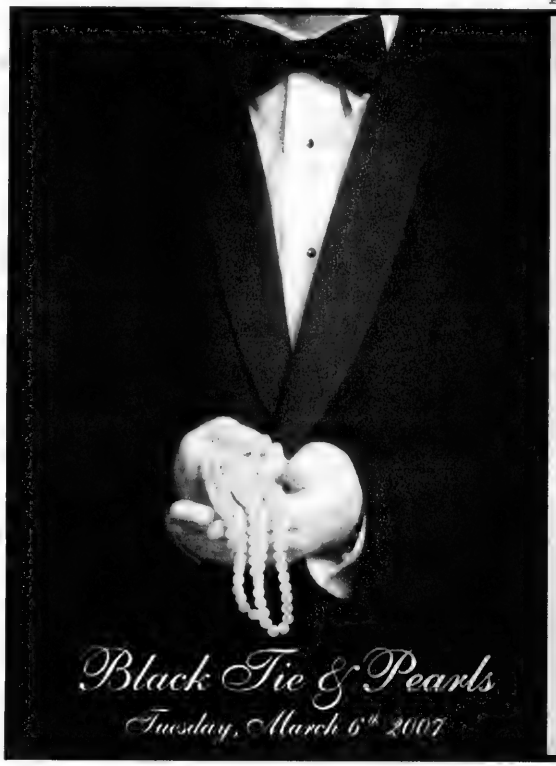

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Arts & Travel

Historian traces origins of America's role in the Mideast

BY SHELDON KIRSHNER
Staff Reporter

The genesis of Michael Oren's latest book, *Power, Faith and Fantasy: America in the Middle East, 1776 to the Present*, can be traced back to a Princeton University classroom some 25 years ago.

The professor whose course on the modern Middle East he was taking said that veterans of the U.S. Civil War had helped modernize Egypt's army and set up literacy schools.

Oren, who was then completing his PhD degree, found that nugget of information new and fascinating, having assumed that American involvement in the Middle East had begun much later, during the Cold War.

Out of curiosity, Oren scoured a library on campus in an attempt to learn more about the vets who had assisted Egypt a century before, but he came up empty. That convinced him that a comprehensive book turning on the historic role of the United States in the Mideast was long overdue.

But it was not until after the Sept. 11, 2001, Arab terrorist attacks in the United States that Oren was able to follow through. Having been asked by an editor what was the one book on the Mideast that had yet to be written, Oren remembered that graduate seminar at Princeton.

Michael Oren

And so *Power, Faith and Fantasy* was born.

Now a senior fellow at the right-of-centre Shalem Center in Jerusalem, Oren, 51, spent several years researching and writing it.

He consulted a succession of archives and libraries in the United States and Israel, pored over primary sources, read hundreds of books about the Mideast and combed unpublished dissertations.

The sheer magnitude of the materials he immersed himself in was daunting, admitted Oren, who was in Toronto last week to publicize his book.

Three challenges loomed as he began writing it.

Apart from having to master an array of sources, Oren had to find a way of "binding" the narrative with distinctive interlocking themes. He did so by concentrating on three motifs – power, faith and fantasy – which are emblazoned on the book cover.

Once this problem was resolved, Oren, who describes himself as "a proud, unapologetic Zionist," aimed at achieving balance and credibility.

"My prejudices may poke through," he acknowledged. Yet overall, *Power, Faith and Fantasy* is a rigorous work of even-handed scholarship.

Oren, a native of New Jersey, said that it is pro-American, but not propagandistic.

"The U.S. has done more good than bad in the Middle East," he observed, saying that Americans built universities, hospitals, roads and factories there, and that the American government played a role in securing the independence of Syria, Iran and Israel.

"But in its desire to maintain stability and the flow of oil, the U.S. has supported dictatorships and overthrown an Iranian regime," added Oren, who describes himself as a centrist in political terms.

The third challenge he faced was stylistic. Oren, also a novelist, knew that the book had to be both academic and entertaining in tone. "So much history is dull and unaccessible," he noted. So he opted for a novelistic approach. "I wanted people to read my book."

He believes that *Power, Faith and Fantasy* – which is scheduled to be translated into Hebrew in 2008 – has met all of his original objectives.

"I hope I've started a new field," said Oren, whose favourite historical figure is Orde Wingate, the legendary pro-Zionist British army officer who was killed on a mission in southeastern Asia during World War II. "Maybe other authors will write books on the same topic."

Oren's previous work, *Six Days of War: June 1967*, won the National Jewish Book Award, and was a bestseller, having sold 250,000 copies, mainly in the United States and Europe.

When Oren started *Six Days of War*, he realized that 400 titles on that subject had already rolled off the presses in various languages, but he knew that none had examined that conflict comprehensively from the Israeli and Arab perspectives.

Oren, who wrote his PhD on the origins of the 1956 Arab-Israeli war, said that *Six Days of War* examined that conflict through a different prism in that it was based on Israeli, Arab, U.S., British and Russian documents.

Oddly enough, sales were flat in Israel. "Israelis are so consumed by the present that they can't focus on the past," he said, sighing in exasperation.

A regular contributor to major U.S. publications ranging from *The New Republic* to the *New York Times*, Oren plans to write his next book on Israel's 1948 War of Independence. He had intended to produce a study of the Yom Kippur War until he realized that Israel had not released the primary sources.

"The 1948 war lies at the centre of the legitimacy of the Jewish state," he explained. "But everyone has forgotten it. This was a brutal war and, for Israel, not an easy one. Israel, in May and June, came very close to being defeated when the Egyptian army advanced on Tel Aviv, only to be stopped by four Israeli Messerschmidts."

He hopes to get on with that project before the veterans of that war die off.

Oren, who lives in Jerusalem with his American-born wife, Sally, and their three children, made aliyah in 1979. "I always knew I'd make it to Israel," said Oren, who was active in Zionist youth groups and went off to a kibbutz at 15.

His parents, however, were not active Zionists. "Up until five years ago, my father offered to build me a house anywhere in North America if I came back. Now he's reconciled himself to it."

Oren's early days in Zion were rough, he admitted. "I moved to Israel with only a backpack and no money, and I had no family in Israel."

Joining the army shortly after his arrival, he trained as a paratrooper. He fought in the 1982 war in Lebanon and claims that he was in the first Israeli jeep to have reached Beirut.

He supported the first phase of Israel's invasion, but not the occupation of Beirut. "That was nuts."

The net results of the war were decidedly mixed. "We achieved peace for Galilee for 18 years, but we unleashed the genie of Hezbollah."

Oren, who has attained the rank of major in the reserves, was an Israel Defence Forces spokesperson during last summer's war in Lebanon. "We won militarily, but lost politically," he said.

He fears that Israel and Iran – Hezbollah's ally and arms supplier – are on a collision course over Iran's determination to build a nuclear arsenal. In his view, there is "a real possibility" that Israel will eventually attack Iran's nuclear facilities unless Tehran changes course.

Advertising feature — LifeStyle — Advertising feature

Celebrate with the Stars

"People often have the misconception that planning a wedding, bar or bat mitzvah has to be a stressful and tedious experience," states Marla Kay, organizer of "A Celebration of Stars," a trade show which assembles a large variety of party professionals serving the Jewish community.

"As a bridal and party consultant over the past 20 years, I know how wonderful it is to plan a simcha. There are so many details to be looked after. For the past 10 years at each of my shows, I have brought together over 60 professional "stars" of the party industry to display their wonderful products and services."

This year, the Celebration of Stars Wedding, Bar and Bat Mitzvah Show will take place on Wednesday, March 21, 2007 at Meron Banquet Hall. It starts at 6 p.m. and runs until 10:00 p.m. This year Ines DiSanto Couture will be presenting their 2007 bridal collection on a fabulous runway fashion show, which will begin promptly at 8 p.m.

When you attend the Celebration of Stars Show, all of your entire party needs will be represented and you will be able to meet our party's finest on an informal basis. Each of the various stages of party planning will be available and by having more than one company displaying their unique talents in a particular category, you have the choice of which individual will suit your needs. You may choose from a variety of party professionals who will strive to maintain the highest standards of excellence in their particular area of expertise. You will be offered bridal and party consultants, catering (Kosher), invitations, florists, make-up artists, personalized party favours, photography, videography, cakes, creative room decor and centrepieces, orchestras, DJ's, and jewellery & giftware. Some of the "stars" are very well known in the simcha industry and there will also be some new faces as well.

"Every Celebration of Stars Bridal, Bar and Bat Mitzvah Show that I have organized has proven to be so successful for both guests and exhibitors that as soon as I finish one, I begin plans for the next one," says Kay. "Organizing a party is what I do best and I think that it is certainly reflected in my shows."

Come and see for yourself that the Celebration of Stars has got it all and is one show that you don't want to miss. Admission and parking is free. For further information ... contact Marla Kay at **905-669-0777.**

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Artist donates half of exhibit's proceeds to DJCS

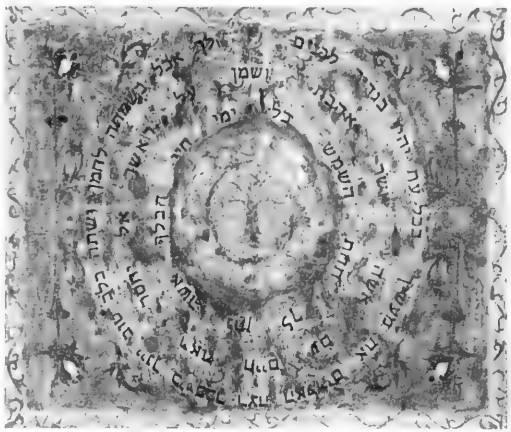
By BARBARA SILVERSTEIN

Special to The CJN

Myriam Nafte is a visual artist who is inspired by medieval illuminated Jewish manuscripts and the hand-painted east European synagogues of the 17th century.

"Most of my work now is Hebrew text as imagery," said Nafte, a forensic anthropologist who has exhibited anatomically correct paintings and drawings of the human body.

The Toronto-based mother of two has been working as a full-time artist for 20 years. However, it is only in the last seven years that she has had an interest in Judaica, "going back to her roots," as she puts it.



[Artwork by Myriam Nafte]

An exhibit of Nafte's Judaica, titled "Eat Your Bread With Joy," opens at the Miles Nadal Jewish Community Centre at 11 a.m. on Feb. 18. The show runs until March 4.

The Judaica series explores the design and meaning of midrash as imagery and its inherent connection with the Hebrew ideal of beauty and spirituality, Nafte says.

Fifty per cent of the show's proceeds will benefit the Downtown Jewish Community School (DJCS).

Nafte says she is happy to support the supplementary school because she believes in Jewish education. "They are needing help to keep the DJCS running. It's one of the only independent religious schools, and it's used by so many young Jewish families in the downtown Toronto area."

Raised in an Orthodox family, Nafte, 42, grew up on Cecil Street in the Kensington Market area, where her parents settled after emigrating from Morocco in 1952.

She trained in Judaica art with her father, Max Bensabat, who is now a retired commercial artist and a scribe.

"I'm very inspired by his work," says Nafte, noting that her father has had many commissions from the local shuls and he continues to do customized ketubot on parchment.

In 2000, she apprenticed with him to learn how to do halachically correct Hebrew text.

She says doing the Hebrew lettering properly is more challenging than the detailed anatomical drawing she does in forensics. "There are rules and regulations around the lines and points of the letters.

"My father has been very supportive. He checks all my layouts to make sure it's all 'kosher.'"

Nafte began her visual-arts studies at the Toronto School of Art and the Ontario College of Art (now the Ontario College of Art and Design), but she switched to the University of Toronto because she wanted more formal and intense science training so that she could learn to do anatomically correct drawings.

Her study of human anatomy and skeletal biology led to the field of physical anthropology and forensics, and she went on to do graduate studies in forensic anthropology at McMaster University.

Today, Nafte continues to do forensic work, teaches forensics courses at George Brown College and Ryerson University and acts as a consultant to various police departments. Her book, *Flesh and Bone: An Introduction to Forensic Anthropology* (Carolina Academic Press), was published in 2000.

But she stresses that art is her first love. "In my heart, visual arts is my life's calling."

She says she is grateful that her Judaica pieces have been so well received.

She has had two exhibitions at Holy Blossom Temple and two at synagogues in Montreal, and she has upcoming shows at American Jewish museums in New York, San Francisco and Denver.

Her next U.S. exhibition opens in Boca Raton, Fla., on March 7.

"In the U.S., there's been great interest in my work, especially in the Jewish museum galleries. It's been very nice," she says.

People have also purchased her work online, Nafte notes. "I'm surprised because it is so textured – you don't see that online, nor do you see the details and the scale, because the work is quite large."

To view the works in the exhibition on-line, go to www.myriamnafte.com. For more information about the exhibit, contact Joan Schoenfeld at 416-924-6211, ext. 112.

THE CENTER FOR LEADERSHIP INITIATIVES

Program Manager

The Center for Leadership Initiatives, Inc. (CLI) is a U.S.-based operating foundation promoting managerial and organizational excellence among current and future leaders of the Jewish non-profit world. CLI seeks a full-time Program Manager based in its Vancouver office.

Responsibilities include design and implementation of professional development and networking retreats and conferences. Top candidates will have experience in the Jewish organizational world; experience in event planning and execution; demonstrated ability to manage projects; excellent verbal and written communication skills; outstanding interpersonal skills; and the capacity to multi-task on a diverse portfolio. The position necessitates 2-5 days per month of travel and the desire to be part of a start-up leadership organization. Applicant's legal status must enable them to work in Canada.

Interested applicants should submit a resume and a writing sample to jobs@leadingup.org by February 28, 2007.

Musical to raise funds for Pediatric Oncology Group

By ADAM SEGAL
Special to The CJN

A collection of savvy performers will take to the stage from Feb. 21-24 to dazzle audiences and benefit a worthy cause by presenting a series of performances of the classic *Joseph and the Amazing Technicolor Dreamcoat*.

This fifth annual charitable theatre event, put on by Fallen Rock Productions in association with Effort Trust, will benefit the Pediatric Oncology Group of Ontario (POGO).

"Audiences will enjoy a professional theatrical performance… and feel great about the fact that while they're enjoying themselves, they're also supporting a wonderful cause," said associate producer Ferne Cohen.

The play, first performed in 1968, is a witty and creative take on the story of the biblical character Joseph, who is sold into slavery by his jealous brothers, but later gains prominence after displaying his mysterious ability to interpret dreams.

Nearly 60 people are part of the production team, including a children's choir of 18 kids.

While everyone involved in the production is a volunteer, many of the cast and crew members have formal professional training and experience.

"The majority of people in the cast have theatre training, which brings the production to a tremendous level," said Harvey Cooperberg, who plays the part of Joseph's father, Jacob.

"It's a very professional production."

Last year, Fallen Rock presented *Grease* and raised $40,000 for POGO.

"We raised a good amount last year, and we'd like to do even better this year," said director Jason Spetter, a lawyer who says *Joseph* was one of his favourite shows growing up.

The performances will include a matinée for kids that will feature some theatre education.

"School-aged children will be able to come and learn about what it takes to put on a performance," said Cohen, who spearheaded the educational component.

"We will also have a question-and-answer session."

Spetter noted audiences will especially revel in the variety of musical styles, sounds and clever spoofs.

"I love that it incorporates many musical genres, from Elvis to Calypso to rap," he said.

"It tells a great story in an interesting way."

The production team has been hard at work since the summer preparing for the show.

It's been arduous, as they have day jobs and family obligations, but it is clearly a labour of love.

"It's very time-consuming," said Cooperberg, who is a dentist.

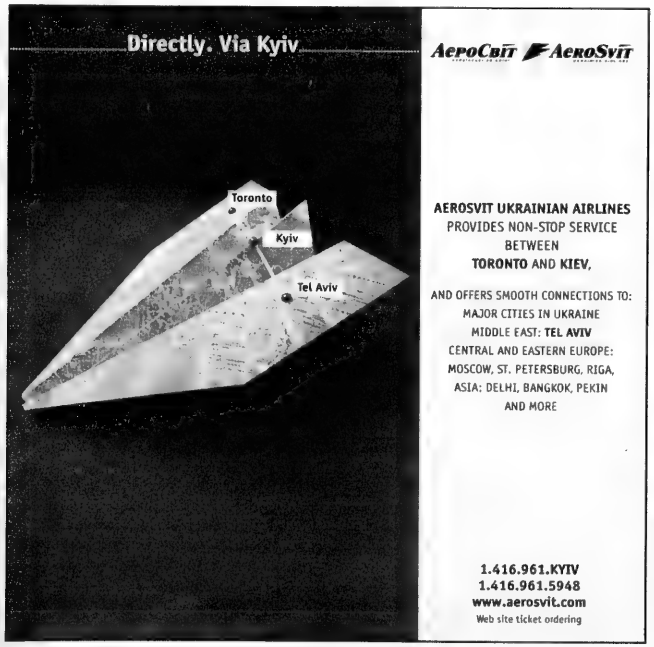
"But just being part of the production is phenomenal."

Joseph and the Amazing Technicolor Dreamcoat will be performed at the Isabel Bader Theatre, located at 93 Charles Street West in downtown Toronto.

For tickets, visit www.uofttix.ca or call 416-978-8849.

For more information about Fallen Rock Productions, visit www.fallenrock.ca.

Cast members of *Joseph and the Amazing Technicolor Dreamcoat* tune up for the big production.



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Eye on Arts

By Bill Gladstone

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"In Israel, **Chava Alberstein** is **Joan Baez** and **Sarah McLachlan** rolled into one: a thoughtful songwriter with folky roots, peaceable instincts, a voice filled with compassion and an earnest desire to improve things," wrote the *New York Times*. With the huge number of expat Israelis living here, Alberstein has a built-in audience in Toronto, but her music should also appeal to a much broader swath of the community. As the only North American concert date on this visit, she performs at the George Weston Recital Hall, Toronto Centre for the Arts on Feb. 27, 8 p.m. $50-$43. Ticketmaster, 416-872-1111.

* * *

Black History Month Concert: You may be forgiven for imagining that any concert titled *Voices of the Diaspora... Let My People Go* would focus on the Exodus or some later chapter of Jewish history. Actually, it's a work of black history dating from 1937. The historic oratorio by **Nathaniel Dett** (1882-1943) is being sung by the **Nathaniel Dett Chorale**, a group dedicated to Afro-centric music including classical, spiritual, gospel, jazz, folk and blues.

The concert includes the oratorio *The Ordering of Moses* and part of the *God's Trombones cycle, Let My People Go*, by composer Stewart Goodyear. Tickets range from $41.50 to $24. George Weston Recital Hall, Toronto Centre for the Arts. Feb. 23, 8 p.m. Ticketmaster, 416-872-1111 or www.ticketmaster.ca online.

* * *

Ghetto Songs from Montreal: *No More Raisins, No More Almonds – Children's Ghetto Songs*, a play about the experiences of children and teenagers in the ghettos of Europe during World War II, is to be performed in Toronto after a successful run in Montreal.

The play's title is a reinterpretation of the popular Yiddish lullaby *Raisins and Almonds*. It features a dozen rare ghetto songs, reflecting the plight of ghetto children, sung in the original Yiddish by 40 Montreal youth.

Written by Holocaust survivor and educator **Batia Bettman** and directed by **Bryna Wasserman**, the hour-long play is slated for performance at Leah Posluns Theatre, 4588 Bathurst St., on Feb. 27 and 28. Post-performance discussions between actors and audiences should make it an effective educational tool.

* * *

Names in the News: Gershon Iskowitz (1921-1988) was a Polish-born Canadian expressionist painter who established a foundation that presents an annual grant of $25,000 to Canadian artists. The winner of the 2007 prize is to be announced in the spring.

The Art Gallery of Ontario recently announced it will exhibit works of future award recipients and will house an Iskowitz archives of his sketchbooks, memorabilia, early works on paper and other items. "The addition of the Iskowitz archives to our collection is a jewel in our crown," said **Matthew Teitelbaum**, AGO director and CEO.

Born in Kielce, Iskowitz was a Holocaust survivor who immigrated to Canada in 1949, settled in Toronto and began painting landscapes of the city and Parry Sound. A grant from the Canada Council in 1967 enabled him to formalize his expressionistic style. His works are part of numerous collections, including the National Gallery of Canada, the Tel Aviv Museum and the Fort Lauderdale Museum of Art.

* * *

Dramatic Notes:

• Acting Up Stage Theatre Company presents *Elegies: A Song Cycle*, by **William Finn**. Through 18 stories, Tony Award- winner Finn pays tribute to relatives and friends, long-lost pets and the victims of 9/11, celebrating those who have passed on. *Elegies*, with a cast headed by **Barbara Barsky**, is a comic and touching musical exploration of the modern world. $35, $25, $21. Berkeley Street Upstairs Theatre, Feb. 15 to March 3. 416-368-3110. www. elegiesasongcycle.com

• **Hannah Moscovitch**'s award-winning *The Russian Play* is returning to Harbourfront Centre for a limited run. Set amidst the doomed men and rotten ideals of Stalinist Russia, the play tells the story of a flower-shop girl who falls in love with a gravedigger. The double bill also includes *USSR*, a dark and funny fable from the depths of glasnost. Harbourfront Centre Studio Theatre, 235 Queen's Quay W. $20. Feb. 21 to 25. 416-973-4000. www.harbourfrontcentre.com

* * *

At the Galleries

• Four advanced portraiture classes present an exhibition of work to follow a highly successful general student show in December. Koffler Centre of the Arts, 4588 Bathurst St. Opens Sunday Feb. 18, 2 p.m.

• "Torah Studies," an exhibition of sculptures and photographs by **Nomi Kaplan**, deals with themes related to the rescue of several Torahs by her grandfather in Lithuania, the rescue of his family from Europe in 1938, and the rescue of other family members, including the artist, by the great Japanese hero, Chiune Sugihara.

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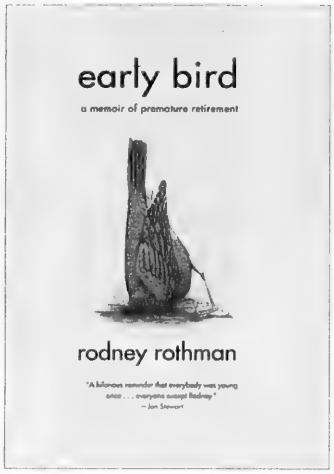
28-year-old writes about his 'retirement' in Florida

By IRENA KARSHENBAUM
Special to The CJN

Rodney Rothman has lived out my fantasy. Well, sort of. Rodney Rothman retired at the age of 28, while not having been born independently wealthy. The fantasy evaporates when we discover that retirement was spent in a retirement community in Boca Raton, Fla., going on gambling cruises with ridiculously decked ladies of the Red Hat Society and desperately trying to perfect the sport of shuffleboard.

It's not how most 28-year-olds would choose to spend six months of their lives, but it's good that Rothman volunteered to be the guinea pig because how else would us working stiffs get a glimpse into what awaits us after 40 years of involuntary economic slavery?

With so many pensioners determining their activities based on availability of free food and suffering from fashion-sense amnesia, Rothman paints a pretty bleak picture. But somehow he manages to revel in the experience, which showed in his hilarious and addictive memoir that was thankfully devoid of any Hallmark sentimentality and heartwarming sickness.


early bird
a memoir of premature retirement
rodney rothman
"A hilarious reminder that everybody was young once . . . everyone except Rodney"
– Jon Stewart

A burned-out 28-year-old comedy writer who originally got his start on the *Late Night with David Letterman*, Rothman had recently lost a television gig. So instead of searching for another 10-hour-a-week job, he decided to retire.

Being Jewish, he believed that he would end up retired in Florida anyway, so why not get a 40-year head start? He found a roommate, a reclusive widow named Margaret who hides cats and birds in her condo against condo regulations, and set about partaking in all that it means to be retired.

He learned that retirees are up really early, jogging, swimming and washing cars at 6:30 a.m. He learned that retirees volunteer as COPs, the sheriff's Citizens Observer Patrol, to keep themselves from being the "Mensch on the Bench," men who accompany their wives on shopping expeditions out of a loss of knowing what to do with their free time. And he learned that he could get aroused dancing with a "sultry" 75-year-old man-eating, husband-collecting vixen named Vivian. No kidding.

I asked Rothman in an e-mail interview if this was possible. He recounted how he would frequent Senior Singles Dance Nights just to see what life would be like when he is older and admitted that "one night, while dancing with a sultry, Sophia Lorenesque woman in her mid-60s, I became shamefully sexually aroused. That's a hard thing to disguise when you are wearing your velour pants. It was totally mortifying."

Rothman also made friends. His best friend was a 93-year-old comedian named Amy Ballinger, whom he still keeps in touch with. He describes her as a "hilarious, outspoken, cackling, extrovert who also carries all this pain in her – she's buried every member of her family, hasn't been married for decades. She slowly watches her health degrade. But to this day remains a person I can go out for brunch or booze with. She'll always teach me an unprintable drinking limerick."

It's nice to know loss of spirit is not necessarily on the agenda once we start hovering around the centennial mark, but it's horrifying to learn that juvenile antics remain. Remember all those excruciating high school cliques that were so nice to abandon in high school? It turns out you can never leave them behind. They have a way of coming full circle once you start sliding down the other end of the age bell curve. Rothman manages to break into the hermetically sealed pool- group circle yet never can crack the canasta clique.

Even though Rothman calls war veterans "The Greatest Generation" and admits that "it's humbling to talk to them about those [World War II] years," he still suffers from the great malaise of his generation – commitment phobia. He blames his lack of success in finding his bashert on victimhood perpetuated by the media, which has brainwashed him with images of the ideal womanhood in the likes of Pamela Anderson and Uma Thurman. So with perfect logic our confused Rothman detours into the arms of a dark-haired, half-Cuban, half-Puerto Rican shiksa.

It has been four years since Rothman's retirement and the 32-year-old reports that he has still not found his bashert, but it may not matter so much at the moment. This is an exciting time for the writer, who is working on a movie version of *Early Bird* for Paramount Pictures and a new television show and is starting on a new book.

In terms of getting closer to his Jewish roots, Rothman writes, "By spending time in Florida, I was able to reconnect with the kind of outer borough Jews that defined my New York childhood. They're all still down there in Florida, fondling the produce in Publix Supermarket produce aisles. Getting back in touch with my sense memories of that world – the accents, the idioms, the too-much cologne, the overuse of the term of endearment 'fella' – made me appreciate how practical and friendly and funny my older relatives are. I hope that my own generation, a far more independent one that doesn't belong to any clubs other than Netflix, will find a way to save the best ideas of Jewish retirement in retirement. We need to figure out a way to keep calling each other 'fella.'"

Yes, we do, fella. But first we need to see if the reality-TV, me-me-me generation will still be Jewish in 40 years' time.

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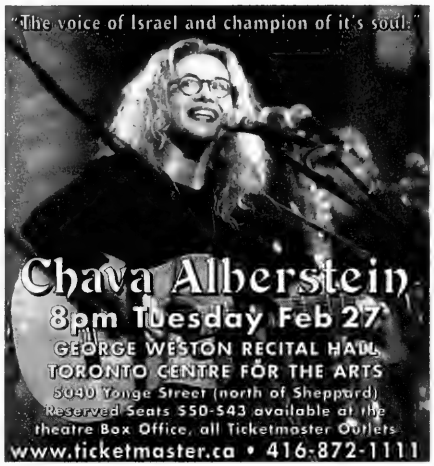
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Author's first novel set in Winnipeg creates a big splash

By CAROLYN BLACKMAN
Staff Reporter

Local writer Sidura Ludwig, author of the recently released novel *Holding My Breath: A Novel* (Key Porter Books), is living a dream come true.

"It is what I've wanted since I could pick up a pen or read a page. I said to myself that one day it would be me," she said.

Now that the book is being picked up by an imprint of Random House, Shaye Areheart Books, in the United States, "it has taken on a life far more than I could imagine. I can't describe [the feeling]."

A wife and mother of a young son, Ludwig was born and raised in Winnipeg, and lived in Birmingham, England, for three years. Her short fiction has appeared in several magazines and anthologies, and she is the recipient of the Canadian Author and Bookman First Prize for Most Promising New Writer.

She is an avid reader, whose favourite books include *Marjorie Morningstar*, *The Colour Purple* and *Anne of Green Gables*.

"I love books that tell people stories, especially ones that give a voice to women," she said.

Spanning three decades, *Holding My Breath: A Novel* tells the story of Beth Levy, an only child born in the early 1950s, who lives in a north end Winnipeg household with her parents and two aunts.

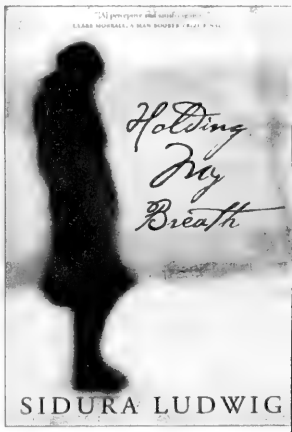
Sidura Ludwig

We meet her mother, who is devoted to her family and anxious to be part of the middle-class Jewish community, and her aunts, one of whom never married and carries a secret from her past. The youngest and most beautiful aunt rebels against her sisters' lifestyles. We also hear about Beth's uncle, who was killed during World War II.

Although not autobiographical – Ludwig was born after the book ends and she did not grow up in the north end – "all writers draw on their own experiences, and I'm always listening to people's stories. I'm interested in how people relate to one another, and how our actions affect another person."

She keeps a journal, she says, and is always writing in her head. "I do my writing whenever I have the blessing to do so, which is almost every day. If I'm lucky, I'll get a four-hour block."

Although Beth's story is not her own story, she said, "there are certain similarities. She had to learn that she could remain devoted to her family while staying true to herself. That is an important lesson for me because my whole family is still in Winnipeg and I live in Toronto."



Her cousin once told her about growing up in her grandfather's house and sharing a bedroom with her aunt, she said. "I was fascinated by the concept and kept wondering about that relationship. That became part of the book."

While living in England, she took part in a book festival, and one of the projects was to choose a photo and write about what she saw. "I chose a picture of a young girl at a swimming pool. My writing turned into a short story and eventually into a chapter of the novel," she said.

Although Ludwig had always wanted to write a novel, she said, the "whole concept frightened me so I started to write closely linked short stories. I got in with a group of writers, though, who said it would be easier to sell a novel, so I started to think of a cohesive story."

The Levy family is her own family now, she said. "I'm not wondering how they are, but I did live with them for five years and I was comfortable with them.

"They were all dreamers. Each character longed for something and for different reasons held back. Beth saw the women struggling in different ways and had to find the courage to carve her own path."

Ludwig is working on a new project now and had to let go of the Levy family. "It's like when you meet new people but still miss your old friends."

Holding My Breath: A Novel is having its Toronto launch on March 7, 8 p.m. in the Leah Posluns Theatre lobby.

The Winnipeg launch is on Feb. 19, 12:30 p.m., at the Millenium Library, and at 8 p.m. at McNally Robinson Booksellers.

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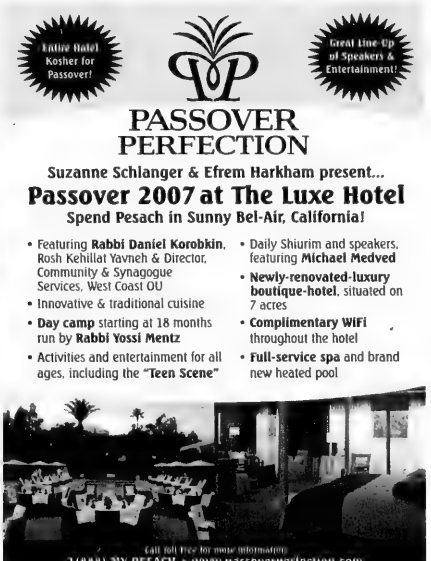
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Books & Authors

Illuminating sparks fly in conversations with Rabbi Steinsaltz

On the Road with Rabbi Steinsaltz: 25 Years of Pre-dawn Car Trips, Mind-Blowing Encounters, and Inspiring Conversations with a Man of Wisdom **by Arthur Kurzweil (published by Jossey-Bass).**

By BILL GLADSTONE
Special to The CJN

"Let my people know" is the chief motto of Rabbi Adin Steinsaltz, one of the pre-eminent Talmud sages of our generation and the subject of this engaging book by Arthur Kurzweil.

Arthur Kurzweil (left) looks somewhat like his mentor, Rabbi Adin Steinsaltz, for whom he has been a volunteer chauffeur over the last 20 years, whenever the Jerusalem-based Talmudic scholar has visited the New York area.

Widely regarded as a genius, Steinsaltz has penned dozens of books in which he attempts to bring the fire of Jewish mysticism down to earth. For the last 40 years he has also devoted himself to the monumental task of translating and publishing the Talmud for the edification of the masses: his widely hailed "Steinsaltz" edition stands as an astonishing trail-blazing accomplishment, unparallelled, perhaps, until the Schottenstein edition appeared from Art Scroll as the product of a team of rabbis. Largely as a result of these two editions, there are presently more Jews studying Gemarah, *daf yomi* or otherwise, than at any point in Jewish history.

Deeply affected by Steinsaltz's remarkable and lucid book *The Thirteen Petalled Rose,* passages from which he could quote by heart, Kurzweil offered to be the holy man's chauffeur on his frequent trips to the New York area. Thirsty for learning and in search of (as he puts it) "a teacher with a capital T," Kurzweil routinely met him at the airport at 5 a.m.

A genealogist and book publisher, Kurzweil's early book on Jewish genealogy, *From Generation to Generation*, had already become the most popular work in its field. Possessed of the writer's habit, he industriously began to record his various "mind-blowing encounters and inspiring conversations" with his celebrated passenger.

Many illuminating sparks are thrown off in these encounters. Despite a certain propriety, Kurzweil (who has heard Steinsaltz lecture at least 200 times) was rarely at a loss for penetrating questions. The diminutive, bearded rabbi would typically reward him with wise and pithy answers, delivered between puffs of his habitual pipe and with an occasional playful gleam in his eye.

As there was usually much time on the road between appointments, the book provides many examples of the rabbi's luminescence. For instance, his disciple once asked him to elaborate on his comment that the Talmud and Kabbalah are really the same.

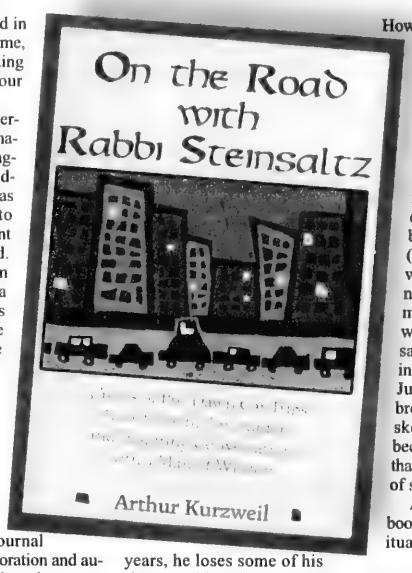
"The commonly held view that Kabbalah and Talmud are in and about different worlds is a misconception," Steinsaltz explained. "It is simply not true. There is an organic unity of the whole. The Kabbalah and the Talmud are different forms of expression of the same thing, but each in its own way.

"There was never a real separation between the daily obligations that we do and the esoteric or mystical aspects of the tradition. They have always been connected. They are different aspects of the same thing."

Although he holds the Jewish people as a unity, Steinsaltz is an adherent of the chassidic branch of Jewry. Kurzweil once took him to meet the charismatic Lubavitcher Rebbe Menachem Schneerson in Brooklyn: the two exalted personalities greeted each other warmly and the one presented the other with two newly printed volumes of his Talmud edition and readily received the other's blessing.

"A moment before we left, Rabbi Steinsaltz encouraged me to come closer to where the two of them were standing," Kurzweil writes. "He encouraged me to stand in a spot where the Lubavitcher Rebbe looked at me, offered me a blessing, and whispered something into my ear as well: 'Be his driver, but be your own driver. Add more mitzvahs.'"

On later trips, Steinsaltz would visit Schneerson's grave; for him, Chassidism was the normative Jewish tradition, its sphere of influence tragically curtailed by the pogroms, then more radically by the Holocaust. "It is how Judaism has always appeared to me in any significant way," he said. "Looking at Judaism in the recent era without Chassidus would be like looking at the Talmud today and ignoring the *Acharonim*, the talmudic commentators from the 1600s to the present."



Despite its strong hagiographical tendency, *On the Road* is also a journal of philosophical exploration and autobiographical reflections that stamp it with the author's personality. Since the book is not a scholarly biography, personal details are sparse about its subject, who was rarely keen to talk about himself. "My biography is simple," he once said. "I was born in Jerusalem, and I still live there. Nothing else is very interesting."

However, we learn that Steinsaltz grew up in a non-observant household, read Marx and Lenin before he read the Bible, and began his Jewish studies as a teenager. His father once said he didn't care if his son became an *apikores* (heretic) but didn't want him to be an ignoramus. "My mother and father were skeptics," Steinsaltz said in explaining his late entry into Judaism. "They brought me up to be a skeptic. In fact, I became such a skeptic that I became skeptical of skepticism."

A sub-theme of the book is Kurzweil's spiritual growth; over the years, he loses some of his shyness with and awe for his teacher and begins to recognize a parallel authentic quality within himself. Fittingly, the book ends with a telling remark from his mentor as Kurzweil drops him off at his hotel. "I was once worried about you," Rabbi Steinsaltz said. "You used to put me so high. I see that you've grown up a little."

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Fabulous home on 60 ft. lot. 4+2 bdrms. 5 baths. Large family rm. & study on main. Oversized kit w/walk-out to 2-tiered deck. Fin lower level. Private drive & built-in garage. ***Edith Weiss**

AVENUE/LAWRENCE - $1,229,000.
Overwhelming Space, Light & Warmth Of This Wonderful 5 Bdrm Home. Choice Location In One Of Toronto's Finest Neighbourhoods...New Price. ***Ferne Sherkin-Langer & *Nina Castle**

FOREST HILL VILLAGE - $1,289,000.
Lorne Rose designed 4 bedroom, 5 bath home on beautiful 219 ft. lot. Main floor family room. Quality materials & finishes throughout. Finished lower level. ****Darren Slavens/*Linda Rose**

SPADINA / KILBARRY - $999,000.
Beautifully reno'd Lower Village Tudor on deep lot. Main fl. Family rm. W/walk-out to patio & yard. Modern kitchen w/breakfast bar, granite countertops. Finished lower level. ***Dianne Beaman**

LOWER VILLAGE - $898,000.
Extensively renovated 4 bedroom, 4 bath home in the heart of Forest Hill Village. Fireplace. Skylight. CAC. Finished lower level. Oversized double detached garage. ***Linda Evans**

DESIRABLE "CHAPLIN ESTATES"
New Listing! Lovely Stone and Brick Raised Bungalow w/Large private drive across from the beltline. ***Ferne Sherkin-Langer/*Nina Castle**

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BATHURST / CENTRE - $449,000.
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YONGE & CLARK – 4 OVERSIZED BEDROOMS
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THORNHILL WOODS TOWNHOME
Bright and beautiful three bedroom townhome w/9' ceilings, mn flr family rm & 5 appliances. Close to brand new elementary school opening Sept. '07. $399,900. Leslie Richman* ext. 241

THORNHILL CONDO * ONE OF A KIND!
Three bdrms, 2 baths, custom moldings, elect. fireplace, large eat-in kitchen w/huge wndws, solarium, laminate flrs, walk-in closets, 2 parking, locker. $299K. Paula G. Bernstein* ext. 228 SOLD

THORNHILL * END UNIT CONDO *ONLY $269,000
Upgrades, 2 bedrooms, 2 baths, bev. mirrors, marble long entry hall, bed/living area – separate, large eat-in kitchen with huge windows, solarium, newer berber, balcony, 2 parking spots. Shows to perfection. Paula G. Bernstein* ext. 228

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160 ISRAEL PROPERTY FOR RENT

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The Canadian Jewish news

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280 ANNOUNCEMENTS

Congratulations! Winners of Na'amat Canada's Daily Calendar Lottery Draw for Jan. 2007: Jeffrey Levy, Gail Kunkel, Martin Levin, Linda Birman, Shirley Korenblum, Adva Index Media, Judith Komlos, Arlene Davis, Miriam Silburt, Judy Mandel, Ethel Schaier, Fruma Bell, Bill Stein, Baila Kane, Mindel Olenick, Diane Zeavin, Molly Rose, S. Hershkop, Bob Fisher, Eva Tinianov, Tillie Gorbet, Sara Tuberman, Sheldon Sonenberg, Jodi Lieff, Ruth Schreier, Linda Rosenblatt, Cheryl Halberstadt, Eva Busgang, Emily Brown, Edith Gossin, Louis Sonenberg.

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On Campus

ISRAELFEST WINNING PHOTO:

Fourth-year University of Toronto student Will Musgrave won the Hillel-organized IsraelFest photo contest for this picture, which he took in December 2005 in the courtyard of a house in the artist colony of the Old City of Safed. IsraelFest, a celebration of Israeli culture and diversity, took place at U of T from Feb. 5 to 9.

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30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
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55 ACCOMMODATION WANTED
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84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
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110 COTTAGE FOR RENT
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145 FLORIDA SHARED ACCOMM WANTED
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248 DAY CARE WANTED
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SERVICE DIRECTORY

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Coach optimistic new facility will help baseball team improve

By PAUL LUNGEN
Staff Reporter

Pitchers with the Ontario Blue Jays ought to thank their lucky stars they're not on the staff of the Baltimore Orioles. Sort of.

Unlike Orioles ace Eric Bedard, who prepares for spring training by playing catch with his brother in their cousin's goose barn, pitchers for the Jays have a plush new facility in Mississauga to train in.

While Bedard throws in 5 degree Celsius temperatures, the heat is on at the Jays' facility and they use a professional clay mound to work on their pitches.

The Jays' clubhouse was inaugurated with much fanfare recently and Dan Bleiwas, director of baseball operations for the organization, believes it will be key for the club's development programs.

The Ontario Blue Jays, a collection of the best teenage baseball talent in the Toronto area, are a successful enterprise, with a 100 per cent record of placing their graduates in U.S. colleges and universities, Bleiwas boasted.

In all, 57 Jays have been drafted by major-league organizations while more than 150 have earned scholarships at U.S. schools. The best Jewish player to suit up for the Blue Jays was London native Adam Stern, who came before Bleiwas' tenure and now plays for the Orioles.

Nevertheless, Bleiwas believes Canadians are at a disadvantage when it comes to competing with American players, particularly those from California, Texas and Florida. The new year-round facility will help "mitigate the effects of climate" and improve players' skills, he said.

Bleiwas, who also coaches the Blue Jays' under-18 team, acknowledges "we are limited by climate and our players are behind."

The new training ground, which improves on a smaller facility, allows the 80 players in the Jays organization (they operate under-18, under-17 and under-16 teams) to work out year round as well as improve their baseball skills. In addition to the pitchers' mound, the building includes four batting cages, a turf infield and a state-of-the-art weight room.

The facility is open to local teams and players.

For the athletes in the Jays' organization, baseball is a year-round activity and there's one goal in mind – to get to the 18-and-under World Series.

In March, building on the off-season program, the full complement of players head down to Cocoa Beach, Fla., near Orlando, for 10 days of spring training. The spring/summer season follows, with the team playing in the Premier Baseball League, Ontario's best. For the past three seasons, the Blue Jays have been league champions.

At the end of June, the under-18s drive down to Memphis, Atlanta and Tulsa for three 10-day tournaments in which they compete with top U.S. travel teams. At the end of the summer, they participate in the American Amateur Baseball Congress, the highest calibre event for teenage kids.

In addition, the Blue Jays vie for a spot in the 18-and-under World Series as the northeast region representatives. The Blue Jays have dominated the region in recent years, participating in the 1997, 1998, 2001, 2002 and 2004 events.

Dan Bleiwas

They haven't done so well at the World Series itself, usually losing to teams from the American Sun Belt.

All in all, the Jays play 108 games a year, but despite that hectic schedule, education is stressed. The team provides "study halls" during long road trips and players study while on a bus or in hotel boardrooms.

Players are the creme de la creme of GTA athletes, but they have to be good students too, Bleiwas said.

"We're looking for good athleticism, not necessarily baseball skill. We feel if we get kids young enough, we can teach them." he said.

Though Bleiwas is involved in team administration, "I prefer coaching," he said. "I think that's the fun aspect of it, being on the field, instructing the players."

Bleiwas, 30, admits to having been a rather ordinary player in his youth. He played for Thornhill teams growing up and at 15 he worked at the now-defunct Green Diamond baseball camp, where his brother, David, was director.

Later he played for York University, where he was influenced by the team's head coach, Rick Calich.

"He combined technical knowledge with game knowledge. He was a great organizer and a great motivator, and that's what I strive to be," Bleiwas said.

While playing for York, he also coached Thornhill teams, and after two years at the university, he was coaching there, too.

Around the same time, the Atlanta Braves hired him as a regional scout, and after three years, he switched to the San Diego Padres.

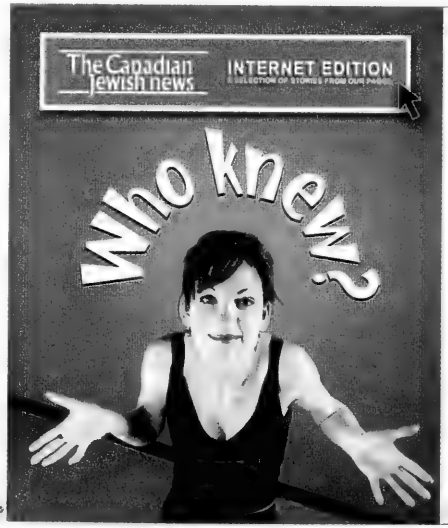
The Maccabi organization recruited him as well, making him coach of the Toronto boys teams at the 1996, 1997 and 1998 JCC Maccabi Games. They won two gold medals and one silver.

Later this year he will serve as Howard Kideckel's assistant with the Canadian Junior team at the Latin American Maccabi Games in Buenos Aires.

Bleiwas notes the team is still looking for capable players born between 1990 and 1992.

He believes the interest of young Jewish athletes in baseball has waned in recent years, corresponding more or less to the lack of success of the Toronto Blue Jays and the popularity of the Toronto Raptors in basketball. But, "with the Toronto Blue Jays improving every year, the excitement in the community is building, and we will see more interest," he predicted.

The Ontario Blue Jays are always interested in talented players, Bleiwas added. Anyone interested in trying out for the team can call 905-507-9393 or visit the team's website at www.ontariobluejays.com.



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The care-giving 'It'

By MICHAEL GORDON

Remember the game of tag? Someone is "It," and "It" has the task of tagging someone else in the group, whose members do their best to avoid becoming the new "It."

The Senior Side of Life

According to Wikipedia, there are 44 variants of tag, and the game is played around the world, mostly in playgrounds and schoolyards. There are 16 listed variants of tag that require equipment, but the basic game requires only the players, with their skill and strategies, to transfer their role as "It" to another player.

In the care-giving of aged parents, there is often an "It," the child who takes on the primary responsibility for decision-making and arrangements for aged parents. When in my clinic I ask children who are accompanying parents if they are "It," they often smile knowingly and answer yes. Unlike the playground game, however, it is less often the case that the role of being "It" can be transferred to another member of the family, and if so, not without lots of planning and mutual involvement.

In the bestselling book *Family Matters* by Canadian author Rohinton Mistry, the experiences of one family's struggles and relationships, which include love, animosity, caring, tragedy, humour and the gamut of human feelings and frailties, are explored as the family takes on the care-giving challenges that children of aging parents experience during their parents' later years.

For many children who face these prospects and realities, the experiences may be perceived by them to be unique, and at times overwhelming. It is not often possible to anticipate all the special nuances and interactions that relate to one's family. Usually what happens depends on the family's makeup and the long-standing relationships that exist between the siblings and the parents for whom care-giving has become necessary. The specifics of each situation reflect the peculiar family dynamics, which affect how children respond to the care-giving challenges and how the challenges affect their own lives.

It is important for caregivers, whether in the primary role as the "It" in the complex dynamic or as one of the other directly or peripherally involved children, to understand the demands and support one another's disparate but often equally and important roles. Sometimes those with the role of "It" acknowledge the exceptional responsibility they feel, and sometimes there is a tinge of resentment toward siblings who are not "It." They may acknowledge their primary role with understanding and appreciation. They have a unique opportunity for profound satisfaction resulting from their primary care-giving role. Sometimes no alternative person exists due to distance or complex family situations.

What I have learned from my geriatric clinic's many patients and families and from the good fortune that I have experienced in my own family is that values and attitudes expressed by families can triumph over complicated care-giving situations. It is important to abide by certain principles that can help everyone cope with difficult circumstances. The most important element in the equation is trust – hopefully everyone is doing the best they can under the circumstances. Whoever has to make a decision when others might not be there for immediate communication should be supported in that decision by the others. It is the process of concerned and deliberative decision making, not outcome, that counts most.

The key to being "It" is to do it with full commitment. Afterward you will live with the memories of the process and the journey. Give it your best, as there is no better alternative. For those who are not the primary "It," support the person in that role; give it your best so that you, too, can feel satisfied in your supportive and important role.

Chicken w/ Raspberry-Red Wine Glaze

4 boneless skinless chicken breast halves
1 tsp garlic salt
1/4 tsp salt
1/8 tsp freshly ground black pepper
1 cup red wine, divided
2/3 c red raspberry preserves
2 tblsp dry ground mustard
2 tsp vanilla extract, divided
Dash cayenne pepper
1 cup raisins

Heat oven to 450°F. Spray 13"x9" baking pan with cooking spray. Place chicken in pan. Sprinkle both sides with garlic salt, salt & pepper. Bake 10 min

In small saucepan, stir together 1/3 cup wine, raspberry preserves, mustard, 1 tsp vanilla, cayenne pepper. Simmer over medium heat 5 min. or until slightly reduced.

Brush chicken with half of the raspberry mixture; reserve remaining for sauce. Pour 1/3 cup wine into pan with chicken. Bake 10-15 min. or until chicken is no longer pink in centre and juices run clear, brushing chicken with raspberry mixture 2 or 3 times.

In same small saucepan, stir together reserved raspberry mixture, remaining 1/3 cup wine, 1 tsp vanilla and raisins. Simmer over medium heat; cook 2-3 min. or until raisins are plump. Remove from heat.

Place chicken on individual plates; spoon glaze over chicken.

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Ban phones from class – and cars

Epi on Education

There has been much talk lately about banning cellphones from the classroom, and I wish to use this suggestion as an example of the relationship of schools to life.

Seymour Epstein

Let me first admit that I own a cellphone and use it for its efficiency and abuse it for its convenience. But the point is, whether we absolutely needed this technological advance or not, it's here to stay. We now need to learn how to live with it, and some would remove it from the classroom. We have silenced it in the concert hall and the movies. Signs in liberal synagogues beg congregants not to use them in the bathrooms on Shabbat. There is a certain etiquette developing around their use at meetings. The only dangerous place that this particular jurisdiction has not banned the phone from is the moving vehicle. My question is: Which comes first, the car or the classroom?

Can we adults ban the phone from the classroom, where our youth are meant to learn about life, before we prevent it from taking our lives on the open road?

From when Shamai told us in the Mishnah that we should make our Torah a regular part of our life (an open reading of "*Aseh Toratcha keva*") to when Dewey taught us to make learning a real-life exercise, we have been struggling to make schools less artificial and more like the real thing. Our tradition teaches that talmud Torah is both a mitzvah in its own right and preparation for all the other mitzvot. If we legislate in schools differently than we legislate our lives outside the classroom, we are telling our children that schooling, both in its content and its form, is an artificial reality not to be taken seriously –not now and not later.

Schools that become too distant from real life cease to be the trans-generational link they were meant to be.

I am totally in favour of the classroom ban on cellphones – the day after they are banned from moving vehicles.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

Tu b'Shvat — a message for today

By RICHARD ROSENBAUM
Special to The CJN

Tu b'Shvat, the New Year of the trees, has never been as relevant as it is today.

That's the message taken away by the more than 200 people who packed the Minsk Synagogue in Toronto's Kensington Market, where the Jewish environmental organization Torat Ha'Teva held its Tu b'Shvat seder on Feb. 3. The crowd was diverse, with young and old in attendance, dressed in every style from cargo pants to chassidic black hats, but they were there for a single purpose.

Tu b'Shvat, the 15th day of the month of Shvat, was celebrated in biblical times as the first day that any new fruits that grew had to be tithed for the following year. The holiday lost much of its significance after the exile from the land of Israel, but following the Spanish Inquisition, Kabbalists who had moved to the mystical city of Safed revived the ancient festival and created a Tu b'Shvat seder, modelled after the Passover seder. For centuries, this practice remained fairly obscure, but it has recently regained its importance as an environmental festival, celebrating our connection to the world and our responsibility to take care of it.

The evening was co-sponsored by the Birthright Alumni Community, Mosaic Outdoor Club of Ontario and Chabad at York (University), and conducted by alumni of the Teva Learning Centre, an institute in Connecticut that offers environmental education programming for many Jewish schools.

Rabbi Beckerman of Chabad at York opened the event with a brief dvar Torah on the Jewish mandate to protect our environment. Then the festivities began, with the main part of the evening devoted to the seder.

The seder is divided into four parts, representing the kabbalistic "Four Worlds," the main stages in the creative process resulting from the progressive self-screening of the Divine light. In descending order, they are Atzilut (the world of emanation), Briah (the world of creation), Yetzirah (the world of formation), and Asiyah (the world of action). Each part transitioned beautifully into the next with choruses of singing and drumming.

The tables were filled with delicious food and drink, and fresh and dried fruits, nuts, cookies and juices were served around the room, with each fruit and each mixture of grape juice symbolic of the kabbalistic *sephirot* (the 10 concepts of God) and the different levels of reality or consciousness expressed through the concept of the Four Worlds.

The program was interactive and thought-provoking, with the assembled group encouraged to consider and discuss what each of us was already doing and what we could begin to do to protect the world. With that in mind, it's fitting that all the cups used for this event were recyclable and bio-degradable to reduce waste.

Coby Segal, one of the seder leaders, walked the group through a meditative visualization exercise intended to increase our mindfulness, to remind us to have *kavanah*, or intention, when we partake of the things that we derive from the earth, so as not to take them for granted but instead to accept them as a holy gift.

After the seder, the party continued into the night with music provided by violin and accordion, a rousing drumming circle courtesy of the Halleluja Drummers, singing and dancing (even breakdancing!).

It is right and natural that the Jewish community should have a response to the threats facing our environment today.

"We wanted to get across that Judaism is incredibly rich in environmental tradition," said Risa Strauss, one of the seder's organizers. "Responsibility comes from awareness, and we wanted to show that, by increasing our awareness of environmental issues we can learn to take greater responsibility for them, and help save the planet."

For more information about Torat Ha'Teva and their upcoming events and programs, visit http://www.torathateva.org.

Avrum Rosensweig's column will return.

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Manitoba NDP officially condemns all Shoah denial

By ANDY LEVY-AJZENKOPF
Staff Reporter

As reported in brief by *The CJN* last week, on Feb. 4, Manitoba's ruling New Democrats passed a party resolution condemning all forms of Holocaust denial at their annual convention in Winnipeg.

The proposal was brought to the floor as an emergency resolution by Christine Melnick, the province's minister of water stewardship, and seconded by Darlene Dziewit, president of the Manitoba Federation of Labour.

Christine Melnick

Melnick said she was particularly motivated to prioritize this motion by the recent "despicable" Holocaust denial conference in Iran.

"The denial of true history, which includes the Holocaust, is something that cannot be supported or tolerated in any way," Melnick said. "I'm not going to put up with it or sit on the sideline and shake my head from the armchair. It's important for Jews, but more so for non-Jews to stand up and say, 'We're not accepting this.'"

The NDP motion also states that Holocaust denial activities increase the risk of it happening again, and that remembering the Shoah is "critical to prevent further acts of genocide."

Its final statement reads, "...we reject and condemn without reservation any denial of the Holocaust as a historical event, either in full or in part, or any activities to this end."

It was passed unanimously by the more than 600 delegates at the convention, said Melnick.

Melnick also based the resolution on recent events at the UN General Assembly on Jan. 27.

UN Resolution 60/7, which condemns the denial of the Holocaust and proclaims Jan. 27 as the International Day of Commemoration in memory of the victims of the Holocaust, was passed last Jan. 27, by 103 sponsor states, including Canada.

Upon her motion's ratification, Melnick suggested her party was unique in having passed such a resolution and hoped it would set an example for other political parties to follow, both nationally and worldwide.

Len Rudner, director of community relations for the Canadian Jewish Congress, applauded the resolution.

"I think the motion put forward by the Manitoba NDP is important in and of itself but also within the context of the times," Rudner told *The CJN*, on the same day that noted Holocaust denier Ernst Zundel was sentenced to five years imprisonment in Germany for his activities.

"This motion is rooted in the circumstances of the world as we know it and I think it's important for organizations to stand up for what they believe in and against racism in all its forms. And Holocaust denial is anti-Semitism and is a form of racism," Rudner said.

Continued on page 30

German court sentences Ernst Zundel to 5 years
Please see story on page 40

Standing on guard for the snowy north of... Israel

The Alpine unit of the Israel Defence Forces practises rigorous military exercises on the snowy inclines of Mount Hermon in northern Israel. Since the conclusion of the war last summer with the Iranian and Syrian-backed Hezbollah, the IDF has been on high alert in the Golan Heights along Israel's border with Syria. *[Israel photos]*

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Study suggests warning signs in German-Israeli ties — see page 41

The News in Brief

CANADA

Commission Praised

MONTREAL — Canadian Jewish Congress, Quebec region, welcomed the Charest government's creation of a commission to study the controversial issue of reasonable accommodation of religious minorities in the province. CJC offered to co-operate in its work. "Quebec has been engaged in a long debate that is both necessary and unavoidable in a democratic society," said regional CJC president Jeffrey Boro. "We have a charter of rights and freedoms, to which the Jewish community fully subscribes, to guide us in this sensitive and complex debate on the role and the value of reasonable accommodation." The commission, led by academics Gerard Bouchard and Charles Taylor, is to begin its work next month.

Scholarships Available

MONTREAL — The Concordia Institute for Canadian Jewish Studies is accepting applications for four awards and fellowships worth up to $7,500 for graduate research at Concordia University. Deadline is April 30. For details, visit www.concordia.ca/jchair.

WORLD

School Makes Top 500

MONTEVIDEO — A Jewish-run school in Uruguay was named one of world's top 500 universities. Universidad ORT in Montevideo ranked 329th in the *Times of London's Higher Education Supplement*. It's the first time a Uruguayan university was included in the survey, which looks at 25,000 schools. "We are extremely proud to be selected among the top 10 universities in Latin America, along with many prestigious schools," ORT President Jorge Grunberg said.

Youths Get Jail Time

MOSCOW — Five Russian teens received jail terms Feb. 9 for killing a Jewish man with a metal cross. A court in Yekaterinburg handed down terms ranging from five to 10 years for the five, aged 12 to 17. They were drunk in October 2005 when they met a 21-year-old Jewish man, beat him, dragged him to a cemetery and stabbed him to death with a cross taken from a headstone.

Shoah Report Issued

BRUSSELS — Belgium issued a report last week about its collaboration with the Nazis in World War II. *Docile Belgium* says anti-Semitism among its elites made Belgium ripe for helping to carry out the Shoah. "Belgium adopted a docile attitude providing collaboration unworthy of a democracy in diverse and crucial areas for a disastrous policy toward Belgian and foreign Jews," says the 1,114-page report by the Centre for Historical Research and Documentation on War and Contemporary Society. Belgian Prime Minister Guy Verhofstadt wants the findings incorporated into the country's schoolbooks.

Interfaith Radio

LONDON — A Jewish-Muslim Internet radio station is up and running in Britain. Salaam Shalom Radio, which went online Feb. 1 in Bristol, will play music and programs about Jewish and Muslim life to "allow two cultures which have been linked for thousands of years to talk together and share their experiences," its website says. The station is part of the Salaam Shalom project, which urges dialogue and understanding between Muslims and Jews.

Gang Head Sentenced

PARIS — The leader of France's racist and anti-Semitic Tribu Ka gang was sentenced Feb. 9 to five months in jail by a court near Paris. Stellio Capo Chichi, a.k.a. Kemi Seba, 25, was found to be in criminal contempt of the law for calling a public official "Zionist scum." He was arrested Feb. 8 after an altercation with police. After a May 2006 rally that saw 40 Tribu Ka members march through a Jewish area calling for death to Jews, the group was dissolved by Interior Minister Nicolas Sarkozy. It was then re-formed under the name Generation Kemi Seba.

Philanthropist Supported Jewish Education

COLUMBUS, Ohio — Philanthropist Florence Zacks Melton died Feb. 8 at age 95.

Florence Zacks Melton

The Columbus, Ohio, resident was an inventor, businesswoman and Jewish education activist who established the Florence Melton Adult Mini-Schools.

In 1980, Melton worked with local Jewish federations to open the schools in three pilot cities, offering Jewish education to adults. There are now 62 such schools around the world, including in Toronto and Montreal, serving 5,500 students a week, making it the world's largest pluralistic adult education network.

In 1947, Melton, who was born in Philadelphia, founded the R.G. Barry Corp. footwear company with her husband Aaron Zacks and another partner. She had six grandchildren and 10 great-grandchildren.

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RAE vs KENT

Bob Rae, former Premier of Ontario, and recent candidate for the leadership of the Liberal Party of Canada.

Peter Kent, Conservative Party candidate in St. Paul's riding during the January 2006 federal election.

The NDP was invited, but unable, to participate.

FOR MORE INFORMATION PLEASE CONTACT:
Canadian Friends of Peace Now at 905-707-5308

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Tories, faith groups demand an end to government's discriminatory school funding

By ANDY LEVY-AJZENKOPF
Staff Reporter

Ontario's Conservative Opposition education critic is on a mission to revamp what he calls the province's discriminatory faith-based education funding system.

Late last year, Frank Klees, MPP for Oak Ridges, tabled a petition in the legislature calling for the Liberal government to finally end the province's practice of publicly funding both Roman Catholic schools and secular schools equally.

"We call on the Ontario legislature to pass legislation to provide equitable funding in respect of all faith-based schools in Ontario without religious discrimination and without any reduction in funding for public education, with accountability requirements and standards in place to ensure that the public interest is safeguarded," read the petition.

Jewish schools and schools of other faiths receive no public funding, forcing parents to pay prohibitive tuition fees in order to educate their children, while the government continues using their tax dollars to fund Roman Catholic schools.

The province argues it has a clear mandate to obey the 1867 Constitution, which sought to protect existing rights for denominational schools of the time, requiring Ontario to maintain a publicly funded Roman Catholic system.

Frank Klees

In 1999, the United Nations Human Rights Committee (UNHRC) ruled this funding was discriminatory, violating Canada's obligations under the International Covenant on Civil and Political Rights, saying the need to protect Roman Catholic funding was now out of context with modern times.

The UNHRC censured the province again on this issue in a 2005 report.

Klees said the Liberal government continues its unwillingness to discuss this issue.

"I can tell you that I have had no response from [Ontario Education Minister Kathleen Wynne]," Klees said. "I've questioned the minister specifically relating to these petitions... it's very clear that this Liberal government is not prepared to consider this."

Klees believes it's an issue that needs closure and will become more important as the provincial election approaches on Oct. 10.

"There's no doubt that this will be an election issue," Klees said. "[The current petition] is only one in a series of many that I and some of my colleagues have presented through the official Opposition over the last year and a half."

Klees said he and Conservative Opposition leader, John Tory, continue to conduct stakeholder meetings to determine what a fair education funding policy would look like under a Tory government.

Wynne could not be reached for comment.

Continued on page 5

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Greater Toronto Area

Stones and the human heart

(Fourth in a series)

From the editor's desk

On the fifth day of our short stay in Jerusalem last month as guests of the Jerusalem Foundation, our small group of journalists visited the Kotel, the Western Wall.

We arrived early in the morning. The sun was still nearer to the beginning of its climb to the high spot directly above us in Jerusalem's azure sky. Not even the slightest puff of a cloud encumbered our view of its trajectory toward the far-off horizon of the sea that it would reach and then touch in about eight hours.

It was Thursday.

The Kotel and the adjacent plaza were a hubbub of prayer and festival. Cameras clicked and videos whirred like a choir of constant crickets on a pleasant Ontario summer's eve.

We heard singing and dancing, tambourines and cymbals and even the occasional velvet proclamations of the shofar. Mothers and grandmothers, sisters and aunts announced the arrival, if not yet the coming of age, of the awkward yet smiling 13-year-old boys in their familial midst. And in the ecstatic custom of the women of the north African Sephardi world, they chanted and clapped and yelped the joyful, laryngeal ululations that announced their happiness.

It was bar mitzvah day at the Kotel.

We saw a number of different family circles celebrating bar mitzvahs throughout the plaza. Different languages – French, Spanish, English, Russian and, of course, Hebrew – careened into each other at the edges of those circles like musical bumper cars in a symphonic playground.

The Kotel and the plaza tingled that warm Thursday morning with the raw emotion of hundreds of human beings in thrall with the moment and very aware that they were holding onto something so very precious and that they would soon relinquish to memory and then, one day, sadly, lose.

We were apart from the various celebrations, yet, patently, part of them as well, standing shoulder to shoulder with countless strangers in the full flush of utter happiness.

One of our group, a first-time visitor to Jerusalem, crumpled under the weight of the emotion, overwhelmed by things he was suddenly seeing clearly.

He could not hold back the tears that accompanied thoughts of his father. "He will never be able to visit Jerusalem," our colleague wept. "He will now have to see the city and touch these stones through my eyes and my heart."

After we collected our thoughts and our emotions and walked through the awe-inspiring tunnels underneath the shops and homes of the Old City, northward along the finished face and gigantic stones of the Western Wall, we paid a visit to Rabbi Shmuele Rabinowitz, the rabbi of the Western Wall and holy sites in Israel.

The diminutive young rabbi has been responsible for the administration of the Western Wall for 11 years. He spoke emphatically, directly locking eyes on each one us in the group. He spoke with a sense of poetry and grace.

We met in his small office on the walk-up floor, above the entrance to the tunnels, on the north side of the Western Wall plaza.

"This place, the Kotel," he said, "is first and foremost a place of prayer. People come here to reconnect, to cry, to feel and to be part of a moment of uplifting heavenliness.

Rabbi Shmuele Rabinowitz

"For some people, a visit brings with it a sense of identity and association with our people. For others, it evokes a release, a defining instant of catharsis, bewilderment and belonging all at the same time. Something happens here even to individuals who have had no active connection with their past. There is often an awakening in souls that have been Jewishly dormant."

Quoting the late and revered Rabbi Abraham Isaac Kook, the first Ashkenazi chief rabbi of Eretz Yisrael, Rabbi Rabinowitz said, "There are some stones that seem to have the heart of a human being; and there are some human beings, alas, who have a heart of stone."

"But these are no ordinary stones. They are the remnant of the Holy Temple and we believe because of that, there remains here a lingering sense of the holy."

Rabbi Rabinowitz asked us to carry back a message to the Jewish community in Canada: "It is inconceivable that a Jew – child or adult – will not have been to Jerusalem to see, to behold the Western Wall, at least once in his or her life," he said.

"Especially in these times, as we soon mark the 40th year of the city's reunification, it is important for people to come here to try to understand and connect at this very unique place with the yearning of generations past for this very spot."

Over the years, the young rabbi of the Kotel had received and hosted heads of state, heads of government, politicians and public figures, high religious authorities, Hollywood stars, athletic heroes, and now, too, a small grateful group of journalists from Canada.

After 30 minutes, our visit ended. We were calmer and more emotionally collected, but rather still in awe of the place and the moment.

– *MBD*

SeeJN

AFFIXING PRESCHOOL MEZUZOT: When Linda Wolfe, the Bialik Hebrew Day School preschool co-ordinator for many years, retired in June 2005, her friends and colleagues contributed to the school's Mezuzah Fund in her honour. On Feb 7, Wolfe affixed a mezuzah to each entrance to the Bialik preschool. The school welcomed Linda back, along with her husband, Gordy, and their children and grandchildren.

Time to address 'the elephant in the room'

Continued from page 3

In reply to *CJN* queries, a spokesperson from the minister's office issued the following response, indicating it was presented in the legislature in reply to Klees' petition.

"The government has no intention of funding private religious schools. Our government recognizes the right of parents to choose alternative forms of education for their children... however, our clear focus and our government's priority continues to be introducing measures that significantly improve the publicly funded system."

Ontario Education Minister Kathleen Wynne

It went on to say that the government will continue to maintain its constitutional school funding obligations.

Many groups have been fighting for equitable funding for years.

In 2004, the Multi-Faith Coalition for Equal Funding of Religious Schools (MFC), a grassroots movement representing Jews, Sikhs, Muslims and an assortment of non-Catholic Christians, drafted a detailed proposal suggesting how to extend funding to religious schools.

The province's education ministry acknowledged receipt of the proposal, but Gerard Kennedy, then education minister, never responded to the MFC.

According to Gila Martow, an outspoken representative with Parents for Equality in Education Funding (PEEF), an affiliate of the MFC, there's been little to no response from the province since, despite repeated attempts at contact.

The MFC recently sent an invitation to Wynne to participate in an upcoming MFC symposium on April 16, regarding the issue.

"Her office said they received the invitation and are 'looking at her schedule' now to see if she can attend. But we still haven't been able to arrange any meetings or speak to her," Martow said.

Martow said PEEF respects the minister and doesn't blame Wynne for the current situation, but added that the time to address "the elephant in the room" has come.

Similarly, Ontario's Canadian Jewish Congress, in a joint effort with the various UJA Federations of Ontario, has also been hard at work addressing this issue.

Former Ontario Education Minister Gerard Kennedy

Steven Shulman, regional director of the CJC, noted that for the last two years his team has consulted with the province's Jewish day school leaderships, diverse faith groups, government officials and many other stakeholders on how to move forward on education funding.

"This is a primary advocacy issue for this community and a vital time leading up to a [provincial] election," Shulman said. "We want to find the approach that gives us the best opportunity for funding, while... being good public policy for Ontario."

Based on the feedback received, Shulman's team drafted a set of guiding principles going forward.

In a nutshell, the CJC is pushing for Jewish and other faith-based schools to be adopted as full participants in the public school sphere, suggesting their faith curricula and values could only add to the Canadian mosiac.

"Bringing Catholic schools into the public sphere grew the public sphere," Shulman said. "If we want to grow public education again, a very important way to do it, would be to bring the remaining variety of faith-based schools that are willing to meet appropriate accountability standards, into the public sphere."

Shulman acknowledged this as a work-in-progress, but said other groups have been receptive to the idea.

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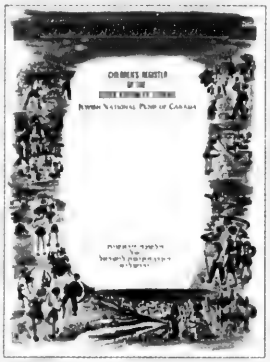

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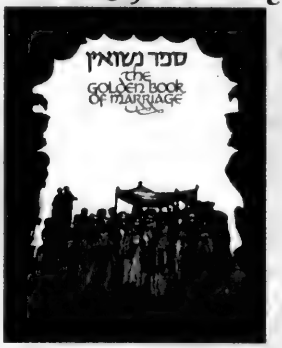

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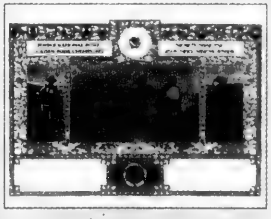

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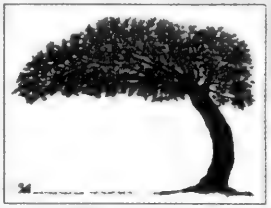

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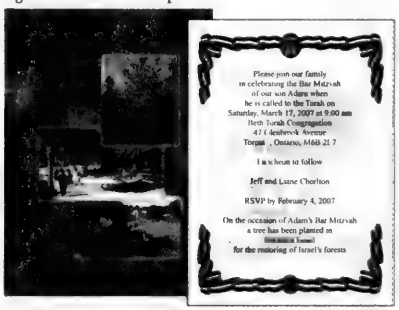
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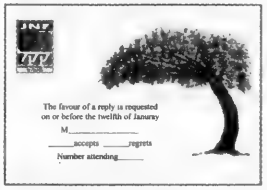

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Sad results, but expected

These words were written mere moments after U.S. Secretary of State Condoleezza Rice met with Israel's Prime Minister Ehud Olmert and Palestinian Authority (PA) President Mahmoud Abbas at the David Citadel Hotel in Jerusalem last Monday morning. The trilateral meeting was the latest effort by the Bush administration to show the Arab world that it is actively trying to bring about a resolution to the Palestinian-Israeli conflict. It was also a very visible attempt to lend both American and Israeli support to the floundering Palestinian leader.

Abbas recently returned from Mecca where, at the invitation of Saudi ruler King Abdullah, he met with Syrian-based Hamas party leader Khaled Meshal and PA Prime Minister Ismail Haniyeh. Together, the three men signed a power-sharing accord of sorts, most of whose key details were left unspecified.

Moreover, and quite determinative for Israel, the parties in Mecca did not agree – nor does it appear that they ever intended to agree – to an explicit statement committing the new Palestinian government to accept the three conditions laid down by the Quartet (the United States, the European Union, Russia and the United Nations) as the *sine qua non* for advancing the peace process between the Palestinians and Israelis: recognizing Israel, renouncing terror and honouring previous Israeli-Palestinian agreements.

The Mecca agreement may have been an effective prop in trying to bring about an end to the killing between Hamas and Fatah – although this too remains to be seen – but as an instrument of bilateral diplomacy between Palestinians and Israelis it is a vacuous, useless piece of paper. Worse. It signaled the ascendancy of Hamas over Fatah. Merely hours after the signing of the Mecca accord, Hamas leaders reiterated that they would never recognize Israel. The accord, therefore, succeeded yet again, in effectively enshrining the destruction of Israel and the genocide of the Jews in Israel as the national aspiration of the Palestinian people, now under a form of unity government.

The United States has assured Israel that it will not budge from requiring the new Palestinian government to accept and adopt the three Quartet conditions. It is thus difficult to see what progress was expected from the Monday meeting. The Mecca accord provides no basis for moving forward.

Abbas has no authority to make any decisions. Olmert has no desire to. In the absence of a true peace-seeking governing Palestinian entity, any decisions by Olmert would constitute unilateral initiatives by Israel. And that is a policy the Israeli public will no longer sanction.

At the end of the two-hour tri-partite meeting on Monday, Rice told the waiting press that the two leaders had agreed to meet again and that she would join with them when they do.

Neither Abbas nor Olmert stood alongside her when she spoke.

How sad for the people embroiled in the conflict, especially the Palestinians.

25 years ago in *The CJN*

Herb Gray, Canada's minister of industry, trade and commerce, returned to Ottawa from an official visit to Israel where he attempted to strengthen commercial relations between the two countries. During his five-day visit, Canada and Israel signed a letter of understanding to create a joint research and development institute. Trade between the two countries stood at $150 million.

Editorials & Letters

Dry Bones
PLANS TO BRING ISRAEL INTO THE EU?
THAT'S RIGHT.
WE'VE GOT A WINDOW OF OPPORTUNITY RIGHT NOW
"RIGHT NOW"?
OF COURSE WE'LL HAVE TO MOVE QUICKLY!
"QUICKLY"?
BEFORE EUROPE GOES ISLAMIC.

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Election dates and religious holidays

Thank you to our government for moving Ontario's election date to Oct. 10 to avoid election day falling on a major Jewish holiday ("Ontario vote changed to avoid Shemini Atzeret," *CJN*, Feb. 15). All Ontarians benefit when all voters are able to participate fully in elections.

However, postponing election day does not fully solve the problem. Five out of eight of the projected elections after 2007 are scheduled on a Jewish holiday of some sort. And in many elections, including 2007, the majority of days in the election campaign will be days on which it will be impossible or difficult for Jews to fully participate in election-related activities without compromising observance.

This concerns all Jews, not just the Orthodox as suggested in the government's statement. Both organizations representing the religious leaders of the full spectrum of Toronto synagogues, including the Vaad HaRabbonim, have written requesting changes to the Elections Act so that Ontario's fixed election period will not perpetually conflict with the major Jewish fall holiday season, or the major holiday season of any other religious minority, in a substantial way.

Citizens from religious minorities should not have to choose between being fully involved in an election campaign and observing their major holiday season. We urge the government to make the requested legislative change, so that the multicultural accommodation that they have so generously sought to achieve is fully actualized.

Rabbi Moshe Stern
Past President
Vaad HaRabbonim of Toronto

* * *

A horrific form of global warming

The recent Climate Change Symposium held in Halifax ("Synagogue symposium examines climate change," *CJN*, Feb. 8) was a welcome step in alerting us to the dangers of global warming. All of us need to confront what we are doing to the planet. Prime Minister Stephen Harper now calls climate change "the challenge of our time."

But there's another major issue looming – one most Canadians seem little concerned about, that is certainly more serious in the immediate future: a nuclear exchange between Iran and Israel, which could lay waste much of the Middle East and draw many other countries into a larger war. The nuclear radiation and fallout that would envelop the earth would, I submit, be a most horrific form of global warming.

Henry Srebrnik
Charlottetown, P.E.I.

Carter more influential than Aloni

Former education minister Shulamit Aloni is not the only Israeli who believes that former U.S. president Jimmy Carter's description of Israeli actions beyond the Green Line (Israel's border before the Six Day War) in his book *Palestine: Peace Not Apartheid*, treats Israel with kid's gloves ("Memo to a useful idiot," *CJN*, Feb. 1).

Those who object to Israel's actions in the occupied territories do not need a 78-year old, long-retired politician to support their claims. With all due regards to Aloni, Carter has a far greater influence on public opinion and on the decision-making process in the world. The digital revolution has changed the way people access information: the 70,000 hits generated after Googling "Shulamit Aloni" and "apartheid" are quite insignificant compared to the 796,000 hits for "*Palestine: Peace Not Apartheid*" and 1,380,000 for "Jimmy Carter."

In *Ha'aretz*, Eliahu Salpeter wrote that "were it not for their [U.S. Jewish organizations'] attacks, it is doubtful [Carter's] book would have soared to the top of the bestseller list." Salpeter also wrote that "Carter's book does not reveal anything new to the average Israeli or American interested in the Middle East."

Aloni couldn't even come close to the damage done to Israel and to Jews all over the world by those caring Jews and concerned Jewish organizations. Carter's credibility is hard to shake, and Salpeter concludes that "the best thing from Israel's perspective would have been for the American media to ignore the book."

Israel Aharoni
Toronto

* * *

Acknowledging God's gifts

The gift of gratitude, which Judy Siblin-Librach wrote about in her column "Appreciating what you have" (*CJN*, Feb.8), was taught to the Jewish people thousands of years ago. This attitude of gratitude is especially emphasized in our morning prayers in *Birkot Hashachar*, the Blessings of the Dawn. Every morning, we thank God for the gifts of life, of sight, movement, the clothes that we have, the solid ground that we stand on and many other things. We even acknowledge, with amazement, the ability of the rooster to distinguish between day and night when we, looking outside, see darkness and think that it's still night. We begin each day with thankfulness, and we continue this way, for we are taught that we should acknowledge God's gifts 100 times each day. Beginning each day with thankfulness, as the rabbis taught, changes the whole way that we live.

Yehudit Shier Weisberg
The Toronto Jewish Healing Project
Toronto

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Perspectives

Mobilize now, save the world

By NATAN SHARANSKY

Just over three years ago, at the first-ever global forum on anti-Semitism organized by the State of Israel, the essential task was to define the beast – the new anti-Semitism. Since then, as the fourth such global gathering meets this week, efforts to incorporate the "three-D" distinction between legitimate criticism of Israel and the new anti-Semitism – demonization, double standards and delegitimization – have become part of international documents and discourse.

These and other accomplishments, as important as they are, have been dwarfed by the quantum leap anti-Semitism itself has taken. It has leapfrogged from isolated attacks against Jews to incitement to genocide – the actual elimination of the Jewish state.

This shift has come in the form of a pincer movement. On one side, we have the Iranian regime, which is denying the Holocaust and calling for Israel to be "wiped off the map" while racing to develop the physical means of doing this. On the other side, we have what is, in effect, international silence in response, coupled with growing willingness to discuss Israel's existence as a mistake, an anachronism or a provocation.

We must recognize the fact that though sympathy for Iran's expressed goal of destroying Israel is hardly mainstream, the idea of a world without Israel is more acceptable in polite company, the media and academia today than Hitler's expressed goal of a Europe without Jews was in 1939.

Given this situation, it should be clear that we are beyond the stage of definitions. The Jewish world must now mobilize at a level at least equal to that achieved during the struggles to establish the State of Israel and to free Soviet Jewry. It is this latter struggle that presents the most potent model for action today.

Though both sides of the genocidal pincer are in quite advanced stages of development, the Jewish world remains mired in pre-mobilization debates reminiscent of the early stages of the Soviet Jewry struggle in the 1960s. This may be hard to recall in light of the subsequent success, but back then, a debate raged among Jews over whether a campaign to free Soviet Jewry was "too parochial," and whether being out front risked making it too much of a "Jewish issue."

Before these internal debates were resolved, the Soviet Jewry effort could not be regarded as a movement, capable of attracting allies and moving governments. Nor were such debates easily, or ever fully, put to rest. As late as 1987, when the by then mature and powerful movement organized the largest-ever Soviet Jewry rally on the Washington Mall to coincide with Mikhail Gorbachev's visit, some Jewish leaders wondered if the community could be mobilized and if such a rally would be counterproductive. They warned that only a few thousand souls would brave the winter weather and that the Jewish community would be considered "warmongers" who were spoiling the recent warming of U.S.-Soviet relations.

In actuality, more than 250,000 people came to a rally that was pivotal in opening the floodgates, not just to 10,000 or 20,000 Jews, which seemed like a dream at the time, but to a million Jews who came to Israel over the following decade.

Since it has been awhile, a reminder is in order of what full mobilization looks like.

First, as Shlomo Avineri has recently proposed (see *The CJN* editorial of Feb. 8), Iranian officials should get the Soviet treatment. Just as no Soviet official, including sports and cultural delegations, could travel without being accosted by protests and hostile questions, so it should be with anyone representing the Iranian regime. As in the Soviet case, such protests will not themselves change Iranian behaviour, but they are critical to creating a climate that will influence the policies of western governments.

Natan Sharansky

Second, an inventory of the governments and companies that provide Iran with refined oil, huge trade deals, and even military and nuclear assistance should be taken and public pressure be put on them to end their complicity with a regime that is racing to genocide.

Third, the pension funds of U.S. states should be divested from all companies that trade with or invest in Iran. This divestment campaign must be pursued without apologies or hesitation.

Fourth, every country that is party to the Genocide Convention (the UN Convention on the Prevention and Punishment of the Crime of Genocide, which took effect in January 1951) should be called upon.to fulfil its obligation under that treaty and seek an indictment of President Mahmoud Ahmadinejad on the charge of incitement to genocide, which is a "punishable offence" under Article III of that treaty.

Fifth, human rights groups, such as Amnesty International and Human Rights Watch, which are heavily nourished by Jewish values, passion and funding, must stop squeezing both sides of the genocidal pincer. These groups must be challenged, on the one hand, to press for enforcement of the Genocide Treaty, to stand up for human rights in Iran and to oppose and expose Iranian support for terrorism. On the other, they must stop perverting the sacred cause of human rights into a cudgel in Iran's hands against Israel. This happened just a few months ago when, during the Lebanon war, such groups all but ignored Hezbollah's terrorism from behind human shields and called Israel's self-defence a "war crime."

Just as the two sides of the pincer themselves are connected, so too must be the efforts to combat them. All the above steps concern the Iranian side of the pincer. But combating the other side, the denial of Israel's right to exist, is no less critical – and more difficult, since at times it necessitates confronting, not a rogue regime, but our own cherished institutions. On this front:

First, universities that provide chairs for professors who campaign against Israel's right to exist should be boycotted. In a number of countries, denying the Holocaust is a criminal act. In the current context, denying Israel's right to exist lays the groundwork for a second holocaust even more directly than denying history does. Therefore, the promulgation of such an ideology should be fought even by societies that justifiably revere freedom of speech.

This may seem a hopelessly difficult task, but it is not. After 9/11, one woman, a student, took on Harvard University, which was ready to accept a $10-million "gift" from a Saudi sheikh. Harvard backed down, showing that moral clarity, unapologetically and passionately expressed, can change seemingly unassailable ideas.

We must stand for a basic principle: if denying the Holocaust can land a professor in jail, denying Israel should not land him tenure.

Second, support for Israel must be demonstrated. Two decades after the massive Soviet Jewry rally of 1987, we need to return to the Mall on Israel's Independence Day in May with two messages: support Israel and stop Iran. It is late, but not too late, to overcome those fears of being "too parochial" that the Soviet Jewry movement succeeded in dispelling more than 30 years ago.

The fight to support Israel and stop Iran now is, if anything, less "parochial" than the Soviet Jewry movement was then. Then, the Jewish world took on a global superpower, the Soviet Union, and confronted the reigning American foreign policy paradigm – detente – with a very different one: linkage of trade to human rights.

Then, we successfully argued that the freedom to emigrate was not just a Jewish concern, but a universal one, and we were more right than we knew. The Jackson-Vanik amendment – part of the 1974 U.S. Trade Act, which denied normal trade relations with certain countries, and the Helsinki Accords agreed upon at the 1975 Conference on Security and Co-operation in Europe were critical factors in triggering the internal collapse of the Soviet empire. This collapse freed not only millions of Jews, but all the peoples behind the Iron Curtain, and ended a half-century-old superpower stalemate that threatened the entire planet.

Now the world stands at a no less fateful watershed. The world's most dangerous rogue regime is on the verge of obtaining the ultimate weapons of terror. Already, Iran's confidence that it will not be stopped has led to one war, last summer's war in Lebanon started by Hezbollah. Already, Iran is fuelling conflicts in Iraq, Afghanistan, Lebanon and Gaza – and all this before the regime enjoys its own full, declared nuclear umbrella.

The moment before mobilization is always a lonely one in which it seems that the obstacles to making a cause universal are insurmountable. Yet, as in the case of the Soviet Jewry movement, we are not alone. We are surrounded by potential allies who may not themselves know they are ready to join us until we create a movement for them to join.

Our leadership will give others the opportunity to act. If the Jewish world does not lead the way, who will? It is as true now as it was then: if we build it, they will come.

A decade after the wave of democracy that came with the fall of the Soviet Union, an Iranian-led wave of terror is rising that will not stop until it is stopped. Ultimately, we overcame our fear of parochialism to stand up for Soviet Jewry, and left the world a much better place for it. Now we must do the same to prevent a second holocaust, and in the process, save the world.

Natan Sharansky is head of the strategic studies institute at the Shalem Center, an academic research centre in Jerusalem. The article is reprinted with permission from the Jerusalem Post.

Iranian President Mahmoud Ahmadinejad, whose regime Natan Sharansky urges us to isolate. [RNS/Reuters photos]

Opinions

Cause for celebration

Some three years after the end of the British Mandate and the establishment of the State of Israel, an official in the British Embassy in Tel Aviv reported to the Foreign Office in London that in the near future, Israel would become a one-party dictatorship.

Rabbi Dow Marmur in Toronto

He had valid reasons for his analysis: Israel was surrounded by very hostile neighbours and in need of strong leadership to protect itself; it had a population coming largely from countries with no democratic tradition (specifically, eastern Europe and Arab lands); it had a powerful army; and it had a charismatic, autocratic leader (David Ben-Gurion). Other than India, all the post-British Empire states became one-party dictatorships.

But not Israel. Alex Yakobson of Hebrew University argues that Israel has become a more robust democracy over time. For example, when Likud came to power in 1977, some people assumed the Mapai party, which had dominated the state since its inception, would not yield. It did. Then it was feared that prime minister Menachem Begin and his right-wing supporters would abolish liberal democracy. They did not.

Even the many attempts on the part of anti-democratic forces within Orthodoxy to impose themselves on the country have largely failed. The situation may not be perfect, but it's improving all the time.

The internal party system has also become much more democratic. Unlike in previous years, small cliques within each party no longer decide who will be high enough on party lists to be elected. Today, the major parties have primaries and the competition to get well-placed is fierce – but democratic. An unfortunate side effect of this, however, is corruption. In the old days, there was nobody to bribe to vote for you. Today, candidates can, and sometimes do, bribe people – just as in other democracies.

Things are, therefore, by no stretch of the imagination as bad as "post-Zionist" critics in Israel and abroad often make them out to be, even if, alas, the situation is not always as good as passionate advocates maintain. On balance, however, there is infinitely more right with Israel than wrong.

Contrary to earlier predictions and current criticisms, Israel is a resounding success. It still has many internal burdens. It has not solved "the Jewish problem," for there is still anti-Semitism in the world. And it has not yet been able to sufficiently galvanize the Jewish people worldwide, but even here progress is palpable. Jewish life without Israel has become almost unimaginable.

Within the next few years, the majority of the world's Jews will live in the Jewish state. Most of those who won't will continue to be linked to it emotionally, spiritually and often even culturally. It is a cause for unalloyed celebration.

Me and Peter MacKay

Waking up in a post-party stupor, I stumbled downstairs this morning to find bottles and garbage scattered around the house after last night's good times.

Despite impending mid-terms and other stress-inducing realities of school, friends and acquaintances alike descended upon festivities at my house last night with little regard for the next day's workload.

Jonah Brotman in Ottawa

Along with the typical party supplies, most people arrived with opinions and a willingness to debate. Hot-button issues such as Darfur, global warming and tuition fees naturally became conversation starters.

Not surprisingly, the subject of Israel also popped up rather quickly.

Whether I'm among people in the "apartheid state" camp or the apathetic majority who just hear the word Israel and stare blankly, I often find myself in the position of wanting to be self-critical but also firmly wanting to defend the Jewish homeland.

I used to love to argue with anyone who was willing to listen about the 1917 Balfour Declaration or 1947's UN Partition Plan. Tracking facts and stats about Israel used to be a sort of intellectual sport.

Now, however, I often find that the debate is stuck between ideological extremes.

My educational career has traversed many terrains, from the sheltered confines of Hebrew day school to an affluent (and mostly white) public high school to an Arab-dominated university campus. So I can safely say I have encountered all the perspectives that are out there when it comes to Israel.

For many Canadians, and especially the ones who stare blankly, Israel is a blazing coal that's too hot to touch, although negative media portrayals have shown Israeli aggression juxtaposed with Palestinian victimhood so often that most people tune out.

When it comes to the Middle East, Canada's foreign policy gurus have been bureaucratically fence-sitting for some time. Canada has cleverly navigated the diplomatic waters by raising the flags of human rights and self-determination with the same hand. As such, Canadian policy has been politically correct, yet often lacking in substance.

Recently, though, Prime Minister Stephen Harper's Conservative government has broken the mould of Canadian foreign policy and undeniably sided with Israel. Joining the international boycott against Hamas, Canada has worked hard to establish itself as a friend of Israel.

And while Harper's recent rhetoric at the Canadian Council for Israel and Jewish Advocacy's dinner undeniably scratched the crowd's ideological itch with its simplistic notions of "right and wrong, not shades of grey," I am impressed by the Conservatives' commitment to the Jewish state, both in good times and in bad, such as last summer's Lebanon conflict.

I would definitely not consider myself conservative, big C or little, and some might find it even comical that I would support anything that's Tory blue. Yet my experience at university, despite its decidedly leftist tilt, has taught me to listen to people with different views.

Foreign Affairs Minister Peter MacKay, who represents my roommate's proud Nova Scotia riding, recently visited various Arab countries, the Palestinian territories and Israel. After his visit, MacKay came to the same conclusion that I did when I toured the region: Israel's separation barrier is a justified security mechanism, but its route needs adjustment.

The main issue is about protecting Israel's citizens. The effective cessation of suicide bombers entering Israel has been directly linked to the construction of the fence. However, the fence's effect on the Palestinian population needs to be considered as well. Certain sections of it have walled in communities such as Qalqiliyah, ruining agricultural land and causing needless difficulties for the Palestinian population.

MacKay's newfound appreciation for the complexities of Israel solidifies the connection between my Canadian-ness and my Jewish-ness, and between my humanist ideals and my love for a homeland. The symbiotic growth of both of these parts of myself began long ago. My Hebrew school education gave me an understanding of Israel, my high school days showed me other opinions, and my university days… well, now I'm just confused. But there must be some talmudic saying about increased knowledge bringing confusion and new questions. Such is the endless pursuit for answers.

So where does this leave me? In the midst of a major amount of cleaning and cramming. Israel's got Harper now, but my assignments just have me.

A taste of the big leagues?

I am writing this column on the plane ride home from Atlanta, where I spent four days interviewing for the graduate program in comparative literature at Emory University. From the time that I got the invitation to come to Atlanta, I was struck, as my professors were, by how un-Canadian the whole process was.

Mordechai Wolfish in Halifax

We were all shocked to learn that the university would be flying down everyone on the department's short-list, paying not only for our plane tickets, but our hotel rooms, meals, and taxis and other frills. It was clear that the university would be flaunting its (very abundant) resources at every opportunity – not only to prove that we were now in the "big leagues," but also as a way to convince each of us that Emory should be our top choice.

Knowing about this resource-flaunting in advance, I was faced with the question of how to present myself in response to this extravagance. Would I even know how to respond, given that I only have experience with a Canadian university and its relative humility?

Among the advice I received from professors and friends before leaving on my trip was, "Don't be too Canadian!" While no one explained exactly what they meant by this, I assumed that they meant that I shouldn't play the deferent, self-effacing, responsive role that I had cultivated so well at university. It was presumed by everyone that since the university was flaunting its wares, we, the visitors, would need to flaunt our own in return.

And, indeed, this is what most of my fellow potential recruits decided to do. Dressed to the max and fitted for four straight days of (often rather banal) conversation, they decided that being loud and flashy would put them on the road to academic success. On the other hand, despite the old adage "When in Rome…" that was going through my head, I just couldn't muster this American effusiveness.

I spoke when I had something of interest to say and made it clear that, in fact, I don't know everything. Perhaps (and it's my hope that) my Canadian-ness set me apart from the others and was a welcome change for the professors. And if this cost me a spot at Emory, I'll be glad that I was rejected while being true to my Canadian self.

Something I was not expecting from this weekend was the feeling of being a commodity. The graduate students I met made it clear that the university was deciding whether or not each of us was a good investment for them – of five years, of thousands of dollars. Am I worth that much money? Probably not, given all the starving people on the streets who would benefit immensely from that money.

And yet, if a position is offered to me, I will accept it, because it will allow me to do what I want to do, and hopefully I won't be irresponsible with this "investment."

One of the fascinating parts about this weekend was the dynamic that emerged among the visitors. On the one hand, we should have looked to one another for companionship, since we were all thrown into a similar situation of uncertainty and nervousness. On the other hand, we were in competition with one another, so, in a way, being friendly seemed like consorting with the enemy.

What occurred was an outpouring of surface kindness with a clear, underlying resentment that shined forth every so often. Often, when I emerged from an interview with a professor – there were eight! – one of my peers would be waiting eagerly to hear the result.

"How did it go?" he asked.

"I think it went pretty well," I answered.

"Ohh… that's good… I mean great! I'm really happy for you!"

Indeed, the entire weekend felt like summer camp mixed with *Survivor*. Right before we left, e-mail addresses were exchanged, promises to keep in touch were voiced, and even a tear or two was seen streaming down the cheek of one particular recruit.

"Keep in touch, you guys! I'll miss you," she yelled after our cab.

"No you won't, who are you kidding?" I thought to myself.

And thus ended, or perhaps began, my American university experience.

The Kirshner File

Chief Justice Bora Laskin was the great dissenter

Bora Laskin, the first Jew and the first academic to be named to the Supreme Court in Canada, was a towering figure in the annals of the Canadian judiciary. Yet only now, 23 years after his death, is his career being scrutinized in a major appraisal. Philip Girard's biography, *Bora Laskin: Bringing Law to Life* (University of Toronto Press), is unauthorized since Laskin's family withheld co-operation. But this is a massive, thorough and thoughtful book, weighing in at 646 pages counting footnotes and an index. One might say that Girard, a professor at Dalhousie University, has made up for lost time.

Sheldon Kirshner in Toronto

The tome is leaden when Girard delves deeply into Laskin's contributions to Canadian jurisprudence. But when he examines the person per se, it flashes with the glint of humanity, and is readily accessible to the average reader. A capable biographer who writes in strong declarative sentences, Girard probes every nook and cranny of Laskin's life, from his adolescence in Fort William, Ont. – where he was born in 1912 to Russian immigrants – to his surprising elevation to chief justice in 1973.

To Girard, who clerked at the Supreme Court after Laskin succeeded Gerald Fauteux as chief justice, Laskin was a harbinger of "a new spirit of openness and transformation in Canadian society and law." Laskin sought to move Canada into a more tolerant, more just and more open epoch so that it would be receptive to "a diversity of ideas."

Frequently a dissenter, Laskin – a specialist in labour and constitutional law – brought the high court into the modern era and presided over a number of landmark cases, one of which turned on former prime minister Pierre Trudeau's attempt to unilaterally patriate the British North America Act without the consent of the 10 provinces. Laskin was an ardent advocate of federal powers, and his verdict in this case was a mirror reflection of his staunch pro-federalist views.

The book, which unfolds in chronological order, begins with the arrival of his father, Mendel (Max), to Winnipeg in 1906. Within a year or two, he sent for his wife-to-be, Bluma Zingel, and together they set off for Fort William, where the opportunities seemed better and where the nucleus of a Jewish community had already taken root.

Born on the Sabbath, Laskin was named Raphael but would be known as Bora. According to Girard, Bluma was an admirer of U.S. Senator William Borah, a pillar of the Progressive movement. Yet the name could be confusing to some. He would occasionally receive letters addressed to "Miss Cora Laskin," and when Trudeau appointed him chief justice, an Israeli newspaper correspondent referred to him as "Dora Laskin."

As a high school student, Laskin excelled both in his studies and athletics. He decided to be a lawyer when he was 12, perhaps influenced by the lawyers who advised his father on legal matters, Girard speculates.

Laskin attended the University of Toronto and Osgoode Hall Law School. One of his teachers at the U of T was Jacob Finkelman, who was said to be its first Jewish lecturer. Their mentor-apprentice relationship morphed into a lifelong friendship. Laskin met fellow student Gertrude (Peggy) Tenenbaum in Toronto, and they were soon married.

Girard observes that Laskin's Jewish background defined him as an "outsider" in an employment market where faith and class were of paramount importance.

He managed to land an articling position with a lawyer who had an established practice in commercial and real estate law, but the pay was poor.

Thanks to a fine letter of recommendation from one of his professors, Laskin entered Harvard University on a scholarship. One of his tutors was Felix Frankfurter, a future U.S. Supreme Court justice.

Laskin acquitted himself well, graduating with a 77 average. He was offered a job in a New Deal agency in Washington, D.C., but Laskin wanted to make his mark in Canada.

Returning to Toronto in 1937, he accepted a job in a publishing house where a digest of Canadian case law was being prepared. But in the meantime, he looked high and low for work in a law firm or at a university.

A former professor recommended Laskin to the president of the University of Manitoba, but added this telling notation: "Unfortunately, he is a Jew."

Such were the temper of the times.

Yet Laskin could not be held back. In 1940, U of T hired him as a lecturer at a paltry $1,800 a year, forcing him to continue working at the publishing house. Girard adds that the university was "the only environment in which [his] primordial desire for independence, influence and security could be satisfied."

Laskin's age and marital status exempted him from call-up to the armed forces during World War II, but Girard wonders why he did not bother to volunteer.

After a stint as a labour arbitrator, Laskin was a key player in the battle, spearheaded by the Canadian Jewish Congress, to challenge racially and religiously exclusive restrictive covenants. But even as these throwbacks to an ugly past were gradually eliminated, anti-Semitism remained deeply entrenched in the legal profession, Girard notes.

His career on the bench was launched in 1965 with Laskin's appointment to the Ontario Court of Appeal. Abraham Lieff preceded him there by two years as its first Jewish judge.

Laskin's appointment to the Canadian Supreme Court, in 1970, was regarded as path-breaking. "It broke the French-English Catholic-Protestant stranglehold on the court," says Girard.

Thanks to his dissent in the Steven Truscott case and in Murdoch vs. Murdoch (a dispute over the division of matrimonial property), Laskin became the "conscience" of the court, he notes.

Against all odds, Justice Minister Otto Lang advised Trudeau to appoint Laskin rather than Ronald Martland as the next chief justice.

Martland, a conservative, had been on the court far longer than Laskin, but Lang and Trudeau wanted someone who was fairly young, proactive and likely to inject fresh ideas into the court.

As chief justice, Laskin was the great dissenter. "A judge never writes more freely than when he writes in dissent," he wrote in 1972.

"Laskin seldom wavered from the view that the overt clash of ideas was necessary to move the law forward," says Girard. "Many of his dissents, especially in administrative law, became accepted orthodoxy… while his concerns about criminal procedure were taken up in subsequent Charter jurisprudence. By contrast, Laskin's dissents in federalist cases were never adopted by his colleagues."

He describes Laskin's final year on the court as an *annus horribilis* due to the deterioration of his and his wife's health.

With his death on March 17, 1984, Trudeau offered the family a state funeral, but the Laskins politely declined.

Bora Laskin

Laskin's body lay in state in the Supreme Court lobby as dignitaries filed past to pay their respects, but the service took place in an Ottawa synagogue.

In summing up, Girard says that the quality of the judiciary as a whole improved markedly during Laskin's tenure. Yet Laskin had his flaws. His ideas remained impervious to change and his passionate individualism left him with less than ideal management skills. At the end of the day, however, Laskin made the law more responsive to changing expectations and values in Canada.

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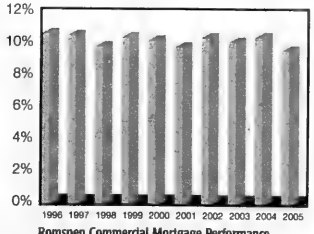

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Parenting is a long journey, social worker says

By CAROLYN BLACKMAN
Staff Reporter

Like every journey, says Joe Rich, parenting requires careful planning and direction.

Author of *Parenting: the Long Journey*, Rich, a social worker and relationship counsellor who is a regular guest on CityTV's *CityLine*, uses the analogy of a road trip to discuss strategies for effective parenting.

It's a long journey, "because if parents don't do a perfect job, there is lots of opportunity to improve," he said.

"The book is for parents of all ages and all types – single parents, divorced parents or parents of blended families," Rich added. "I want them to know they can always initiate changes that will improve their family life, no matter where along the parenting journey they are."

Parenting is a relationship, said Rich, it's not a job. "If [prospective] parents would read the job description, no one would apply."

The idea for the book came about, he said, after he gave a number of parenting talks at Temple Har Zion. "Rickie Glickman, principal of the pre-school, encouraged me because parents were asking about [possible] resources."

Guiding readers along their journey, Rich talks about the nine keys to phenomenal parenting, which include the parent as expert; parent in alliance, not in opposition; safety first; and communication.

He then moves on to chapters titled What to Pack and Why, Lessons for the Long Journey, including Considering other Modes of Transportation: Different Parenting Styles you can Adopt to Deal with Parenting Conundrums; and Take Your Hands off the Horn: How to Stop Yelling, What's at Stake and How to Find Support.

The final part talks about lessons for the long journey, such as Read the Map and Teach Map-Reading: Raising Your Children to Be Independent; and Ride in the Passenger Seat: Encouraging Co-operation, Mutual Respect and Interdependence.

The conclusion assures parents that they've reached the end of the book, but not the end of the journey.

Rich said that one of parents' biggest struggles is saying "no" to children. "Kids are constantly bombarded with technology, media and marketing. It puts parents in the position of having to say 'no.'"

He devoted part of the book to the Internet, because he feels that it's an important issue.

"It should be in a central part of the home so parents can monitor their kids' usage, and parents need to become familiar with programs such as MSN and Facebook," he said.

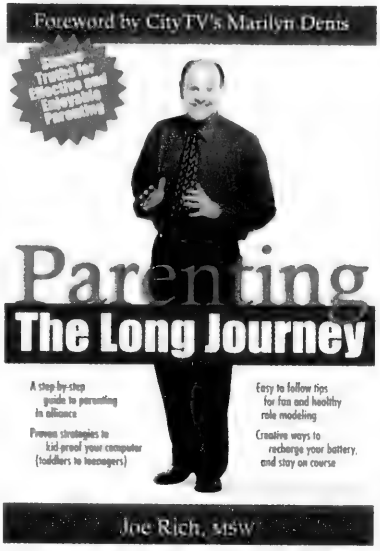
"I describe the computer as being a 'dystopia-utopia.' There are lots of negatives and lots of positives, and parents must see it as part of their children's lives."

Another big issue, he said, is whether to be your child's friend. "The answer is no. Being a friend is out. Kids are looking for parents. You should be a great mother-daughter team, not best friends."

Parents also have to know when to hold on and when to let go, Rich said.

"Up to 12 years old, you have to hold on, then you have to figure out the balance. Managing our worry is an important part of parenting. We shouldn't parent by worry. If we hold back because of fears, then we start to be irrational," he said.

"Parents should explain their fears, and then let their kids reassure them. Kids can be reassuring."



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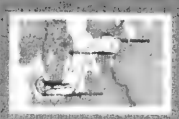

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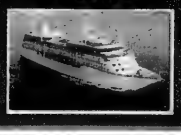

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Greater Toronto Area

Toronto youth feels duty to defend Jewish state

By PAUL LUNGEN
Staff Reporter

When Mordechai Rapp set out for Israel after graduating from a Toronto Jewish high school, his intention was to spend a year studying in a yeshiva to round out his Jewish education.

It looks like his one-year plan has turned into something way bigger, perhaps even a lifetime commitment cemented by his decision to put his life on the line to defend the Jewish state.

He and two other Toronto friends decided last year to volunteer for service in the Israel Defence Forces.

Their decision was made easier by the availability of a program created in 1999 to integrate observant Jews like themselves into IDF combat units.

They enlisted in the Netzah Yehuda Battalion (Eternal Judah Battalion), better known as Nahal Haredi, an IDF unit for haredi men who serve while not compromising their religious standards. From modest beginnings – only 30 soldiers in the first year – Nahal Haredi today boasts close to 1,000 troops.

Mordechai Rapp

It is a ground infantry unit usually assigned to the Jordan Valley, where soldiers like Rapp, 20, patrol and man military checkpoints. Last summer, as the war with Hezbollah raged, his unit was deemed ready enough for assignment in the Galilee.

"We were up north during the war," Rapp said. "It was the end of our training so they put us on patrol in settlements by the Lebanese border."

Rapp was in Toronto last week, given a month-long furlough to enjoy the less than balmy winter weather back home. The one-month break along with a free ticket to get here are a couple of the benefits offered "lone soldiers," those whose parents do not live in Israel.

Describing his decision to volunteer for the IDF, Rapp said that about a year into his yeshiva education, he experienced something of an epiphany.

At yeshiva, "I learned about the religion and Israeli history and I just became attached to the land, body and soul," he said. As a student at Netivot Hatorah day school and later in high school, the importance of Israel to the Jewish people was discussed, but it didn't have the same impact as his yeshiva studies, he added.

Around the time as he was considering enlisting, several of his Israeli cousins were being drafted. That prompted Rapp to look inside himself. He felt he too had to do his part: "Don't I have a duty to my country, my people, my nation?" he asked himself.

The creation of Nahal Haredi made it easier for observant Jews like himself to enlist, he continued. Special allowances are made during basic training for daily prayer – there's no problem getting a minyan three times a day – there are no women on base, and the food adheres to the strictest standards of kashruth. Religious lectures are offered pretty well daily.

"In a regular unit, it's easy to fall, to be too tired to pray, to violate kashruth," Rapp said. Surrounded by like-minded recruits, it becomes more natural to combine military training with daily observance.

Whether the army has been successful in recruiting many haredi soldiers remains in question. Religious students in Israel can claim exemption from military service to continue yeshiva studies and news reports suggest that over 50 years, more than 50,000 have deferred military service, up from 30,000 seven years ago.

Continued on page 15

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IDF's Nahal Haredi unit has sterling reputation

Continued from page 14

A story in *Ha'aretz* that pre-dated the 2005 Gaza withdrawal examined the percentage of soldiers in the battalion who could be considered haredi. Army spokespeople say the number could be one-third or, according to a rabbi in the battalion, as high as 60 per cent. The reporter, however, found that soldiers in the unit estimated the figure at closer to 10 to 20 per cent.

Rapp, who does not consider himself haredi, said about 15 per cent of the soldiers "in my personal draft" are haredim. Many of the others are Orthodox, though not haredi, and he classified the largest portion as "religious Zionist."

Four or five guys "expelled from Gush Katif" in Gaza serve in his unit, he said.

In addition to observant Israelis, religious Jews from around the world are joining up. "We kind of get guys from all over the map," Rapp said. He personally knows of 15 Americans and 15 French Jews in the battalion.

Once on duty outside the camp, the soldiers no longer have the luxury of avoiding contact with women or working on Shabbat. However, the halachic principle of *pikuach nefesh*, saving lives, takes over and so, Nahal Haredi soldiers man checkpoints on Shabbat, come into contact with women and perform other tasks they would otherwise not do.

Family's centre of gravity has shifted to Israel

According to a report in the *Jerusalem Post*, Nahal Haredi's early years were fraught with problems as it struggled to find recruits. At the same time, many haredi rabbis campaigned against the unit, warning it would undermine the yeshivas. There were also reports that to make up for a lack of recruits, youngsters with police records were admitted. As a result, insubordination was common.

Today, however, the unit has a sterling reputation for its work in the Jordan Valley and it has been incorporated into the IDF's new Kfir Brigade. Rapp said the soldiers are trained to act professionally. "It's a serious thing. You have to be a serious soldier."

Palestinians passing through a checkpoint – many of them going to and from work at Jordan Valley moshavim – must have their paperwork in order. "If they mess around with the rules, they'll get some consequences," he said.

His unit has arrested some Palestinians for small crimes but its biggest coup was stopping a terrorist travelling from Shechem (Nablus) to Jenin to pick up suicide belts. Alerted by army intelligence, the unit arrested before he could do harm, Rapp said.

There have been setbacks to the unit as well. One checkpoint commander was shot and killed by a terrorist at a position Rapp now mans. "So, it's not just civilians passing through, it's also terrorists," he said.

Although he's less than one year into his three-year stint, Rapp is already planning for his future. A movie buff who had been accepted to Ryerson University prior to his decision to move to Israel, he is still considering studying film at a school in Israel.

He might first return to the yeshiva to continue his religious studies while getting a job as a madrich (counselor) to help the younger students adapt to life in the Holy Land.

With his older brother, Zev, an IDF veteran now married and living in Jerusalem, and his younger brother Gershy, now studying at Lev HaTorah, Mordechai figures the family's centre of gravity has shifted to Israel. Their moves have made their parents more Zionistic. "They miss their kids. Hopefully in the future they plan on moving too," he said.

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Halachah condones prisoner exchanges

By RABBI YEHIEL BEN AYON

The recent and dubious accord between Hamas and Fatah has created new hope for some sort of exchange that will return Cpl. Gilad Shalit to his family.

Through A Sephardi Window

Securing the freedom of a fellow Jew such as Shalit, held hostage by terrorists for a harrowing seven months, is a great imperative for the State of Israel. This mitzvah is called *pidyon shvuyim*, the ransoming of hostages, and it stands singularly above others.

While granting that the value of a single Jewish life is immeasurable, Halachah prohibits the payment of an exorbitant price in order to secure the freedom of a hostage. The logic behind this limitation is to prevent kidnappings from spiralling out of control. If it became known that Jews would consider even a ridiculous ransom demand, and raise funds at all costs, it would lead to further kidnappings.

Most famously, the Maharam, Rabbi Meir of Rotenberg, was kidnapped in Germany in the 13th century. From captivity, he issued a decree prohibiting Jewish communities from paying for his ransom. This most venerable leader of Ashkenazi Jewry remained in jail for the rest of his life, where he died.

In the case of Shalit, the government of Israel will (unfortunately not for the first time) be faced with the prospect of negotiating for a soldier's release.

The first sticky question has to do with dealing directly with the devil – that is, with the terrorists who kidnapped this young soldier. Some of the unpleasantness associated with this will be alleviated by the fact these prisoner exchanges are usually brokered through a third party.

As for the actual terms of the deal, Israel will most reluctantly resolve itself to another very lopsided exchange.

Rabbi David Yosef (the prolific author of the widely respected 24-volume *Yalkut Yosef*), with the consent of his father Rabbi Ovadia Yosef, has released a halachic ruling permitting the exchange of as many prisoners as needed to procure Shalit's release.

The ruling places no limits on either the number or type of prisoners that may be exchanged, including such unsavory characters as terrorists and murderers. Rabbi Yosef notes, however, that the actual decision about releasing these criminals rests entirely with the government of Israel and its defence forces, who must judge whether the release of such prisoners will compromise Israel's security. If they decide that it will not, then Halachah concurs with the unbalanced exchange.

The mitzvah pidyon shvuyim stands above others

Rabbi Yosef and his father base their ruling on the concept of saving a life, for which virtually all the mitzvot take a back seat (the exceptions being the three cardinal sins). Such is the importance with which Halachah views a single Jewish life.

Notwithstanding the traditional caution against an unbalanced ransom and the case of Rabbi Meir Rotenberg, whose life Rabbi Yosef claims was never in mortal danger, Shalit's life is most certainly is danger at the hands of his terrorist captors.

Rabbi Yosef's religious ruling, of course, carries no legal or political weight. However, it is hoped that it will be of influence to those in the Israeli cabinet who will hopefully be making such decisions soon. We continue our prayers.

A letter to MK Jamal Zahalka

Guest Voice

Dear Jamal Zahalka,
Member of Knesset,

I write to thank you for coming to Canada last week to speak at the so-called "Israeli Apartheid Week" event that was held on university campuses in Ottawa, Montreal and Toronto.

To thank you may seem odd, considering that you have aligned yourself with a series of efforts aimed at undermining the State of Israel – the very state you represent as a democratically elected member of Knesset.

As an MK since 2003, you have participated on various Knesset committees, including the science and technology committee; the public relations committee; the labour, welfare and health committee; the education, culture and sports committe; and the finance committee. In addition, you also serve as chairman of the National Democratic Assembly Parliamentary Group, a political party that holds three seats in the Knesset. I need not remind you that Arab citizens of Israel have full voting rights and constitute a significant voting block in Israel.

Ironically, by your very presence at the events associated with "Israel Apartheid Week," you disproved the vile notion that Israel is an apartheid state. Your presentation was titled, "Debunking the Myth of Israeli Democracy," yet you are the very embodiment of the rights and freedoms enjoyed in Israel's democracy.

You are living proof that Israel is not an apartheid state. Even Israelis, including elected officials who, like you, attack and criticize the State of Israel, are protected by Israel's laws, which preserve your freedom to do so. By inviting you to speak at their event, the organizers have achieved the exact opposite of their intention. Your appearance has attested to Israel's vibrant democracy and disproves the calumny that Israel is an apartheid state.

By the way, did your speech to Canadians refer to the many other Arabs who also hold high office in Israel's democracy, such as justices Abdel Rahman Zuabi and Salim Joubran, who sit on Israel's Supreme Court? Did you mention Raleb Majadele, a Labor party MK who was recently appointed a cabinet minister?

Your time on Canadian campuses could have been better spent building bridges rather than fomenting antagonism. Thankfully, most fair-minded Canadians know and understand that the State of Israel, though far from perfect, is the only democracy in the Middle East, and democracy, by definition, is inconsistent with, and abhors, apartheid.

Sincerely,

Avi Benlolo

President and CEO of the Canadian Friends of Simon Wiesenthal Center for Holocaust Studies

Jewish Life

Stumbling on Happiness by **Daniel Gilbert, Random House.**

Happiness is no laughing matter

Books
Bernard Baskin

What is happiness? Many and varied are the opinions. James Barrie wrote that the secret of happiness is not in doing what one likes but in liking what one has to do. Happiness, averred one cynic, is the interval between periods of unhappiness. The psalmist taught that weeping may endure for a night, but joy comes in the morning. A familiar epigram would have it that success is getting what you want, happiness is appreciating what you have.

Daniel Gilbert, the author of *Stumbling on Happiness*, a stimulating and often surprising book, is a professor of psychology at Harvard and an influential researcher in happiness studies.

To begin with, Gilbert maintains that happiness is a subjective and emotional state; what makes you happy may leave me cold and dissatisfied. Often we reach out for things that will make us happy, only to discover that when we get them our desire has waned or disappeared. The person you are when you imagine what it would be like to live in a large and impressive house is not the person you will be when that dream is realized.

The loss of a parent or spouse is usually sad and often tragic, and it would be perverse to suggest otherwise. But the author insists that while most bereaved people are quite sad for awhile, few become chronically depressed.

Most of us would shake our heads in disbelief when an athlete who has been through several gruelling years of chemotherapy tells us, "I wouldn't change anything." Or when quadriplegics and paraplegics tell us that they are pretty much happy as everyone else. The claims made by people who have experienced events such as these seem frankly outlandish to those of us who are merely imagining those events.

It seems the psychological immune system kicks into gear in response to big negative events, but not in response to small negative events (like your car breaking down), which means that our day-to-day happiness may be predicated more strongly on little events than on big ones. On its face, this sounds preposterous, but Gilbert cites study after study suggesting that is true.

Does more money make us happy? Economists and psychologists have spent decades studying the relation between wealth and happiness, and they have generally concluded that wealth increases human happiness when it lifts people out of abject poverty and into the middle class but that it does little to increase happiness thereafter. Americans who earn $50,000 per year are much happier than those who earn $10,000 per year, but Americans who earn $5 million per year are not much happier than those who earn $100,000 per year.

People who live in poor nations are much less happy than people who live in moderately wealthy nations, but people who live in moderately wealthy nations are not much less happy than people who live in extremely wealthy nations.

"Evidently, it hurts to be hungry, cold, sick, tired and scared, but once you've bought your way out of these burdens, the rest of your money is an increasingly useless pile of paper," Gilbert writes.

In order to achieve happiness, most of us engage in a process of self-delusion, argues the author. "How do we manage to think of ourselves as great drivers, talented lovers and brilliant chefs when the facts of our lives include a pathetic parade of dented cars, disappointed partners and deflated soufflés?

"The answer is simple: we cook the facts."

In a manner both brilliant and witty, *Stumbling on Happiness* shatters deeply held convictions about a highly complex and many-sided human striving. Perhaps the definitive insight on the subject is that happiness is no laughing matter.

'Other' Purim foods

By MARK MIETKIEWICZ

Name a traditional food associated with Purim. Good. Now name another. If you had trouble getting beyond the "H" word, then you're in for a treat. Although there's nothing wrong with that prune, poppy or chocolate-filled cookie, there are plenty of other tasty foods connected to the story of Mordechai and Esther.

Everybody knows that hamantaschen and (moderate) drinking are age-old Purim traditions. But how about enjoying turkey, kreplach, and fish cooked in vinegar, raisins and spices? You'll find explanations for these foods at the Jewish Agency website along with the reason why we use poppy seeds in our hamantaschen. Tradition has it that in order to ensure that she not eat non-kosher foods, Esther ate only seeds while in the king's palace. Thanks to Esther's piety, we get tasty filling for our Purim treats. **[http://tinyurl.com/yow2rq]**

Purim is unique among all the holidays in the calendar in that we enjoy the festive meal as the day is winding down, this year on the afternoon of March 4. **[http://tinyurl.com/36oe2v]** Rabbi Eliyahu Kitov explains that "the Purim feast is especially significant in that it elevates the soul as it provides pleasure to the body. It is thus stated in the Zohar that on Purim one may accomplish through bodily pleasure, what he can accomplish on Yom Kippur through bodily affliction." **[http://tinyurl.com/36cajm]**

You may have your own traditional menu but if you want to try something a bit different this Purim, why not go back to the source: Persian food. Food writer Joni Schockett recommends this exotic fare: Crusty Spicy Rice, Tangy Tangerine Chicken, Leek and Potato Pancakes and Chickpea Filling. **[http://tinyurl.com/22fjy9]** The large Iranian/Persian Recipes page looks appealing, but you may have to make appropriate substitutions since this isn't a kosher site. **[http://tinyurl.com/3alt27]**

No worries about that at Chabad.org with this gourmet menu: Pesce al Cartoccio with Spinach, Egg and Onion Salad, Cream of Chicken Soup, Pickled Tongue in Apricot Sauce and Two-Tone Potato Roll. If that feels too onerous, there's a helpful link to "The Easy Menu." **[http://tinyurl.com/35oqzs]**

Many of the Purim meals have placed kreplach on the menu. Why the Jewish dumpling? According to Chabad, "Hamantaschen and kreplach, both with their fillings hidden inside, allude to the hidden nature of the Purim miracle." **[http://tinyurl.com/rp7gl]** MyJewish Learning.com says, "Kreplach are customarily eaten whenever a 'beating' takes place: before Yom Kippur when men have flogged themselves [rarely done in modern times], on Hoshanah Rabah when willow branches are beaten, and on Purim when Haman is beaten." **[http://tinyurl.com/22s5lm]**

The same site points out that "among Sephardi Jews, it is a custom to wrap pastry dough around a decorated hard-boiled egg to create the shape of a Purim character or an animal. After baking, these artistic creations (*folares*) are displayed with pride and eaten with delight."

How to top off the meal? You could go with Linda Haim Meadows' Ba'ba Beh Tamur (Iraqi pastries with almond or date filling) **[http://tinyurl.com/5d6gv]** or perhaps some homemade Persian halvah. **[http://tinyurl.com/2fd3ql]**

After all that you may need a drink. There is the well-known – and somewhat curious – custom of getting so drunk that you don't know the difference between Mordechai and Haman. Before you reach for one too many drinks, take a look at the Neveh Zion Purim Page, which advises how much to drink: not so much that would cause you to err while performing a single mitzvah. And why we drink: "Many of the miracles in the Megillah occurred during a party where wine was drunk, therefore we are obligated to drink wine to commemorate these miracles." **[http://tinyurl.com/3984vh]**

On Purim, Eli Birnbaum likes to enjoy his homemade Israeli Orange Brandy, whose recipe he is good enough to share with us. And Birnbaum offers his own rationale for this tradition, "There are no absolutes in this world other than God. Everything can be used for good and evil. So, too, we celebrate our salvation from Haman by showing that even intoxication can be used to elevate one's soul." **[http://tinyurl.com/2bfrcd]**

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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History teacher has a passion for the Old West

By FRANCES KRAFT
Staff Reporter

There's a good chance Mark Dworkin will sport his western gear for Purim this year, as he has on occasion in the past.

A part-time teacher of history and politics at the Richmond Hill branch of the Anne & Max Tanenbaum Community Hebrew Academy of Toronto, Dworkin has a passion for the American Old West and is an expert on Wyatt Earp, of "Gunfight at the OK Corral" fame.

In 2000, Dworkin retired after more than 30 years teaching at North York public schools. The next year, he took a job teaching for a semester at CHAT and was asked to stay on. Now he is enjoying an "unexpected second phase" to his career.

His half-time hours allow him to spend more of his spare time researching, editing and writing about the Old West.

In the past decade, Dworkin – who has travelled to places such as Dodge City, Kan., Tombstone, Ariz., and Deadwood, S.D., to access their archives, libraries and newspaper morgues – has authored close to a dozen articles.

His 2005 piece in the *Western Outlaw-Lawman History Association Journal* on Earp's connection with the first mayor of Albuquerque, a Jewish merchant named Henry Jaffe, won the publication's 2005 award for outstanding journal article on outlaw-lawman history.

Dworkin, a married father of three grown children, traces his interest in the west back to his childhood, when "television was dominated by westerns" like *Gunsmoke* and *Maverick*, and there were many western movies.

His interest solidified in Grade 8 when he was home sick and read his entire American history textbook, because there was nothing else around. "It was fascinating," he said. "That's what got me started."

A lesson from the teacher: "*History is a search for the truth as you understand the truth, and each time you read it, research it, write it, you attempt to get a little closer to the truth... In light of new evidence we have to be prepared to adjust our conclusions.*"

Although he went on to get a master's degree in history from the State University of New York – he grew up in Buffalo and Toronto – Dworkin didn't pursue the study of western history because "it wasn't a field anyone took seriously. It was a lot of lore… A lot of writers were putting out popular books, but they weren't very scholarly."

However, Dworkin's interest was renewed in the 1990s when that approach began to change. His own academic specialities had been 19th-century North American history and pre-Columbian history. He wrote an award-winning "quasi-textbook" on the latter subject called *Mayas, Aztecs and Incas,* published in 1990.

History teacher Mark Dworkin's cavalry bib-front shirt and western hat, which he wears to class on occasion "for fun," reflect his interest in the American Old West.
[Frances Kraft photo]

In recent years, Dworkin's focus has shifted to law enforcement in the American West. When discussing Earp – who was married to a Jewish woman and is buried in a Jewish cemetery – in an interview, Dworkin was quick to note his Jewish connection.

In the classroom, Dworkin says he brings more in the way of "research process" ideas to his students than actual Old West content.

However, he said, "I try to devote one class a year to Wyatt Earp and his history."

Song, dance and drama have added an element of fun to some of his classes. Dworkin, who says he's always enjoyed working with teenagers, has had students sing *The Wells Fargo Wagon* to tie in with a lesson, and the American Civil War marching song "John Brown's Body" for another. As part of a unit on the 1920s, his class danced the Charleston, and students received bonus points for using 1920s-era slang when they saw him in the hall.

History, which is compulsory up to Grade 10, "helps us understand everything – the arts, literature," said Dworkin. "It enriches travel. It helps us understand ourselves."

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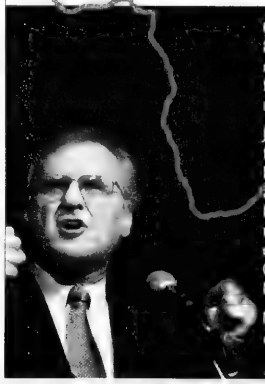

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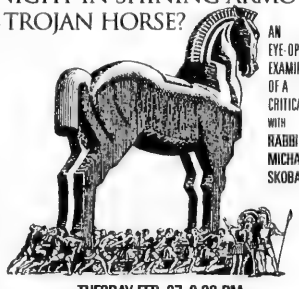

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GAZIT CANADA

Israeli soldiers experience Canadian hospitality

Mifgash participants continue Canadian tour with stop in Toronto

By REBECCA GLUCK-SOBERMAN
UJA FEDERATION

Gifts are given as a gesture of appreciation or gratitude and this is precisely what the Canada Israel Experience (CIE)'Taglit-*birthright israel* gift is about – to recognize every young Jewish person's potential to be a proud, identifying Jew by participating in a free, ten-day trip to Israel. Participation on the CIE Taglit *birthright israel* (bri) program encourages that identity.

That was the message conveyed at a UJA Federation gathering at the home of Debbie and Warren Kimel last week which featured first-hand accounts from four elite Israeli soldiers who recently participated on the CIE Taglit-*birthright israel* program "mifgash" (encounter). The popular program teams soldiers with bri participants. The soliders have just completed a 10-day tour of mid to eastern Canada, visiting university campuses and engaging Jewish and non-Jewish students to discuss the reality of Israel today.

Samantha Kimel (centre), a participant on birthright israel *two years ago, poses with four Israeli soldiers and participants of* birthright's *Mifgash program, during a recent event at the Kimel home.*

Since 2000, CIE Taglit-*birthright israel* has been offering trips to Israel for Jewish people between the ages of 18 and 26 and now boasts an alumni of nearly 15,000 Canadians, including 9,000 Torontonians. An important component of *birthright isnuel* is interaction between Canadians and Israelis, and in Israel that means those who are in the midst of their required army service.

For Yuval, (who, like the other soldiers have asked that their last names not be used due to security concerns), one of the four soldiers speaking at the Kimel home to an audience of nearly 50 active UJA donors, the experience in Canada completed his understanding of the *birthright* experience.

"I understand now what Israel means to people here," he said. "I literally saw Israeli flags in every dorm or home I visited. I don't even have one at home."

For Esy, another elite soldier, the Canadian hospitality has been heartwarming. "I am amazed how everyone welcomes us as if we are brothers."

The evening culminated with an anecdote from Tony Cohen, son of the late Andrea Bronfman, co-founder of the *birthright israel* program along with her husband Charles Bronfman and Michael Steinhardt. Cohen explained the significance of *birthright's* longevity despite what he called "many nay-sayers" when the idea was first proposed.

"The impact it has had on both sides - Canadian and Israeli - is monumental," he said. "It has provided knowledge and unique experiences for each and every participant."

Now, in its eighth year of operation, bri is funded through a three-way partnership between the Israeli government, Jewish Federations, including UJA Federation of Greater Toronto, and private donors. Cohen cautioned that, in order for the gift to extend its reach – it has already been offered to 120,000 people worldwide -- it is deeply dependent on individual support.

And so the *birthright israel* Foundation of Canada, chaired by past UJA Federation campaign chair, Michael Bregman, is appealing to all community members for support.

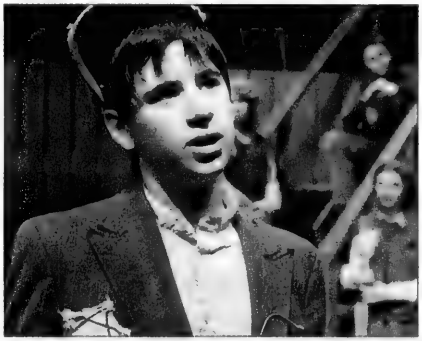
"We've become a victim of our success," Bregman said, explaining that if the program is to serve as a pivotal tool to engage the young, emerging generation of Jews, then the program must be sustained by individual supporters.

Holocaust play teaches yesterday's lessons today

By SHOSHANA POZNANSKY

With today's global resurgence in anti-Semitism, ongoing racism and acts of genocide, the messages contained in the Holocaust play, *No More Raisins, No More Almonds* – is still relevant.

Referring to an old Yiddish lullaby, the play, which comes to Toronto's Leah Posluns Theatre on February 27 and 28, includes 12 songs composed in World War II ghettos, sung in their original Yiddish.



A scene from the Holocaust play No More Almonds, no More Raisins, coming to Toronto on February 27 and 28.

"The minute you judge people by who they are and not by their actions, you have prejudice," said Batia Bettman, Holocaust survivor and the play's author. "Unfortunately this is still happening today."

Bettman, a child survivor in a small ghetto in Poland, conducted extensive research about ghetto songs. She found many common themes in these songs dealing with love, work, loss and children. The songs are written in the present tense and discuss the problems that the children are faced with.

"This play is important because the songs talk about real children who were in the ghetto at the time. The play is a way to bring back their memories and their stories," Betmann explained.

Seeing these memories translated on stage today is very emotional for Betmann, who cries at every performance.

Forty students from Montreal's Bialik High School make up the cast of performers, all of whom have spent countless hours rehearsing.

But, according to one of those performers, the sacrifice is well worth it.

"We know that there are atrocities in the world right now and our message is that we are not going to stand for it," said 16-year-old Daniella Berkowicz. "I think people are inspired by the fact that young adults and teenagers are part of this important play which is helping to educate a new generation about the Holocaust."

According to Bettman, one of the unique and important aspects of her play is that its message is being delivered by youth to youth by the actors who belong to Montreal's Young Actors for Young Audiences (YAYA).

"People identify with the children on stage. The play is alive, and theses performers help to put a face on the Holocaust," said Bettman, who is quick to credit director Bryna Wasserman for much of the play's success.

According to Bettman, *No More Raisins, No More Almonds* has been known to generate some healthy inter-generational dialogue between survivors and their grandchildren.

The post-performance dialogue sessions between the young actors on stage and the diverse audiences are open, dynamic and inspiring. During these discussions, audience members learn facts about the Holocaust and the experiences of the children participating.

A limited block of tickets is still available. Call 416.635.2883 Ext. 11 or email lnobel@ujafed.org

Driving force behind Societies retires

By RAQUEL KAPLAN GOLDBERG
UJA FEDERATION

Fahima Meranda

Making their way from the ashes of the Shoah to Toronto, few Holocaust survivors could have imagined that an Iraqi Jew who could not speak Yiddish would play an important role linking them to their roots once settled in a new land. But Fahima Meranda, who retired recently from UJA Federation, spent almost 15 of her 33 years there looking after "societies" – associations of people from the same villages in Eastern Europe, known in Yiddish as *landsmannschaften*.

Under Meranda's guidance, the 27 active societies became a successful campaign division of UJA Federation, taking on fundraising for projects in Israel. Most recently, Meranda led the societies effort to raise money for the Red Mountain Therapeutic Riding School, which uses horseback riding to help physically and developmentally challenged children.

"Fahima was a very important component of our fundraising efforts," says Michael Rosenberg, chair of the societies division, who worked with Meranda for close to 30 years. "She was very active in the campaign for Project Renewal, which raised money for smaller communities in Israel that needed help. Children's playgrounds and children's nurseries were focal in her work."

Meranda credits mutual respect for her success with Societies members. "I gave them respect, and they gave me respect. If they needed anything, I was there for them. I never said 'I'll call you back tomorrow.' I miss them but I am in touch with them."

"Through the years, Fahima got to know most of the societies people and formed a very warm relationship with them. For me, it was a pleasure working with her. I learned a lot from her," adds Rosenberg.

Meranda started at UJA Federation on contract in 1973, when the annual campaign began in September and continued until June "because everything was done by hand," she remembers.

But, she says, reflecting both on her early days and more recent times, "The spirit was there – that we were doing something for a good cause, for the community and for Israel," says Meranda.

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More than 150 Torontonians make their way to Ottawa

CIJA Parliamentary Dinner attracts over 1,000 Jews from coast to coast

By DANIEL HOROWITZ
UJA FEDERATION

More than 150 members of Toronto's Jewish community joined over 1,000 Canadian Jews from Victoria to Halifax in Ottawa recently to show their support for Israel at the Canadian Council for Israel and Jewish Advocacy (CIJA) Parliamentary Dinner.

The biennial event gave Canadian Jewry access to more than 200 parliamentarians from all parties, and the chance to have a dialogue with them about urgent matters.

CIJA – supported by UJA Federation of Greater Toronto and other Canadian Jewish Federations - is a non-partisan, umbrella organization for Jewish community advocacy efforts, helping to improve the quality of Jewish life in Canada and abroad, increase support for Israel, and strengthen the Canada-Israel relationship.

"I think the parliamentary dinner had a number of impacts, each equally important," said Toronto's Michael Diamond. "For the participants, it reminds them that we are strong in numbers and in passion, and that we have many friends who care about us. For our friends and supporters, we have a chance to share a wonderful and unusual event by Canadian standards, with good people who share our beliefs and passions. And for our own community, we had the opportunity to recognize that there are so many of us who care enough to make the trip to Ottawa and show our support for our people as well as our values and our country."

The dinner, which featured speeches by Prime Minister Stephen Harper, Liberal leader Stephane Dion and NDP leader Jack Layton, was the culmination of a full day of programs in Ottawa dubbed Democracy in Action. A morning session with national media started the day, followed by a luncheon featuring guest speaker Avi Dicter, Israel's minister of public security, who formerly led Shin Bet, Israel's internal security service, and meetings with members of Parliament.

Enjoying the recent CIJA Parliamentary Dinner in Ottawa are: (l–r) David Engel, chair, UJA Federation of Greater Toronto; Richard Vineberg, president, Montreal's FEDERATION CJA and Prime Minister Stephen Harper.

(l-r) Brent Belzberg, co-chair, CIJA, along with his wife Lynn and Avi Dicter. (Photos by Pat Doyle)

"Over the past year, we got a pretty sharp reminder that it's one thing to offer supportive words to Israel when it's convenient, and quite another to stand firm in its hour of need," said Harper. "Last summer, when Israel came under attack from terrorist groups, this government stood against those organizations and their objectives, and we stood with our friend in the democratic family of nations, the State of Israel."

"Here in Canada, when the United Talmud Torah school is attacked in my riding of St. Laurent-Cartierville in Montreal – its windows broken, its library burned – it is an attack on the values of every Canadian," said Dion. "When even one Canadian child is threatened because of her religion, we all feel the cold breath of intimidation. We can only imagine the insecurity that Israelis feel day after day."

For Toronto's Shawna Granovsky, who made the trek to Ottawa with husband Paul and their two-month-old son, the experience was an important one.

"Obviously having the opportunity to meet with the prime minister who is so supportive of Israel, was wonderful," she said. "But to have had the chance for all of us to visit Parliament Hill and lobby so many of our Members of Parliament – en masse – was incredible. I spent over an hour with Dr. Carolyn Bennett discussing important matters to the Jewish community. With the knowledge and tools given to us by CIJA, I really think we had an impact on how Canada's leaders will think regarding matters important to our Jewish community."

Share your Passover with Cuban Jews

By RAQUEL KAPLAN GOLDBERG
UJA FEDERATION

It is now easier than ever for community members to contribute to "Pesach in Cuba," the annual effort by Canadian Jewish Congress Charities Committee – Ontario (CJC Charities) and UJA Federation of Greater Toronto to provide Cuba's 1,500 Jews with kosher-for-Passover food.

CJC Ontario Region sent Passover provisions – including wine, matzah, matzah meal, gefilte fish, horseradish, tea, cooking oil, and consommé – to Cuban Jewry from 1961 to 2005, a project whose importance cannot be underestimated, says Steven Shulman, Ontario regional director and national general counsel for CJC Charities.

"What we do as a community here in Ontario is to make a true Pesach possible for Cuban Jewry," says Shulman.

Only last year, however, through a partnership with UJA Federation, did CJC Charities begin to utilize electronic means to raise the $30,000 necessary to buy and ship all the food. And this new medium is now allowing an old relationship with local synagogues to once again flourish.

Past joint initiatives to raise community awareness and funds for Pesach in Cuba were suspended when "the fundraising cost became prohibitive," says Shulman. "We used to do it through the mail system and the cost of postage ended up becoming inefficient."

"With the new electronic fundraising system, however, we can make available to synagogues and other organizations links to Federation's website and to the electronic appeal," Shulman explains. "We're asking synagogues to partner with us by sending out e-blasts to their membership and including links and buttons on their websites that can provide all the information to their congregants. We are also gratified by the commitment of Canada-Israel Experience Taglit – *birthright israel* alumni to participate in this appeal."

A young Cuban girl enjoys matzah at a Passover seder last year.

"We have a tradition of Maot Chittin- providing assistance to Jews in need to meet Pesach's unique requirements," says Jeff Springer, campaign director for UJA Federation. "Pesach in Cuba exemplifies that tradition."

Adela Dworin, president of Casa de la Comunidad Hebrea de Cuba, describes the significance of the program to the Cuban Jewish community. "Ninety per cent of the Jews left in the sixties and seventies, and it is harder to keep a smaller community strong. But when Passover foodstuff comes to Cuba and we deliver them to the Jewish families, at least they know that they are Jews. At least there is a box of matzah on the table."

Through programs such as Pesach in Cuba and UJA Federation-sponsored missions to Cuba, Ontario Jewry maintains close ties to Cuban Jewry, a relationship that strengthens both communities. "Seeing the Jews of Cuba maintain Jewish holidays and traditions without the conveniences and communal structure that we take for granted, reminds us why our work here is so important," says Springer.

As for the Cuban side of the equation, Dworin says, "We are very thankful to the Canadians because they keep the flame of Judaism alive in Cuba. They are doing a wonderful mitzvah."

For more information about Pesach in Cuba, or to make a donation, visit www.ujadonations.com/maotchittin

Welcome to the Goldstein Family Showroom & Rotunda

At a recent celebration, The Goldstein Family Showroom & Rotunda, honouring Toronto's well-known philanthropic family, was officially dedicated. The new showroom, which is also the UJA Federation Boardroom, located on the fourth floor of the Lipa Green Building for Jewish Community Services, offers philanthropists a comfortable and intimate setting in which to learn about UJA Federation's Tomorrow Campaign, chaired by Lawrence Tanenbaum and Gerald Schwartz. Pictured left to right are: Nolan Goldstein, Laurence Goldstein, Lesli Goldstein, David Goldstein, Jack Goldstein, Skylar Goldstein, Bonnie Goldstein, Russell Goldstein, Danielle Lemieux and Olivia Goldstein.

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On Campus

Jewish campus groups respond to Israeli Apartheid Week

By ALINA OLSHENITSKY
Special to The CJN

Despite the stormy conditions last week, the lecture hall at University of Toronto's University College filled with students who came to hear Israeli Ambassador to Canada Alan Baker speak about "The Reality of Zionism on Campus."

The lecture was organized by Hillel of Greater Toronto Feb. 14, in response to "Israeli Apartheid Week 2007," which took place Feb. 12 to 17 on campuses throughout North America and Europe.

Baker began his lecture by debunking allegations made by the organizers and presenters during Israeli Apartheid Week.

He said he made aliyah 40 years ago with a genuine belief that Zionism would bring a national liberation to the Jewish people. At the same time, however, he spent 20 years of his life in peace negotiations with surrounding countries – Jordan, Egypt and Lebanon – as well as with the Palestinians.

"I am a Zionist and I want peace," he said.

"People who call Israel an apartheid state are a small group of extremists, bent on a very particular political agenda: [they] are trying to hijack the minds of the student body to conform to their extreme agenda."

The process of a large group being manipulated by a small group is becoming a "global trend," Baker said, and in Canada, events such as Israeli Apartheid Week abuse the very core of the system of Canadian openness.

Calling Israel an apartheid state is "a celebration of ignorance, a hypocrisy, academic dishonesty and crude propaganda," he said.

"The main problem is that people use the word 'apartheid' arbitrarily without knowing its real meaning. Apartheid is state-sanctioned and racial degradation of coloured people, an inherent assumption of inequality and racial inferiority leading to racial segregation. It is the denial of basic social, civil, political and economic human rights. This is not what Israel means."

To make his point clear, Baker quoted Israel's Declaration of Independence, which states that "the State of Israel... will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture..."

From left, Israeli soldiers Yuval Gonczarowski, Shira Yanai, Gal Fontyn and Esi Baitelman answer questions at U of T about life in Israel.

To emphasize this point, Baker highlighted several facts about Israel: it has two official languages – Hebrew and Arabic. The voice of Arab citizens is expressed daily in the media through different television channels, radio stations and newspapers. Currently there are three Arabic political parties in the Knesset as well as one Arabic judge in the Supreme Court. Finally, one-third of the staff at Hadassah Hospital in Jerusalem is Arabic, and patients come from Jordan for treatment on a regular basis.

In his final remarks, Baker mentioned Jamal Zahalka, an Arabic member of Knesset who spoke in Toronto, Ottawa and Montreal on "Debunking the Myth of Israeli Democracy," in support of Israeli Apartheid Week.

"[Zahalka is] a living example of Israeli democracy," Baker said. "Mr. Zahalka is a member of the Israeli Knesset who has benefited from all the democratic and social tenets of Israeli society. He has been a member of numerous parliamentary assemblies, lobbies and committees. Now he goes overseas to openly criticize Israel with the support of Israeli taxpayers' money. Would a Jew enjoy such freedom in any Arab or Muslim country?"

Tilly Shames, Hillel's associate director, said at the close of the event that the purpose of Baker's talk was to "deliver a positive Israel message during a difficult time on campus for Jewish and Zionist students. The lecture debunked the myth of any apartheid practices in Israel and hopefully equipped students with the right tools to respond to false allegations against Israel on campus."

Days before the lecture, Shames said Hillel students would also be handing out brochures titled *Don't accept the apartheid lie*, in the same space where other campus groups had tables set up for Israeli Apartheid Week.

"The intention there is not to confront those who are responsible for Israeli Apartheid Week, but rather to reach out to the larger population on campus who are exposed to the apartheid lie on campus and to share with them a different perspective," Shames said.

She said Hillel's efforts were intended to bring together Zionist students, Jewish students and pro-Israel students on campus to gather their energy to do something positive, as opposed to being faced with the negativity on campus.

The day before Baker's lecture, a chapter of the Zionist group Betar-Tagar at U of T also organized an event in response to Israeli Apartheid Week.

"Israelis on Israel: A Q & A With Israeli Soldiers" gave students an opportunity to speak with Israeli soldiers about living in Israel and serving in the army.

First Lieut. Yuval Gonczarowski, an officer in the intelligence corps; 1st Lieut. Esi Baitelman, an Air Force fighter pilot; 2nd Lieut. Gal Fontyn, a naval missile boat commander; and 2nd Lieut. Shira Yanai of the artillery corps academy participated in the hour-long event.

With files from Sheri Shefa.

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On Campus

Anti-Israel efforts spread to more campuses

By SHERI SHEFA
Staff Reporter

This is one of the many signs that littered the University of Toronto campus during Israeli Apartheid Week. [Tori Cheifetz photo]

Universities across Canada, Europe and the United States hosted the third "Israeli Apartheid Week," a series of lectures on the topic "Zionist ethnic cleansing, colonization and occupation of Palestine."

The organizers of the event Feb. 12 to 17, including the Arab Students' Collective, Solidarity for Palestinian Human Rights and the Coalition Against Israeli Apartheid – which is not a campus group – held lectures at universities in Toronto, Hamilton, Ottawa, Montreal, New York, Oxford, Cambridge and London.

On a website that promoted the week-long event, the organizers accused Israel, Canada and the United States of "tightening the strangulation hold on the Palestinian people in an attempt to provoke Palestinian infighting... while the Israeli military continues its brutal daily assault on Palestinian life."

Ben Feferman, the Canadian campus co-ordinator for Hasbara Fellowships, attended a lecture titled "Apartheid: Turtle Island, South Africa, Palestine."

He said he was there to take some pictures and a video that he could show to students who want to learn to be pro-Israel activists.

Feferman said he's putting together a mini-documentary about the new trend of anti-Israel propaganda on campus.

What was interesting about the event, he said, was that the Israeli Apartheid Week organizers adopted a strategy that Israel advocacy groups use.

"In order to convince people to be pro-Israel, you have to find a shared value. For instance, Canada is a democracy and Israel is a democracy, so we have that shared value. What is an interesting trend now, is that they are doing the same thing," Feferman said.

"They had one speaker talking about the native apartheid... one person talked about South Africa and one person talked about the Palestinians," he said, adding that the anti-Israel groups are attempting to use apartheid as a shared value.

"They are also stepping up the language, saying that Israel is ethnically cleansing the West Bank and Gaza. The community and students need a wake-up call that there is a big assault on Israel."

Other lectures throughout the week that bore controversial titles included "The Ethnic Cleansing of Palestine" and "Ideologies of genocide and apartheid."

Ironically, Jamal Zahalka, a Palestinian member of Knesset travelled to Toronto, Montreal and Ottawa to present his lecture titled "Debunking the Myth of Israeli Democracy."

Norman Finkelstein, author of *The Holocaust Industry*, was also scheduled to speak at McMaster University in Hamilton.

Shaun Hoffman, Hillel's Israel affairs chair at University of Toronto said the university's administration decided for the third year that it wouldn't cancel the event.

"They decided they will not take any meaningful action on any event that doesn't violate the Criminal Code of Canada, and within the Criminal Code of Canada, things like hate speech are very narrowly defined."

Continued on page 24

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On Campus

'Event like this simply encourages hate'

Continued from page 23

Last year, when Hillel was in talks with the administration to force the organizers to drop the word "apartheid" from the event's title, Jim Delaney, U of T's assistant director of student affairs told *The CJN* that "the university will not attempt to censor, control or interfere with any group on the basis of its philosophy, beliefs, interests or opinions expressed, unless and until these lead to activities which are illegal or which infringe the rights of others. Accordingly, there are no grounds for censoring the use of the word 'apartheid.'"

Tilly Shames, Hillel's associate director, said that although the administration decided the event doesn't incite hatred, "they do recognize that using inflammatory labels is not conducive to civil discourse on campus and is not helpful in creating community on campus."

"I've spoken to a couple people already who have called me frustrated because the administration won't take action," Hoffman said. "Ultimately we're very disappointed that this event and any event like this continues to occur on campus because it doesn't encourage dialogue, it doesn't encourage discourse, it simply encourages hate, and it tries to single out Israel and delegitimize Israel."

Avi Benlolo, president and CEO of Friends of Simon Wiesenthal Center (FSWC) for Holocaust Studies wrote a letter to U of T president David Naylor in which he called on him to cancel the event.

"We call on the university's administration to disallow this from taking place, and we encourage you to [have] great concern over the radicalization of the university," Benlolo wrote in the letter.

A University of Toronto student sits under a Mohawk warrior flag and a Palestinian flag during Israeli Apartheid Week. [Tori Cheifetz photo]

Although Israeli Apartheid Week was given the green light from U of T, as well as schools in seven other cities, Benlolo said, "we will continue to demand action against the targeting of Israel and our community and FSWC will continue to interface with the University of Toronto on this critical matter."

Hoffman said that despite his disappointment that this event is allowed to go on, he isn't worried.

"I firmly believe that the message is not legitimate, the points being made are not legitimate… Eventually, the fact that there is nothing but hate and the desire to incite hate that drives events like this, eventually those motives will be exposed and the vocabulary used will be delegitimized."

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מה יהיה

מערכת המשפט בארץ נמצאת בסערה שקשה לזכור שכמותה. הרשעתו של חיים רמון על הנשיקה עם חיילת שביקשה להצטלם איתו ונמרחה עליו -גרמה לצונאי למנות שר משפטים חדש. ביום שישי שעבר קראתי מאמר ביקורת נוקב על החלטת השופטים נגד רמון מאת חתן פרס ישראל למשפט פרופ.דניאל פרידמן. פרידמן פרט דקה אחר דקה את השקפתו שהשופטים האמינו לחיילת למרות חריקות רבות בעדותה, ולא האמינו לרמון כהוא זה. יומיים לאחר מיכן מונה פרידמן למשרת שר המשפטים של מדינת ישראל, כשכולם יודעים שיש לו דיעה לא טובה על מערכת השיפוט בכלל ועל בית המשפט העליון בפרט. מינוי התקבל בנקמהה מתוקה של הפוליטיקאים בבית המשפט ובפרקליטות.

ובאותו עניין-מעניין היה לראות שמשאל דעת קהל שביצעה מינה צמח מראה שרוב גדול בישראל סבורים שהרשעתו של רמון היתה בלתי מוצדקת-ללמדך שהעם סבור שבית המשפט שלו מנותק במקרים מסויימים מן המציאות.

אני אישית מאוד מקווה שזכאותו של רמון תוכח בבית המשפט המחוזי. היכולת של נשים להרוס את חייהם של גברים על ידי תלונות שוא הזכתה כבר מאות פעמים. אם כי אני תומך ולהב של זכויות האשה על גופה וגרלה-אני ער לעובדה הכואבת שנשים רבות מנצלות את גופן ואת ההנחה שהן חלשות (כשזה נוח להן) כדי לסחוט גברים.

אבל שישאר בינינו.

The Lives of Others

גרמניה המזרחית של שנת 1984 היא הרקע לסרט המדהים הזה. בגרמניה הזו שולטת המשטרה החשאית -השטאזי הידועה לשימצה, וכולם כמעט מלשינים על כולם מפחד שמא יבולע להם. זהו סיפורו של סוכן שטאזי שמוטל עליו לחקור את "נאמנותם" של מחזאי ידוע שתומך במדינה הסוציאליסטית ושל אשתו, השחקנית המפורסמת במדינה. אותו סוכן מגלה את הסיבות האפלות לחקירה ולאט לאט מתחיל להגן על הנחקרים שלו ולהסתיר את מה שהוא שומע מן הממונים עליו.

הסרט הזה מראה את כותו המשחית של הכוח, של השלטון הכוחני, ואיך הוא יכול להרוס חברה מבפנים. הוא גם מראה את יכולת וזכות הבחירה שיש לאדם ולא משנה באיזה מצב, גם אם הוא נראה נואש.

ברמה שטחית אפשר לנשום לרווחה ולאמר שבדמוקרטיות דברים כאלה לא קורים. אבל זו כמובן שטות ממדרגה ראשונה-גם בדמוקרטיות יש בידי אנשים מסויימים כוחות עצומים שהרבה פעמים מנצלים לאינטרסים אישיים. תראו איך כוחות הבטחון הקנדיים הרסו את החיים של המהנדס מהנר מאיר ערר ושלחו אותו לעינויים בסוריה. רק שכאן הציבור והמערכת הפוליטית דרשו שמי שצריך ייקח אחריות ומפקד כוחות המשטרה הפדראליים התפטר, לא לפני שמסר עדויות נגדות בועדות שונות. בסופו של דבר שילמה קנדה עשרה מיליון דולאר לערר במסר חוק: אין למדינה שום זכות להתעלל באשיה בגלל אנשים יחידים שמשתמשים בכוח שניתן להם בצורה לא נכונה ולא מבוקרת.

קסאם

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Betty Katzman, principal of Judaic studies at Associated Hebrew Schools' Posluns Education Centre, and students, from left, Ezra Goldberg, Lauren Grant-Assor, Coby Davis, Hannah Ziegler and Ahsher Zeldin cut a ribbon to officially dedicate the school's new art and music room, where students will work on visual art projects as well as play musical instruments used in the school's Orff music program.

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Coverage of Mecca accord connects the dots

According to Reports

By PAUL MICHAELS

Most major Canadian media outlets covered the Feb. 9 "Mecca accord" – the Saudi Arabia-brokered PA government "unity" agreement between Hamas and Fatah – in a fair and accurate manner.

Analyzing developments from Jerusalem for the *National Post* ("New Palestinian Cabinet appealing to the West: But Hamas still refuses to accept Israel's right to exist," Feb. 12) Matthew Fisher wrote that the new unity government "creates a dilemma for Israel."

On the one hand, Fisher noted, the Israeli government can't recognize a new Palestinian government that includes Hamas, which still refuses to recognize the Jewish state and renounce terrorism. On the other hand, Israel does not want to be seen as rejecting any movement toward change within Palestinian governance now that Fatah is supposed to share power in a new PA.

Thus, just days before Israeli Prime Minister Ehud Olmert was scheduled to meet with Palestinian Authority president Mahmoud Abbas and U.S. Secretary of State Condoleezza Rice in a tripartite summit, Israel adopted a "wait and see" approach, neither accepting nor rejecting the proposed new government.

Still, Israel urged the EU and Russia (members of the "Quartet" of nations that back the moribund "road map" peace plan) to stick to their three conditions for resuming financial aid to the PA: recognition of Israel's right to exist, renunciation of violence and acceptance of previous PLO-Israel agreements.

Fisher explained that under Saudi auspices, Abbas failed even "to convince Hamas to agree that the new [PA] government would 'abide' by previous agreements Fatah had reached with Israel… What [he] got was the word 'respect,' which was intentionally ambiguous and has already been interpreted in many different ways by Arab and Israeli analysts."

In its Feb. 12 editorial, "Boost Palestinian aid," the *Toronto Star* chose its words very carefully. It called the Mecca agreement a "qualified success, resulting in a Palestinian Authority with a more moderate hue." The paper urged Prime Minister Stephen Harper to strengthen Abbas by channelling financial aid to the Palestinian people through "United Nations-approved channels" instead of directly to the PA.

However, the *Star* went on to argue, the Palestinians made a "tragic mistake" last year by rejecting Fatah and electing Hamas, a "party [that] seeks Israel's destruction." As for the proposed power-sharing arrangement of the new PA government, the *Star* raised a cautionary note: "How moderate this 'national unity' government will be remains to be seen. Understandably, Israelis are deeply skeptical."

The paper argued that Hamas' promise to "respect" past agreements "comes nowhere close" to meeting Quartet conditions for resuming diplomatic and financial support to the PA. Therefore, the *Star* wrote: "Until Palestinians democratically remove Hamas from power, or Hamas itself undergoes a conversion, Canada will be under no obligation to support the [new PA] government."

As in the *Star* editorial, the *Post*'s Fisher observed that one of the principal motivations behind the Mecca accord was to stop the internecine fighting that resulted over the past weeks in scores of Palestinians being killed, including children.

One of the principal motivations was to stop the internecine fighting

Fisher wrote: "Every Palestinian has been left wondering why it was that the leaders of Hamas and Fatah could reach an agreement on sitting together in government in Mecca and seal the deal by kissing each other in public while their armed wings were still trying to kill and kidnap each other as recently as [Feb. 6]." And he warned that the "bloodletting might not be over yet."

Fisher also drew attention to a broader regional factor motivating the Mecca agreement – Saudi Arabia's fear (shared by other Sunni-dominated Arab governments) of Iran's growing influence in the Middle East, including its support for Hamas and Hezbollah in Lebanon.

Fisher even raised the possibility that "the United States may be susceptible to Saudi pressure to soften its position on the new Palestinian administration in return for Saudi support against Iran."

It is, arguably, this broader regional dynamic that holds the key to understanding these recent changes.

Paul Michaels is communications director for the Canada-Israel Committee.

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Cholov Yisroel hard cheese now being made in Canada

By JANICE ARNOLD
Staff Reporter

MONTREAL — Canadian-made cholov Yisroel hard cheese will soon be appearing in kosher food stores across the country for the first time in recent history.

This type of cheese, which is made under the most rigorous kashrut supervision, has been available here for many years only in the form of imports, mainly from the United States and Israel.

The Montreal-headquartered Eldorado Dairy Company Ltd. has received rare permission from the Canadian Dairy Commission for an annual quota of milk to produce a wide variety of ripened cheeses at its plant near Belleville, Ont. The company is under the supervision of Montreal's Vaad Ha'ir and the cheese will bear the MK hechsher.

The Canadian dairy industry is tightly regulated and, in Ontario, it's virtually impossible for a new cheese company to obtain a milk quota, unless it can show it will fill a niche not met by any other Canadian business. (The amount of milk produced in the province is set by the Dairy Farmers of Ontario.)

Eldorado, whose president is Michael Rosenberg, was accepted under the Dairy Commission's Domestic Dairy Products Innovation Program, designed to encourage Canadian production and reduce reliance on imports.

With the start of domestic production, imported cholov Yisroel hard cheese will likely begin disappearing in Canada.

Laval Letourneau, chair of the program's selection committee, said Eldorado asked for and was granted three to five million litres of milk per year, which will enable it to produce 300 to 500 tons of cheese. This amount could be increased in time if the demand is there, said Letourneau, who is also chief of commercial operations for the commission, a Crown corporation that co-ordinates federal and provincial dairy policies.

The first Eldorado products, under the brand name Golden Cheese, are expected to be on the market by the end of March. Another one or two labels are to be announced in the coming months, Rosenberg said, possibly one for the Muslim halal market.

Rosenberg bought and updated the Eldorado Cheese Factory, in the hamlet of Eldorado in Madoc Township. The formerly non-kosher plant, founded in 1951, has been closed for eight years.

Rosenberg has retained one of its award-winning cheesemakers, who has almost 20 years of experience in cheese-making and running two plants. Rosenberg himself is a newcomer to the food industry. He has worked in the distribution of electronic goods in recent years. He will be co-ordinating the company's day-to-day business administration and sales from Montreal.

Rosenberg said the plant has the capacity to process just over five million litres of milk annually, and to produce approximately 530,000 kilograms of hard cheese. "We have the ability to scale this up to 10 million litres as the company grows," he said.

He estimates that his potential market is 800,000 kilograms per year, assuming that 25 per cent of Canada's approximately 400,000 Jews keep kosher.

"The average Canadian eats 12 kilograms of cheese a year. I would think Jews eat somewhat less because of not mixing meat and dairy, so I put it at 8 kilograms a year."

Among the products Eldorado will be making are various kinds of cheddar and mozzarella, cheese curds, emmenthal, edam, colby, Monterey Jack, muenster, provolone, havarti, Swiss, gouda and farmers, as well as fresh cheeses like cottage, ricotta and feta, in a wide variety of formats, such as blocks, sliced and shredded, and in weights up to 40 lbs. for the food-service industry.

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May his entire family be comforted among the mourners of Zion and Jerusalem

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Celebrating 100 Years in Toronto in 2010

Feature

Jewish Orthodox Feminist Alliance
The agony of agunot

By BEN HARRIS
JTA

With strident calls for action and threats of "taking to the streets" if the issue is not soon resolved, participants in the 10th anniversary conference of the Jewish Orthodox Feminist Alliance ratcheted up the rhetoric around the plight of agunot, "chained women" whose husbands refuse to grant them a religious bill of divorce.

Tova Hartman

"Let this be the last JOFA conference where we need to ask if there's a halachic *heter* [permissive legal ruling] for agunot," Tova Hartman, founder of an Orthodox feminist synagogue in Jerusalem, told the approximately 1,000 people, mostly women, who attended Sunday's conference in New York City.

"The time has come to stop kvetching."

The rhetoric on agunot contrasted sharply from that on other topics at the conference, where a sense of confidence bordering on the triumphant prevailed, owing to the substantial progress made in the decade since JOFA's founding.

Women today serve as congregational heads, spiritual leaders and advisers on matters of religious law. They have greater access to textual study that once was the domain of men. And their participation in public prayer is on the rise with the growth of so-called "partnership minyanim" in which women take on some leadership roles – including reading the Torah and leading certain prayers – in an otherwise typical Orthodox service.

Other issues, like marking a girl's bat mitzvah, have fallen off the agenda entirely now that such celebrations are par for the course in Orthodox congregations.

"It is a slow and gradual progress," JOFA executive director Robin Bodner said. "There is definitely progress. There is definitely change."

Hartman electrified the conference with her talk of civil disobedience and the creation of alternative religious courts to address the plight of agunot, who under Jewish law are forbidden to remarry until their husbands have "released" them from marriage with a get, or religious bill of divorce.

In the worst cases, husbands have refused to grant religious divorces to their wives for years, sometimes issuing the documents only in exchange for sizable ransoms.

In the United States, various rabbinic courts and civil laws provide some recourse. In New York, state law requires spouses to remove all religious barriers to remarriage before a civil divorce is granted; a similar law is under consideration in Maryland.

Rabbi Shlomo Riskin

In Israel, marriage remains under the purview of rabbinic courts that have the power to enforce their rulings. The problem, agunot advocates say, is that those powers are rarely used by judges, all of them male and drawn mostly from the ranks of the haredim.

An international rabbinic conference on the topic, the first of its kind was scheduled for last November by Israel's Sephardi chief rabbi, Shlomo Amar. It was cancelled at the last minute, however, reportedly due to pressure from Rabbi Yosef Shalom Elyashiv, an Ashkenazi rabbi widely considered the most authoritative figure in the haredi world.

"It's time that we in the modern Orthodox world challenge the power of a handful of extremist haredi rabbis," Sharon Finkel Shenhav, the only woman serving on Israel's commission to appoint religious judges, said at the conference.

Shenhav said the haredim control the courts only because "we let them."

One possible halachic solution, the so-called "tripartite" solution, would have couples sign a prenuptial agreement stipulating that the marriage is dissolved if a husband and wife voluntarily live apart for a certain amount of time.

Rabbi Shlomo Riskin, the American-born chief rabbi of Efrat, Israel, argued for that option in an address to a standing-room only crowd at the convention.

While some accused the rabbinic courts of outright corruption, Riskin said the principal obstacle to resolving the issue is the courts' preoccupation with "what they think is the purity of Israel as over and against the plight of the agunah."

The tripartite solution is nearly airtight from a halachic standpoint, Riskin said, but it would only affect future marriages and would have little impact on existing agunot. Even so, he's under no illusions that the idea will be enacted.

"If it does not work, then I believe we will have no choice but to establish alternative batei din," or rabbinic courts, he said.

JOFA plans to take ads in Jewish media demanding action on agunot from the Orthodox rabbinate. The ads, which call the situation an "injustice" and a "disgrace," are timed to coincide with the Fast of Esther, which falls this year on March 1.

"If the community rose up, ultimately that's how things are changed, said Bodner. "We need to keep pushing for this change. We're going to do it. Somehow, some way."

See related story on page 29.

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JOFA celebrates 10th anniversary at conference

By REBECCA NADLER
Staff Writer

Ottawa resident Golda Feig, who attended her first Jewish Orthodox Feminist Alliance (JOFA) conference earlier this month, said being with so many halachically knowledgeable men and women discussing issues she had grappled with for years left her feeling inspired.

"It was beyond anything I could have imagined. My mind is still dancing," she said. "I don't want to impose my beliefs on anyone, [but] this conference made me feel comfortable and confident. I don't expect every rabbi to agree with me, but I now know that this is halachically legitimate."

> ***'It was beyond anything I could have imagined. My mind is still dancing'***
>
> **— Golda Feig**

The conference, which celebrated JOFA's 10th anniversary, began with a keynote address by Concordia professor and *CJN* columnist Norma Baumel Joseph, who challenged the audience of 1,200 to "to think differently," as they no longer had to "wait for permission" to try something different in their community.

Invoking the talmudic passage that Torah "is not in heaven," Joseph encouraged the participants to use Jewish law and create change in their lives and their community, change that embraces feminist sensibilities.

Among the issues discussed at the conference were new models of halachic authority that embrace the newer reality of women's increasing levels of Jewish knowledge.

Historically, there have been only a handful of women who taught Talmud to men and were consulted for legal rulings. Today, the situation is changing.

Among the presenters at the conference were numerous women who teach Talmud, and two specifically – Dina Najman, *rosh kehillah* (community head and spiritual leader) of Kehillat Orach Eliezer in Manhattan, and Sara Hurwitz, *madrichah ruchanit* (religious mentor) at Hebrew Institute of Riverdale – who fulfil the role traditionally held by male rabbis in the Orthodox community by teaching, giving sermons, officiating at shivahs and responding to halachic queries.

Blu Greenberg

A number of sessions dealt with developing meaningful prayer and services that rely on rabbinic opinions allowing women to lead those portions of the service that do not require a quorum and to read from the Torah and receive aliyot in appropriate circumstances.

Conference organizers discussed JOFA's newly created, gender-sensitive curriculum, "Bereishit: A New Beginning," which focuses on the matriarchs in the book of Genesis.

"Our goal is that beginning in third grade we hope to teach students how to read text so that it is gender inclusive and [offers] models for the young women," JOFA founder Blu Greenberg said in presenting the curriculum.

Intended to supplement, not supplant, existing day-school curricula, the new program is now being taught in a number of modern Orthodox schools in the New York area.

Organizers were committed to having the cause of *agunot*, women whose husband refuses to give them a Jewish divorce, front and centre at the conference, and several panels were devoted to this issue.

However, Greenberg noted that "in the past, we have had rousing sessions that left people fired up," but the problem has not been solved.

"There has been progress in 10 years," she said, "but progress is failure if we are still here 10 years later talking about the same thing."

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Coast to Coast

Genetic screening part of agenda for NCJW

By LEILA SPEISMAN
Staff Reporter

Recent studies on the genes in the human body and how they are passed from generation to generation may lead to the prevention or cure of many conditions that are caused by genetic irregularities passed from parents to children.

Dr. Annette Feigenbaum, a biochemical geneticist in pediatrics at Toronto's Hospital for Sick Children and the University of Toronto, came here from her native South Africa as a research fellow in the late 1980s, just after the genetic mutation causing Tay-Sachs was identified.

In many cases, she says, we now know which genes can lead to which diseases, and it's possible to screen people to see who is at risk.

National Council of Jewish Women of Canada (NCJW) has, therefore, made genetic screening a major, ongoing project for several years.

Lorraine Berk, chair of council's Jewish genetic awareness and testing program, said that when a couple is getting married, "the wedding seems to be the only important thing."

With this in mind, the organization is encouraging rabbis to bring the subject up when speaking to a bride and groom, and during premarital courses. Rabbis have been very co-operative, Berk said.

Populations that tend to marry among themselves, such as Jews, share many of the same genetic traits, including problematic ones. So, blacks, for instance, are more susceptible to sickle cell anemia, and people from the Mediterranean area, thalassemia. Ashkenazi Jews have a comparatively high incidence of several conditions, especially Tay-Sachs disease and familial dysautonomia.

One set of genes is inherited from each parent. Some are considered dominant, others recessive. If the gene received from one parent is a dominant one, each child has a 50 per cent chance of inheriting it. A recessive gene only manifests itself if both parents have it. In that case, each child has a 25 per cent chance of inheritance. It is recessive genes that cause such serious conditions as hemophilia, sickle cell anemia and Tay-Sachs disease.

If both members of a couple have a particular recessive gene, they can choose not to marry, not to have children or to test for diseases during pregnancy and either abort the fetus or at least be prepared for what may happen.

Mass screenings of Ashkenazi Jews for Tay-Sachs, for instance, have dramatically lowered the incidence of the disorder by 90 per cent.

OHIP now pays for the testing of several genetic diseases that are more common among Ashkenazi Jews, including Tay-Sachs, familial dysautonomia, Canavan disease, Bloom syndrome, Fanconi anemia, Niemann-Pick disease and mucolipidosis.

Feigenbaum noted that people should be tested even if there is no known family history of problems. "Jews especially have to realize that because of the Holocaust, those histories have often been lost."

Berk had a similar message. Screening should be done "even in cases of intermarriage or if one or both are Sephardi and thus supposedly have a lower incidence of these genetic diseases. You can't be too careful or too safe," she said.

NCJW holds mass screenings for genetic diseases on a periodic basis. For dates or more information in Toronto, call Council House at 416-633-5100. You can also see your family doctor, and ask him to arrange for the test. For more information, about genetic testing, go to www.whatsinyourgenes.com.

'Social justice in action'

Continued from page 1

Though there are precious few Jewish constituents in her home riding of Riel, and an estimated 14,000 Jews in all of Manitoba, Melnick, who used to live in Toronto's Bathurst and Lawrence area, a locality with a high concentration of Jews, said she has always felt a deep connection to the Jewish people.

"I shopped at Perl's and I found the community was just wonderful. They knew that I wasn't Jewish but they were so kind and generous to me," she said.

Melnick added that she considers Israel a prime example of "social justice in action."

Manitoba's NDP has made similar overtures of solidarity with Jews and Israel in the past.

Last December, Premier Gary Doer issued the following statement on his government's website with regards to the Holocaust denial conference in Iran.

"... I was appalled by the anti-Semitic and anti-Israel statements coming out of Iran... [This gathering] in Iran was a vicious attempt to negate the reality of Jewish suffering and the democratic State of Israel. We stand today in solidarity with all Manitobans, Holocaust survivors, the Jewish people and the State of Israel against anti-Semitism and its destructive forces."

Prior to that, Doer was honoured at a Jewish National Fund gala in recognition of a joint Manitoba-JNF fund to sponsor research on rapid-growth greenhouses, water conservation and forest diversification.

One week before Melnick presented her resolution, she toured Israel with JNF representatives to get first-hand lessons on Israeli innovations in water technology by visiting its waste water management sites.

It was her third trip to the country since 1997.

Manitoba has put great emphasis on protecting its water supplies from pollutants in recent years and is very interested in these technologies.

"Water is life," Melnick said. "Just because we have a lot of water in Manitoba doesn't mean we should be bad stewards. And some of the best [water] stewards in the world are the Israeli people."

Coast to Coast

BOOK BASH: As part of United Synagogue Day School's Family Literacy Day Program at its Bayview campus, students brought in hundreds of books to donate to needy children through Jewish Family and Child Service. Pictured, from left, are Michael Bagola, Rebecca Benjamin, David Waksman, Jesse Nemers, Riley Noik, Jonathan Karr, and Alexis Silverstein.

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel Tov to Cora Lindo on her 90th birthday. Much love from your eight sons, daughters-in-law, grandchildren and great-grandchildren.

Happy birthday Norm. Thanks for being the best husband and coolest dad. We love you so much! Joni, Ashley, Kelly and Haley.

Mazel tov to Tammy & Eytan on their recent engagement. Love, the Milgrom and Peliowski families.

Our little Chanukah miracle, Batya, just celebrated her first birthday! Happy birthday, and we love you sooooo much! Mommy, Daddy, Dovid, Yaakov and Periel!

Mazel tov Joshua Wayde on your first birthday! Love Mommy, Daddy, Grandma, Grandpa, big sister Amanda Belzowski, Bubbie & Zaidy Fruitman, Great-Grandparents David & Mary Dale.

Liam Nelson Faber born Nov. 9 to Howard & Kimberley and big brother Justin. Proud grandparents, Barney & Sandra Faber, Howard & Mari Levy.

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What's New

By REBECCA NADLER

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What's New deadlines: Monday, Feb. 26, is the deadline for the March 8 issue and Monday, March 5, is the deadline for the March 15 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Saturday, Feb. 24

PRE-PURIM SHABBAT

Congregation Shir Libeynu presents a pre-Purim Shabbat, "Laughter As Spiritual Healing," a participatory service that celebrates our heritage of humour. 10:30 a.m. to noon in the chapel at the Miles Nadal JCC. Activities offered for children. Wear a Purim costume. Call 416-465-5488 or e-mail shirlibeynu@yahoo.ca

NCJWC TRIVIA NIGHT

Dinah Branch of National Council of Jewish Women presents the 6th annual Trivia Night. 7:30 p.m. at Council House, 4700 Bathurst St. $20. Tickets, 416-633-5100 or info@ncjwc-ts.org.

ROCK FOR REENA

Support Reena Foundation at an evening with live music by Whatever, food, tarot-card readings, a marketplace and raffles. 8 p.m. at the Great Hall, 1089 Queen St. W. $54. Tickets, 905-763-8254.

SINGLES CASINO NIGHT

The Young Business and Professionals Network invites 20- and 30-somethings to a Casino Night with DJ **Zev Grossman**. 8 p.m. at Adath Israel Congregation. $15, includes refreshments and $5 worth of tokens. 416-635-5340

Sunday, Feb. 25

YU: KOLLEL YOM RESHON

Yeshiva University hosts the final Sunday mornings of learning with **Rabbi Ozer (Tony) Glickman** on "*Davar She-Yesh Lo Matirin*: Absolute vs. Contingent Prohibitions in Halachah." Shacharit 8 a.m. Breakfast and preparation for shiur 8:30 a.m. Shiur 9:30 a.m. at Bnai Torah. 416-783-6960

CROSS-COUNTRY SKIING

Join Mosaic Jewish Outdoor Club of Ontario for a day of cross-country skiing. 9 a.m. For details, see www.mosaictoronto.org.

WINGATE MEETING

The Wingate Branch Royal Canadian Legion all-members breakfast meeting will be held at 9:15 a.m. at 788 Marlee Ave. 416-782-5024

OUR MIDEAST POLICY

Bob Rae, former premier of Ontario and recent candidate for the leadership of the Liberal Party, and **Peter Kent**, Conservative Party candidate in St. Paul's riding in the last federal election, will discuss "Canadian Foreign Policy and the Middle East" at Beth Tzedec Congregation. 7:30 p.m. $5. 905-707-5308 or info@peacenowcanada.org

KIRUV ACROSS AMERICA

The film *Inspired Too: Kiruv Across America* will be shown at 8 p.m. at Clanton Park Synagogue. $5 suggested donation. 416-630-2451

Monday, Feb. 26

JUDAISM OF THE FUTURE

Rabbi Michael Stroh speaks on "The Judaism of the Future," exploring ideas, issues and predictions. Tonight, March 12, April 9 and May 14. 8:15 p.m. at Temple Har Zion. Non-members $5. 905-889-2252, ext. 5

Tuesday, Feb. 27

LUNCH AND LEARN SERIES

Beth Tikvah Lunch and Learn Mini Series continues with **Jerry Faivish** on "Posters of Israel: A Reflection of a Nation and a People." Lunch 12:15 p.m. Learn 1 p.m. $12, non-members $15. Pre-registration required, 416-221-3433, ext. 352.

BINDING OF ISAAC

Am Shalom of Barrie concludes its series Encounters with the Bible with **Jack Kugelmass**, with "Epilogue to the Binding of Isaac: Lessons Learned by Fathers and Sons." 7 p.m. 705-792-3949 or www.amshalom.ca

Continued on page 33

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Continued from page 32

EVANGELICALS & ISRAEL

Rabbi Michael Skobac speaks on "Evangelicals and Support of Israel: Knight in Shining Armour or Trojan Horse." 8 p.m. at Shaarei Shomayim Congregation. Non-members $2. 416-789-3213

Wednesday, Feb. 28

PASSOVER WINE-TASTING

Beth Emeth Brotherhood presents a Passover wine-tasting with hors d'oeuvres. 7 p.m. $10, non-members $15. Purchase tickets by noon Feb. 26, 416-633-3838.

GIRL'S NIGHT OUT

The Tamid Chapter of Toronto Hadassah-WIZO hosts "Girl's Night Out," an evening of comedy. 7:15 p.m. at the Glenn Gould Studio. $35, includes show, dessert reception, silent auction and door prizes. Call **Susan**, 416-785-4899.

SAR-EL INFO MEETING

Find out about the Sar-El program, civilian volunteers working on Israeli army supply/maintenance bases. 7:30 p.m. 788 Marlee Ave. 416-781-6089 or www.sarelcanada.org.

FIRST SYNAGOGUES

Ellen Scheinberg, director of the Ontario Jewish Archives, speaks on "Toronto's First Synagogues Website" at the monthly meeting of the Jewish Genealogical Society. 7:30 p.m. at the Ontario Jewish Archives, 4800 Bathurst St. Room 421. Members free, non-members $5. www.jgstoronto.ca

EFFIE EITAM

Aid to Disabled Veterans of Israel, Beit Halochem Canada presents Israeli member of Knesset, **Effie Eitam**, on "Israel's Security from a Source Within," 7:30 p.m. at Beth Emeth Synagogue. Free. 906-695-0611 or 1-800-355-1648

BIALIK INFO SESSION

Prospective parents are invited to an information session about Bialik Hebrew Day School, 7:30-9:30 p.m. RSVP, **Rochelle**, 416-783-3346, ext. 120 or rochelle_wise@bialik.on.ca.

ISRAEL AT THE UN

Hillel Neuer, executive director of UN Watch in Geneva, speaks on "Israel at the UN: A Nation That Dwells Alone?" 8 p.m. at Beth Tikvah Synagogue. 416-633-6224, ext. 112, or 416-221-3433

Other News

GHETTO SONGS

The play *No More Raisins, No More Almonds*, about youth during the Holocaust, features 12 children singing ghetto songs. It will be performed at the Leah Posluns Theatre, Tuesday, Feb. 27, and Wednesday, Feb. 28. Student and groups discounts available. For tickets, call 416-635-2883, ext. 111.

TRIUMPH OF THE SPIRIT

Aish Toronto presents "Triumph of the Jewish Spirit." Speakers share how they transformed personal adversity to triumph. Feb. 28, **Esther Jungreis**; March 26, **Sherri Mandell**; April 16, **Yosef Mendelevich**. $50 series, $20 per lecture. At Shaarei Shomayim Congregation. www.aishtoronto.com or 905-764-1818

PURIM CARNIVAL

Beth Torah Congregation's annual Purim carnival takes place Sunday, March 4, 11:30 a.m.-2 p.m. $2. Costumes welcome. 416-782-4495

ONCE UPON A PURIM

Beth Tzedec presents its 2nd annual Purim musical *Once Upon a Purim: A Megillah Fairy Tale*, a show for all ages. Free, donations accepted. Saturday, March 3, after the Megillah reading and Sunday, March 4, 3 p.m. 416-781-3511

PURIM IN CHINA

Join Chabad of Danforth-Beaches for "Purim in China," with Megillah reading, Purim party and Chinese buffet. Sunday, March 4, 4 p.m. Beaches Lions Club, 10 Ashbridges Bay. RSVP, 416-809-1365 or ChabadBeaches@aol.com. Suggested donation, $12/adult or $36/family.

PURIM SHPIEL

The Hebrew Club for the Blind and Vision-Impaired hold a Purim Shpiel on Monday, March 5, 7:30 p.m. at the BJCC. If you are vision-impaired, join them for an evening of entertainment and refreshments. For a lift or more info, call **Bess**, 905-508-2892.

ORGAN DONATION

Shaarei Shomayim presents "Organ Donation in Jewish Law: A Conversation About Life, Medical and Halachic Aspects of Organ Donation" Sunday, March 11, 9:15 a.m.-4:30 p.m. $30, non-members $36, students $18. Call 416-789-3213, ext. 206, or e-mail organdonation@shomayim.org

EMPLOYMENT PROGRAMS

Jewish Vocational Services offers free employment programs for unemployed women over 25 in need of support to re-enter the workplace, including counselling, job-search workshops, career-exploration groups and a transition-to-work group. Also offered are access to a Job Developer, job postings, computers, the Internet, fax and photocopier. WISE Program, King and Yonge, 416-682-9095, WINR Program, Finch and Keele, 416-661-3010.

JF&CS GROUPS

Jewish Family & Child Service, 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com. Call **Shawna**, ext. 215, for info and registration.

High-Conflict Divorce. A workshop for parents who want to develop strategies to deal with a high-conflict situation and lessen the impact on their children. This workshop requires active participation and is not for individuals in abusive situations. Tuesday, March 6, 6:30-9 p.m. at the Promenade Mall, #313.

Adolescents and Divorce: A workshop for parents of adolescents who are going through a separation or divorce. Tuesday, March 6, 7-9 p.m. Lipa Green Bldg.

FOR SENIORS

Earl Bales Seniors In The Club House In The Park. Casino Rama, Wednesday, March 14. Call Monday-Thursday, 9 a.m.-1 p.m. 416-395-7881

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1003 Steeles Ave. W., 416-225-2112.

Israeli Etrog Club meets every Tuesday at 3 p.m. Call Devorah 905-763-2728.

"Purim: The Power of Humour and Joy," with **Rabbi Mitch Mandel**, Tuesday, Feb. 27,10 a.m. Members $2, non-members $4.

Avichai Shachar, formerly of the RCMP, on "Fraud, Slams, Schemes: Customer Beware" Wednesday, Feb. 28, 1:30 p.m. free.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Lunch and learn with reflexologist **Jacqueline Wallace**, Tuesday, Feb. 27, 11:30 a.m. $5, guests $7. Reserve at ext. 2267.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

"A Season of Splendor: A Spiritual Vision for Aging" takes place on March 5, at Kolel at the BJCC, 7:30 p.m. Free admission.

JCC Maccabi Spinathon: Help support Maccabi athletes, Sunday, March 25, 9 a.m.-1 p.m. For info, call **Grant**, ext. 257.

Theatre tickets available for *Annie*, March 8; *Camelot*, June 28. Call ext. 235.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Theatre @ the J: Between Stages reading series, *Mourning Dove* by **Emil Sher**, Sunday, Feb. 25, 2 p.m. Suggested donation $5. Ext. 606

Mad March Masquerade: Just another Purim Party, Saturday, March 3, 8:30 p.m. at the Al Green Theatre. $36 in advance $40 at the door. Tickets. ext. 0.

MNJCC Annual Purim Carnival, Sunday, March 4, 11:30 a.m.-2 p.m. Food, games and hamentaschen. $5, $10 per family. Ext. 154.

"Reds: Films and Politics of the Blacklisted Artists" with **Stuart Hands**, Thursdays, 7-9 p.m. through March 29. Info, ext. 606.

Volunteer Needed

BAYCREST PURIM CARNIVAL

Volunteers needed to assist with a Purim Carnival at Baycrest Centre Sunday, March 4. Call 416-785-2500, ext. 2572, for information.

VOLUNTEER TUTORS

Jewish Family & Child Service Homework Club needs volunteer tutors for students in grades 4 to 12 who need help with math, English, sciences or French, April to June, one evening a week, 6-7:30 p.m. at the Jewish Public Library, Lipa Green Building. Knowledge of Hebrew or Russian an asset. Contact **Andrea Pines**, apines@jfandcs.com or 416-638-7800, ext. 266.

REENA FOUNDATION

Reena Foundation, a social service agency that supports individuals with developmental disabilities, needs volunteers to spend one-on-one quality time with an individual with a developmental disability; to visit, socialize and assist in one of Reena's group homes; to help with day, evening or weekend programs at the Reena Centre; to assist in Reena's administration office; and to drive clients or run errands. For info, call **Arlene Margolese**, 905-889-2690, ext. 2111, or e-mail amargolese@reena.org.

SINGLES EVENTS CAN BE FOUND ON PAGE 38

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OBITUARIES and Related Notices

To place any other family related notice, please call at least 10 DAYS prior to the issue date

The Borchiver and Blidner families would like to express our deep appreciation for all the kind thoughts and condolences we recieved from friends, loved ones and the community during our recent time of sorrow, on the passing of

Dr. Ruth Borchiver ז"ל

The family of the late

MILDRED EMILIA GREENSPOON ז"ל

gratefully acknowledge your support during our bereavement and your generous donations in her memory.

Murray, Silvie, Judy & Bernie Greenspoon

The family of

SALOMON BENDAYAN ז"ל

wish to thank our relatives, friends and community for the support and care shown to us as we mourn the passing of our beloved husband and father.

Sarah Bendayan, Estella, Moses, Albert, Mery, Maurice, Annie & Jimmy

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Peter Baron	**Feb 7/07**	**65 Spring Garden Avenue**
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Watch this space weekly for obituaries and related notices

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NOBLE — Our Pearle ז"ל passed away quietly and peacefully on Saturday, February 3, 2007, to join her dear husband Victor ז"ל. Pearle fought a long and hard battle with Alzheimer's Disease to stay alive for her devoted daughters Helene Hastings (Gord) and Cinnie Noble, her loving grandsons Jay Handelman (Allison) and Tim Handelman (Shannon), her great-grandchildren Kye, Adam and Abi, her remaining sibling Molly Franklin and for many family members and friends who mourn her passing and miss her fun-loving spirit. Sincere appreciation to Christine Salerno, Natasha Tromp, Dr. W. Payne and so many others at Kensington Village Nursing Home, London, Ontario who did their utmost to give Pearle a quality of life. Funeral Service was held at Or Shalom Synagogue, 534 Huron Street, London on Monday, February 5, 2007 at 11:30 a.m. with Dr. William Klein officiating. Interment Or Shalom Cemetery. Friends who wish may make memorial donations to the Alzheimer Society. Online condolences www.loganfh.ca **Logan Funeral Home,** 371 Dundas Street, London entrusted with arrangements (519-433-6181).

A tree will be planted as a living memorial to Mrs. Pearle Noble.

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Obituary

Abraham Lieff remembered for having 'enriched humanity'

By CYNTHIA GASNER
Special to The CJN

Abraham (Abe) Lieff, the first Jewish lawyer named to the Ontario Supreme Court, the first Jew to take the oath of office holding a Jerusalem Bible and the first to wear a kippah during the ceremony, died on Feb. 12 of heart failure, three weeks before his 104th birthday.

He was eulogized at the Beth Tzedec synagogue in Toronto, where he attended services regularly and where he was honoured for his many contributions to the synagogue and the community.

Lieff was at the forefront of the development of the organized Jewish community in Canada, particularly the Jewish community in Ottawa, where he lived and practised law until he became a superior court judge in 1963.

Known as the father of modern Canadian family law, Lieff broke through many barriers, serving as the head of several non-sectarian organizations, including being president of the Ottawa Kiwanis Club and the first Jewish board member of the Catholic St. Vincent's Hospital.

His former colleagues of the High Court and members of the Court of Appeal held him in high esteem. For his 100th birthday, the Supreme Court (now the Superior Court of Ontario) held a reception in the Lieff Room, which was named in his honour.

To celebrate his lifelong commitment to Judaism, when he turned 100, a sefer Torah was commissioned in his honour by his close friend Joseph Kerzner. It was donated to Beth Tzedec Congregation.

On the occasion of the Torah dedication, Rabbi Baruch Frydman-Kohl selected words from Genesis: "Abraham was aged, advanced in days. God had blessed him with everything."

The week before he died, when the rabbi visited Lieff in the hospital, Lieff reiterated the words, "I have had a good life. I am grateful for what God has given me."

In his eulogy, Rabbi Frydman-Kohl referred to those words: "We too are grateful to God for having given us Abraham Lieff for so many years. He was a vibrant and strong link to Sinai and he enriched humanity. He was a blessing."

The Lieff Torah was taken to Camp Ramah every summer for the religious services. Lieff, who was a great supporter of Jewish education and camping, regularly attended a special service at the camp, where he participated in the davening and addressed the campers in his soft-spoken, charismatic manner, relating events of his life and sprinkling his talk with religious parables and talmudic wisdom.

Abraham Lieff

Lieff was one of seven children born to Esther and Bernard Lifshitz. He was born in the then-White Russian shtetl of Antopol in the province of Grodno. The family fled the anti-Semitic pogrom there in 1904 and came to Ottawa when Lieff was one year old.

The family settled in Ottawa's Lower Town district, where Lieff's father worked as a pedlar and later became a Hebrew teacher to avoid working on the Sabbath.

Lieff became familiar with Torah and Psalms from an early age, and this exposure to religious texts had a great influence on him throughout his life. He was known for speaking to lawyers and clients and including lessons from the Bible in his talks.

Raised in poverty, the young Lieff worked as a newsboy, bellhop and soda jerk. He played the banjo and the guitar, playing at his high school dances and as an extra at Ottawa's old Russel Theatre.

He attended Ottawa Collegiate Institute and was called to the bar at Toronto's Osgoode Hall Law School in 1926. He worked his way through school and became active in Jewish youth programs. While at law school, he taught Sunday school at Holy Blossom Temple.

Lieff's first appointment as a law student was with Benjamin Goldfield. He became Ottawa's first, and at that time, only Jewish lawyer. He later established his own practice and took on all types of cases. He became the assistant Crown attorney and a magistrate in Carleton County.

He met his wife, Sadie Lazarovitz, at a Young Judaea conference in Ottawa in 1925 when they were both in law school. They married in 1929 and had a lifelong love affair. Sadie died in 1999.

Lieff became involved with the Zionist organization Young Judaea as a young man and continued to support his beloved State of Israel throughout his life.

He also became active with the Liberal party of Canada.

In the early 1940s, Lieff led the movement to establish Ottawa's first Conservative congregation, the Agudath Israel Synagogue, where he served as president for 17 years and presided at the opening of the new building in 1949.

When he was appointed to the Supreme Court of Ontario, the Lieffs moved to Toronto, and although Lieff lived in Toronto for more than four decades, he continued to have deep roots in the Ottawa community.

Lieff received numerous honours, including a human relations award from the Canadian Council of Christians and Jews in 1976. An annual Lieff scholarship for excellence in family law at the Law Society of Upper Canada was established in 1978.

Over the years, he was an inspiration to everyone he met, and despite his age, he always looked forward to the future with enthusiasm. A perpetual student, he studied at the University of Toronto's Jewish studies program to the age of 97.

He published a series of autobiographical memoirs titled *Gathering Rosebuds*, and he was working on his ninth volume at the time of his death.

He had already prepared his speech for next August as he looked forward to being at Camp Ramah. He also looked forward to his 104th birthday which was to take place on March 5. The family plans to celebrate his life on that day.

Lieff's granddaughter Ellin Bessner, who spoke at the funeral, said, "No one was ready for this. We felt that he would go on forever."

Lieff inspired by example, his daughter Lois said. "We, his children, grandchildren and great-grandchildren, each in our own way, have devoted our lives to making the world a better and more pleasant place to live in. Paying your rent, he always called it. I like to think that the Lieffs haven't fallen too far from the tree."

The interment was at the Ottawa Jewish Community Cemetery, Agudath Israel Section.

Lieff is survived by his daughter and her friend, Miriam Lieff and Albert Goldberg, daughter Lois Lieff, sister Bess Narod, brother and sisters-in-law Joe and Evelyn Lieff, Dorothy Lieff, Daisy Friedberg and Marge Lazarovitz; grandchildren Stephen Cohen and Pernille Rorth, Lisa Cohen, Sharon Cohen and Eric Barker, Ellin Bessner and John Friedlan, Brenda and Kenny Adessky; and seven great-grandchildren.

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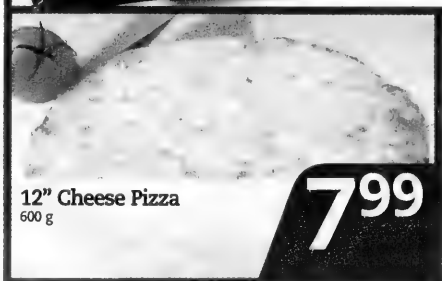

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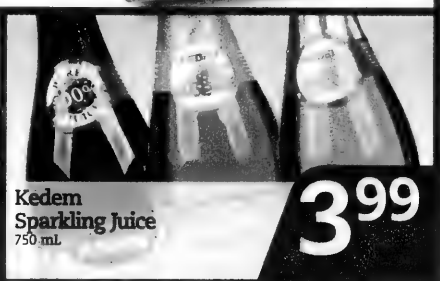

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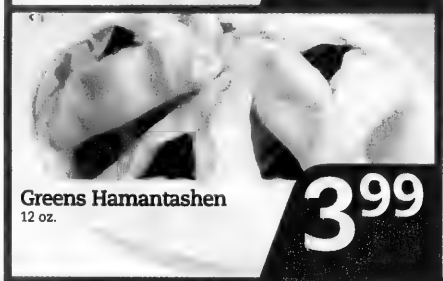

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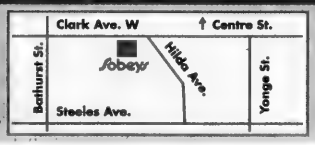


Kosher chef highlight of NCSY dinner

By CAROLYN BLACKMAN
Staff Reporter

A women's dinner hosted by National Conference of Synagogue Youth, March 7 at Copper Creek Golf Club, features executive chef Jeffrey Nathan.

The cookbook author, cooking show host, food columnist and New York City restaurateur will do a cooking demonstration of each course before it is served.

Funds raised from the evening will go to NCSY's Torah High, an after-school Judaic studies program that operates in a number of locations across the Greater Toronto Area.

Nathan is executive chef of Abigael's Group, which includes Abigael's on Broadway, the world's largest kosher restaurant, and the Green Tea Lounge, an Asian fusion lounge located upstairs from Abigael's that offers specialities from Vietnam, Malaysia, Thailand, Korea, China and Japan.

He is also the author of *Adventures in Jewish Cooking*, and *Jeff Nathan's Family Suppers*.

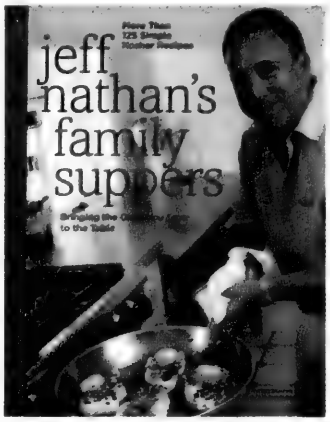
In a phone interview from his restaurant, Nathan said that Abigael's is a restaurant "that just happens to be kosher. I serve modern food with global influences. Keeping kosher is not a challenge. We're located in midtown Manhattan, so we have a mix of kosher and non-kosher clientele."

Almost any dish can be made kosher, he said, so there really is no definition of kosher cuisine. "Kosher is now mainstream. Twelve years ago we couldn't get kosher sushi. Now, it's commonplace, and it's delicious.

"Kosher consumers are demanding. They want to eat what everyone else is eating, and people in the food industry know that. Every year there are more and more kosher products available."

The cooking demonstration, his first in Toronto, will be interactive, he said. Among other dishes, "I will probably be demonstrating stuffed chicken, and I'll talk about deboning it and stuffing it. I want people to ask questions. The more they ask, the happier I am. It means they're interested in what I'm doing."

For tickets and information call NCSY at 905-761-6279, ext. 32.



Nathan offers the following recipe from *Family Suppers*:

TILAPIA TERIYAKI WITH STIR-FRIED ASIAN VEGETABLES

Teriyaki sauce:
1 cup sweet white wine
1 cup soya sauce
2 tbsp. sugar
1½ tsp. finely chopped fresh ginger
1 tsp. ketchup
1 small garlic clove finely chopped
2 tsp. cornstarch
2 tbsp. cold water

Fish:
2 tbsp. canola oil
6 6-7 oz. tilapia fillets
½ tsp. kosher salt
¼ tsp. freshly ground black pepper
½ cup flour
1 tbsp. finely chopped fresh ginger
2 garlic cloves, finely chopped
3 oz. snow peas, cut in halves on the bias
1 red pepper, cored, seeded and cut into ¼-in.-wide strips
3 oz. shiitake mushrooms, stems removed, caps cut into ¼-in.-wide strips

To make the sauce, bring the wine, soya sauce, sugar, ginger, ketchup and garlic to a boil in a medium saucepan over medium heat, stirring often. Sprinkle the cornstarch over 2 tbsp. cold water in a small bowl and stir to dissolve. Stir into the simmering sauce and cook just until thickened. Set aside. (The sauce can be cooled and refrigerated in a covered container for up to two months.)

Heat 1 tbsp. oil in a very large nonstick skillet over medium-high heat. Season the fillets with salt and pepper. Spread the flour on a plate. Dip the fillets on both sides in flour and shake off the excess. Place in the skillet and cook until the underside is lightly browned, about 2½ minutes. Turn and brown the other side, about 2½ minutes more Transfer the fish to a plate and tent with aluminum foil to keep warm. Wipe out the skillet with paper towels.

Add the remaining 1 tbsp. of oil to the skillet and heat over high heat. Add the ginger and garlic and stir until fragrant, about 30 seconds. Add the snow peas, bell pepper and mushrooms and stir fry until crisp-tender, about 2½ minutes. Add 3 tbsp. of the teriyaki sauce, and stir until heated through. Heap the vegetables on the fish.

Serve hot, with the remaining sauce on the side, if desired. Makes four servings.

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Purim then and now

By NORENE GILLETZ

The best-known treats for Purim are hamantaschen, the scrumptious three-cornered pastries shaped like Haman's three-cornered hat. Everyone has a preference for a certain type of dough, either crisp cookie dough or tender yeast dough. The delectable dough encases a variety of fillings, depending on family traditions.

The best-known fillings are poppy seeds (mun) or prunes (lekvar), which can be bought already prepared for those who are short on time. Other tasty fillings are finely ground dates or dried apricots, or thick jam or preserves. A mixture of three or four finely ground dried fruits, such as pitted prunes, dates, raisins and cranberries, along with a little lemon juice, rind and a drizzle of honey, also makes for a marvellous, tasty filling.

The food processor grinds the fruit filling mixture to a perfect texture in seconds – certainly a time-saver compared to using a "*milchel*" (an old-fashioned grinder), which my grandmother used to attach to her metal-topped kitchen table by turning the screws tightly to secure it, along with a little help from yours truly, holding on tightly so the grinder wouldn't slip while my bubba diligently turned the handle and the golden filling was extruded through the small round holes.

It is a long-standing tradition on Purim to send mishloach manot, baskets containing food gifts of fruit, candy and cookies, to friends and family.

Last spring, I met Ellen Rosen of London, Ont., at a surprise birthday party for a mutual friend and she kindly shared the following food memory and her hamantaschen recipe with me.

Ellen wrote: "In my first year of university, I had a classmate who brought hamantaschen to school. They were the best I had ever tasted. My mother made them every year, but each time they turned out either too dry, too runny, or just not great. When I tasted these, they were as Goldilocks said – just right! I asked for the recipe and her mother gave it willingly. I asked my mother to make this recipe from then on, and I continued to use it for the next 38 years after I got married. I have altered it by using orange liqueur or even whiskey on occasions when I didn't have orange juice. It seems to be foolproof if you know how to manage dough. My family who are quite fussy love them."

ELLEN ROSEN'S 'JUST RIGHT' HAMANTASCHEN

Filling:
1 lb. (500 g) pitted prunes
1 cup raisins (such as Thompson)
2 or 3 soda crackers (or melba toast)
1/2 cup walnuts
1/2 cup sugar
1 tsp. cinnamon
2 tsp. lemon juice
orange liqueur or orange juice, to taste

Process the prunes and raisins on the steel blade of the food processor until coarsely ground, about 12 to 15 seconds. Add the crackers and walnuts, then process with 3 or 4 quick on/offs, until finely chopped. Add the sugar, cinnamon and lemon juice and process just until combined. Add liqueur to taste, making the filling smooth enough to be able to spoon onto the dough.

Dough:
4 eggs, lightly beaten
1/4 cup vegetable oil
1/2 cup sugar
1 1/2 tsp. baking powder
1/2 tsp salt
3 cups (approximately) all-purpose flour
1 beaten egg (for glazing)

Preheat oven to 350. Line baking sheet(s) with parchment paper.

In the large bowl of an electric mixer, beat eggs and oil together until light. Gradually add the sugar, baking powder, salt and 2 cups of the flour. Mix on low speed to combine, scraping down the sides of the bowl with a rubber spatula. Gradually add the last cup of flour, making a soft dough which is not sticky. If necessary, add a little extra flour.

Divide the dough into 4 sections and roll out each piece as thinly as possible on a well-floured surface into a large rectangle. Cut the dough into 3-inch rounds (or whatever size you like) with a round cookie cutter. Place a spoonful of filling in the centre of each circle. Shape into triangles by folding sides in towards the middle. Arrange the triangles on the prepared baking sheet(s), leaving 2 inches between each one. Lightly brush the tops and sides with beaten egg. Bake on the middle rack of the oven at 350 for 20 minutes, or until golden. Makes about 5 dozen.

* * *

If you are looking for a unique item for a mishloach manot gift, be sure to make this giant chocolate chip cookie, which is a new spin on an old favourite. It's so easy to make that even young kids can help mix up the dough, pat it into the pizza pan, and then decorate it, developing their creative skills. The recipe comes from one of my favourite cookbooks – *Divine™ Kosher Cuisine: Catering to Family and Friends*, compiled by two very talented, hard-working women, Barbara Wasser and Rise Routenberg, and their large group of dedicated volunteers. The beautifully designed cookbook is a fundraising project of Congregation Agudat Achim of Niskayuna, N.Y.

The book is available at several Judaica gift shops in the Toronto area. Here is just one example from the hundreds of creative, delicious recipes in *Divine™ Kosher* that are ideal for every day use or for special occasions.

GIANT CHOCOLATE CHIP COOKIE

1/2 cup butter for dairy, room temperature (use margarine for pareve)
1/3 cup brown sugar, firmly packed
1/4 cup sugar
1 large egg
1 tsp. vanilla extract
1 1/3 cups flour
1/2 tsp. baking soda
1/4 tsp. salt
1/2 cup chocolate chips
1/4 cup chopped nuts
decorating icing (below)

Preheat oven to 350 and grease a 12-inch pizza pan.

Cream butter or margarine with sugars at medium speed with an electric mixer. Beat in egg and vanilla. Mix in flour, baking soda and salt. Fold in chocolate chips and nuts. Spread into pizza pan and bake for 15 to 20 minutes, until golden brown.

Frost and decorate if desired. Write "Chag Purim" or your desired message on the frosted cookie. Decorate with coloured sprinkles. Cut into wedges or break into pieces. Makes 12 to 16 servings.

Decorating icing:
2 cups confectioners' sugar
1/2 tsp. vanilla extract
2 tbsp. milk, as needed
food coloring

Beat sugar, vanilla and milk at medium speed with electric mixer until smooth. Thin frosting with additional milk as needed. Tint frosting with food colouring.

Norene Gilletz is a cookbook author, teacher and food consultant. For information about her cookbooks, classes and culinary services, call 416-226-2466 or visit her website at http://www.gourmania.com.

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Channels open with Abbas, but not new gov't: Olmert

By ALUF BENN
© *Ha'aretz Daily Newspaper Ltd.*

JERUSALEM — Israel will maintain contact with Palestinian Authority (PA) President Mahmoud Abbas, but not with the new Palestinian unity government, Prime Minister Ehud Olmert said Monday.

"We have to maintain a channel of communications with the Palestinians, and the only possible conduit is the Palestinian president," Olmert told his Kadima party colleagues after a two-hour morning meeting with Abbas and U.S. Secretary of State Condoleezza Rice.

The international community has demanded that any Palestinian government recognize Israel, accept previous peace deals and renounce violence, but the unity government deal, forged earlier this month in Mecca, only pledges to respect past peace agreements.

Abbas aide and senior Palestinian negotiator Saeb Erekat said after the meeting Monday that Olmert and Rice reiterated the conditions to Abbas.

The prime minister told Kadima lawmakers that he and Abbas agreed to maintain an open channel of communication, which would focus primarily on the need to improve the lives of the Palestinian people in various areas and a continued war on terror by the Palestinian Authority – in practice – to bring terror to a complete halt.

Erekat said the two leaders also discussed a possible extension of the three-month-old ceasefire in the Gaza Strip to include the West Bank.

In a statement to the press after the three-way talks, Rice said Olmert and Abbas agreed to meet again, and that she expected to return to the region soon.

She said the two sides repeated their commitment to the internationally brokered road map to Middle East peace and to American involvement in negotiations.

"The president and prime minister agreed that they would meet together again soon. They reiterated their desire for American participation and leadership to overcome obstacles, rally regional and international support and move forward toward peace. In that vein, I expect to return to the region soon," she said.

"All three of us affirmed our commitment to a two-state solution, agreed that a Palestinian state cannot be born of violence and terror," she said. Neither Abbas nor Olmert joined Rice as she delivered her brief statement to reporters, and she exited the room without taking questions.

Rice told American journalists Sunday night that Washington would withhold judgment on the coalition agreement until it was fleshed out. But she acknowledged that the outlines did not meet the demands of the international Quartet of Middle East negotiators – the United States, European Union, United Nations and Russia.

Palestinian Authority President Mahmoud Abbas, U.S. Secretary of State Condoleezza Rice and Israeli Prime Minister Ehud Olmert at their meeting in Jerusalem on Monday. [Israel photo]

"If there's going to be a Palestinian state, then the Quartet principles would obviously have to be recognized because… this is the foundation for peace," she said. "I haven't seen anything to date that suggests that this is a government that's going to meet the Quartet's principles, but you know… we will see once the government is formed," she said.

Rice held separate meetings Sunday with Olmert and Abbas. She also held talks with Defence Minister Amir Peretz, who was accompanied by Chief of Military Intelligence Amos Yadlin. She met separately with the likely future Palestinian finance minister, Salam Fayyad, and U.S. Senator John McCain, who is also in the region.

The United States and Israel made no promises to the PA on the eve of the summit. According to participants, Abbas presented the considerations which led to his agreeing to the unity government deal reached in Mecca.

Abbas asked Rice to consider the positive aspects of the Mecca agreement, for instance Hamas' undertaking to honour the decisions of the Palestinian National Council, which include the Oslo accords and mutual recognition with Israel.

Compromise reached for mixed minyan Kotel prayer

By DINA KRAFT
JTA

TEL AVIV — Every year hundreds of Jews – men and women together – and many of them from abroad, gather to pray at the southernmost edge of the Western Wall at an archeological site called Robinson's Arch.

Until an agreement was reached between Israel's Conservative movement and the government on Feb. 11, those worshippers were charged a fee to pray.

On the eve of a lawsuit by the movement against the government and other organizations involved in the Western Wall area, the government came up with a compromise plan in which worshippers would be able to hold free services until 10:30 in the morning on weekdays, and on Friday evenings and holidays.

A situation "was created where someone who wanted to pray at the Western Wall as an Orthodox Jew could pray as frequently as they wanted and with no entry fee, and we were in a situation where if someone wanted a mixed minyan, they would have to pay to pray," said Rabbi Andy Sacks, director of the rabbinical assembly in Israel for the Masorti movement, the name of the Conservative stream in Israel.

Rabbi Sacks welcomed the compromise solution.

"Ultimately what is important here is the recognition on the part of the government that those whose praying is not in keeping with Orthodox customs but their own customs have to be accommodated, and that the government must provide for their needs as well," he said.

The decision to have a legally sanctioned area for Jews who wanted to pray in mixed minyans at the Western Wall followed violent attacks on mixed groups praying with Torah scrolls in 1998 and 1999.

The worshippers were pelted with stones and reportedly even feces-filled diapers by fervently Orthodox worshippers who were enraged at the sight of women and men praying together at the rear of the Western Wall plaza.

At the time, a deal was made that worshippers seeking to pray in egalitarian services would be allowed to do so at Robinson's Arch, an archeological site at the far southern edge of the Western Wall.

About two years ago, the archeological park that oversees the site began charging worshippers who came to pray after 8 a.m., claiming the groups were bothersome to tourists, according to Sacks.

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Suzanne Last Stone is Professor of Law at the Cardozo School of Law at Yeshiva University and Director of its Program in Jewish Law. In 2004-2005, she was Visiting Professor of Talmudic Civil Law at the Harvard Law School. She is Visiting Professor at the Columbia University Law School for 2006-2007. Her publications include: "In Pursuit of the Countertext: The Turn to the Jewish Legal Model in Contemporary American Legal Theory," (Harvard Law Review) and "Feminism and the Rabbinic Conception of Justice," (in Women and Gender in Jewish Philosophy, 2004); she currently has two books in progress: Jewish Law and Legal Theory: A New American Perspective, and Jewish Law and the Irrational, a study of the Talmudic transformation of formally irrational modes of gaining knowledge into a system of legal rationality.

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Zundel gets five years for inciting hate

By PAUL LUNGEN
Staff Reporter

Longtime neo-Nazi propagandist Ernst Zundel will be spending yet more time behind bars.

Last week a judge in Mannheim, Germany sentenced the 67-year-old publisher to five years in jail on 14 counts of inciting hatred, including Holocaust denial.

Zundel's copious writings – in print and on the Internet – did him in. In closing arguments, prosecutor Andreas Grossmann quoted Zundel's claim that millions of Jews did not die in the Holocaust. Grossman called Zundel a "political con man" and said, "You might as well argue that the sun rises in the west...But you cannot change that the Holocaust has been proved," CP reported.

Zundel said he would appeal.

During the trial, which began in November 2006, Zundel's German lawyers attempted to question the Holocaust – a strategy employed by Zundel at his many Canadian trials. At one point, Zundel's lawyers proposed calling two expert witnesses, Iranian President Mahmoud Ahmadinejad and Venezuelan President Hugo Chavez. Zundel's website reported they were to testify "as to the harmful consequences of keeping the world in the dark by pretending the Holocaust was what it purported to be – a 'fact of history'." They were not allowed to testify.

Zundel, who was born in Germany but who moved to Canada in 1958, has spent the last few years in jail. After announcing he was fed up with the Canadian legal system, he moved to Tennessee in 2001 but was deported back to Canada two years later for violating his visa.

He was incarcerated on his return and spent more than two years in jail until a Canadian court in 2005 ordered him removed as a security risk and sent to his native Germany.

From his home in downtown Toronto, Zundel became an international figure in the Holocaust-denial movement. He distributed written material around the world alleging the Jews concocted the Holocaust to extort reparations from Germany and to justify the creation of Israel. He was charged under Canada's false news law for distributing a pamphlet, *Did Six Million Really Die?* Although convicted by a jury in 1985, the law was subsequently overturned by the Supreme Court of Canada.

Zundel later ran a website that bears his name. When he left to be with his wife, Ingrid Rimland, in Tennessee, it was in the midst of a hearing before a Canadian Human Rights tribunal for using the Internet to expose Jews to hatred or contempt.

The Tribunal ruled in 2002 that the website violated section 13 of the Canadian Human Rights Act and Zundel was ordered to cease the transmission of hate messages.

German prosecutors referred to the same website in charging Zundel.

Jewish organizations applauded the German verdict.

Ed Morgan, president of Canadian Jewish Congress, said "The court's decision sends a strong message to those who practice this pernicious form of anti-Semitism...The message should be clear that Holocaust denial is neither an expression of historical research nor free speech. It is anti-Semitism, pure and simple."

"For decades, Zundel dedicated himself to spreading the lie that the Holocaust never happened," said Congress CEO Bernie Farber. "Through his publishing house and website he promoted the view of a world Jewish conspiracy. In so doing, Zundel advanced the most vicious anti-Semitic canards while trying to rehabilitate the public image of Adolf Hitler, presenting him as a great man."

Friends of Simon Wiesenthal Center for Holocaust Studies applauded Germany "for aggressively dealing with those who deny history's most documented atrocity." Rabbi Abraham Cooper, associate dean of the centre, said, "The sentencing of Ernst Zundel also represents a slap in the face to Iranian President Ahmadinejad's hateful campaign of Holocaust denial that unfortunately has generated too much support in the Arab and Muslim world."

(Coincidentally, the home page of Zundel's website features a photo of Ahmadinejad receiving a copy of a documentary about the neo-Nazi publisher.)

Frank Dimant, executive vice-president of B'nai Brith Canada said, "Only a few weeks ago, more than 103 countries, including Canada, joined together to co-sponsor a United Nations resolution condemning Holocaust denial, in what was intended as a clear and unequivocal response to Iran. We call on Canada and other nations to emulate the German example, by explicitly recognizing Holocaust denial as a hate crime and giving teeth to this law through its consistent application," Dimant stated.

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Israel Briefs

Turkey to check Jerusalem dig

Turkey will send a team to check on Israel's repair work at the Mugrabi Gate outside the Temple Mount. Turkish Prime Minister Recep Tayyip Erdogan, who has joined harsh Islamic denunciations of Israel for repairing a decaying ramp leading to the holy site, announced the move after talks in Ankara with visiting Israeli Prime Minister Ehud Olmert. Olmert said he would welcome Turkish oversight of the work. Muslim leaders have used the project to revive frequent accusations that Israel wants to undermine two Muslim shrines on the Temple Mount. The excavations, carried out by Israel's Antiquities Authority, are meant to scour the site for historical relics that could be damaged by the renovation work to the ramp. In a further move to mollify Muslims, the Antiquities Authority installed a live video broadcast of the excavation on its website: http://www.antiquities.org.il/home_heb.asp.

Saudi prince eyes Tel Aviv

A Saudi prince reportedly is interested in building a Tel Aviv beachfront hotel. *Yediot Achronot* reported last week that Saudi Prince Al-Walid Bin Talal has submitted plans to the Tel Aviv Municipality for an eight-storey, 150-room hotel. The project reportedly would involve two architects, one Saudi and one Israeli, as well as funding from the Abulafia family, a prominent Arab clan in Jaffa. The Tel Aviv Municipality had no immediate comment.

Soldiers' kin meet pope

Relatives of two Israeli soldiers held by Hezbollah met Pope Benedict XVI to appeal for their release. Five members of the families of Ehud Goldwasser and Eldad Regev, whose abduction by Hezbollah last July triggered a month-long war, spoke to Benedict in a Vatican audience last Wednesday. The pope, who already has called for the Lebanese militia to release the hostages or at least provide a sign that they are alive, was sympathetic to the families' plight, Goldwasser's father, Shlomo, said later. "We asked him not to stop the pressure he began to apply on the humanitarian front, the demand for a sign of life, for the boys to be treated properly," Goldwasser said. Israeli investigators concluded that the two reservists were wounded during their capture and that one or both could be dead.

Israelis, Italians team up for museum guide

Israeli and Italian academics invented an individualized museum guide that employs artificial intelligence. Haifa University announced that technology experts from its Caesarea Rothschild Institute, along with counterparts from the Instituto Trentino di Cultura, or ITC-irst of Trento, had developed a hand-held computer that can pinpoint a visitor's location in a museum, find out what interests him or her, play video clips and explanatory presentations, and enable communication with friends in other parts of the museum. Using this accrued knowledge, the guide can tailor future museum visits to the user's preferences.

Palestinians riot around Jerusalem

Palestinians rioted at entry points to Jerusalem to protest a ban stemming from previous riots over an Old City dig. Police banned Palestinian males under age 50 from attending Friday prayer services at mosques on the Temple Mount, and extended a ban on Raed Salah, leader of Israel's Islamic Movement. On Friday, he called for a Muslim intifada to "save" the mosque from the Jews. The Israelis "want to build their temple while our blood is on their clothing, on their doorposts, in their food and in their water," Salah said. Salah has frequently concocted imaginary Jewish plots against the Temple Mount to incite his public against Israel. Israeli Public Security Minister Avi Dichter asked the attorney general to investigate whether Salah's comments constitute incitement and sedition.

– *JTA*

Israel & the Jewish World

Test ahead for German-Israeli ties?

By TOBY AXELROD
JTA

BERLIN — A new study reveals popular German ambivalence about supporting Israel, just as Iran has raised the level of tension with repeated threats to destroy the Jewish state.

The gap that shows up in a new Bertelsmann Foundation /TNS Emnid survey suggests trouble ahead in Germany's support for the Jewish state. Germany currently is Israel's most important supporter, in economic and defence terms, after the United States.

Not all signs are bad: the fact that half of German respondents supported sending German troops to monitor the Lebanese-Israeli border after last summer's war is "impressive," said Deidre Berger, head of the American Jewish Committee's Berlin office. In addition, she noted, the study shows a slight decrease in anti-Semitic attitudes since a similar survey was conducted in 1991.

In its entirety, the study suggests an urgent need for further German-Israeli dialogue, particularly among younger generations. "Strategic partnerships" also are needed "in the realms of foreign policy and security policy as well as in economic relations," according to a statement released by Stephan Vopel, project director of the Bertelsmann Foundation's German-Jewish Dialogue.

The dialogue, an annual program that began in 1992, brings together prominent Jewish leaders from around the world and German decision makers from politics, business, the arts and media. Sponsored by the Bertelsmann Foundation and British publisher Lord George Weidenfeld, the two-day event ended Feb. 13 in Berlin.

For decades German leaders, particularly those in the former West Germany, have emphasized Germany's special responsibility toward Israel in light of the Holocaust. This special relationship is constantly being tested, most recently with the Lebanon war last summer, and today with debate over how to respond to a worst-case scenario involving Iran's pursuit of nuclear weapons.

"The finding that four out of five Germans no longer believe in a special relationship between Germany and Israel is disturbing but not unexpected," Berger told JTA.

"With growing distance from the Holocaust, and a growing distance among the German public toward maintaining close German-Israeli relations, politicians might feel pressured to act in closer sync with public opinion," she said. "The potential for such a development is considerable."

While 62 per cent of Germans believe Iran's nuclear ambitions threaten Israel's existence, only 30 per cent would support military intervention against Iran if it obtained a nuclear weapon, the survey found.

The survey showed that three-quarters of Israelis and American Jews believe Israel's existence is threatened by Iran's nuclear ambitions.

It was based on telephone interviews Jan. 12 to 26 with 1,004 Germans, 1,115 Israelis and 500 American Jews.

The report was issued on the heels of the 43rd Munich Conference on Security Policy, where German Chancellor Angela Merkel spoke of sanctions if Iran fails to comply with UN Security Council resolutions restricting its uranium enrichment. Merkel has repeatedly condemned Iranian President Mahmoud Ahmadinejad's remarks denying the Holocaust and calling for Israel's destruction.

While about 80 per cent of Israelis and almost 75 per cent of American Jews would consider a military strike against Iran justifiable if Iran gets the bomb, 61 per cent of Germans would oppose such a move.

The survey aimed to shed light on public perception of Germany and Israel, and on relationships between non-Jewish Germans, Israelis and American Jews. The Israelis surveyed included non-Jews.

In some areas, results were compared to a 1991 *Emnid-Spiegel* magazine poll.

In one of its more disturbing findings, the '07 survey indicated that 30 per cent of Germans think Israel is doing to the Palestinians "what the Nazis did to the Jews in the Third Reich."

"Experts believe this is a transference of anti-Semitic attitudes onto current Israeli political behaviour," said Berger of the AJCommittee, which has commissioned several studies on media and public attitudes toward Israel, as well as on anti-Semitism. "The two situations – a democratic government defending itself versus a totalitarian government on a campaign of extermination – have no basis for comparison."

The survey also revealed significant gaps among the three groups of respondents in perceptions of each other.

Four out of five Germans favour treating Israel like any other state, while most Israelis believe Germany has a special responsibility toward them.

And while Israelis and American Jews tend to have a positive opinion of Germany, most Germans have negative views of Israel.

Other results:

• More Israelis than American Jews say their attitudes toward Germans are greatly influenced by the Holocaust, while Germans underestimate that influence.

• Four out of 10 Germans, particularly older people or those with little education, believe Nazism also had its good sides. But the number of those who feel this way has dropped since the 1991 survey.

• About 12 per cent of Germans believe Jews were partly to blame for the persecution they suffered. Those who are older and less educated tend to agree more with this view.

• One-third of Germans agree with the assertion that "Jews have too much influence in the world." The proportion of people holding this view decreased slightly since the 1991 survey.

• About one-third of Germans agree somewhat – and 10 per cent agree completely – with the idea that Jews are trying to benefit from the Third Reich. These numbers have decreased significantly since 1991.

• About 44 per cent of Germans hold some classic anti-Semitic views. Fifteen per cent of German respondents made an anti-Semitic remark in more than one response to the questions asked. Compared with the 1991 results, that was a slight decline.

• Three-quarters of Israeli Jews interviewed welcomed the deployment of German armed forces in Lebanon to keep the ceasefire that ended last summer's war with Hezbollah. In Germany, opinion is almost evenly divided.

• German interest in information about Israel is middling to weak – but higher than Israeli interest in information about Germany.

• Only 58 per cent of Israelis know who German Chancellor Angela Merkel is, but those who know her give her good marks. U.S. President W. Bush is even more popular. On the other hand, Israelis dislike French President Jacques Chirac and Russian President Vladimir Putin.

Iran defies UN

JTA

NEW YORK — Iran signalled that it will not honour a UN demand to halt sensitive nuclear projects.

The Foreign Ministry in Tehran announced Sunday that Iran has no intention of meeting a Feb. 21 deadline set by the UN Security Council for suspending uranium enrichment.

Under Security Council Resolution 1737, which was passed in late December, Iran was subjected to limited international sanctions, which could be expanded should it defy the 60-day deadline on uranium enrichment, a key potential process for making nuclear bombs.

While China and Russia surprised other Security Council members by backing the original resolution, it remains unclear whether they would support further sanctions given their robust trade ties with Tehran and public skepticism over whether the Iranians seek nuclear weapons.

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Polish politician blasts Jews

By DINAH A. SPRITZER
JTA

PRAGUE — A Polish member of the European Parliament has published a booklet suggesting that Jews are unethical, obsessed with separateness, and a "tragic community," because they don't accept Jesus as the messiah.

The extreme right-wing parliamentarian Maciej Giertych, an influential member of the nationalistic, Catholic-based League of Polish Families, released *Civilization at War in Europe* on Feb. 14 at the European Parliament headquarters in Strasbourg.

Giertych's son, Roman, Poland's education minister and deputy prime minister, now heads the league, which has been battling anti-Semitism for years.

The 32-page booklet by the elder Giertych tries to prove that European culture, education and morality should be the province of only one civilization. Poland and other parts of Europe are depicted as having a Catholic core that cannot coexist with what he depicts as the Jews' Torah-based civilization.

After reading the booklet on Giertych's website, www.giertych.pl, the executive director of the European Jewish Congress said his organization will investigate the legality of the publication.

"It is quite amazing that a member of the European Parliament referred to racial theories of the pre-World War II era reflecting empty prejudices and the ugliest anti-Semitic clichés," Serge Cwajgenbaum said. He also called upon the younger Giertych to renounce his father's work.

Maciej Giertych, a professor of biology at the Polish Academy of Sciences, writes of Jews: "It is a civilization of programmed separateness, of programmed differentiation from the surrounding communities… By their own will, they prefer to live a separate life, in apartheid from the surrounding communities. They form their own communes (*kahals*), they govern themselves by their own rule and they take care to maintain also a spatial separateness. They form the ghettos themselves, as districts in which they live together, comparable to the Chinatowns in the U.S.A."

The elder Giertych told JTA that the booklet represents not his thoughts, but the philosophy of Polish historian and philosopher Feliks Koneczny, a 1930s-era philosopher whom some accused of anti-Semitism.

"I am promoting the teachings. They are very good ideas, and they should be followed," Giertych said. "I subscribe to his methods."

Asked if Koneczny's views weren't discriminatory and outdated, Giertych said that even though they were written before the State of Israel's birth, they address an issue that hasn't changed for centuries and that pertains to various civilizations "like the Chinese and many others, not just the Jews."

Rafal Pankowski of Never Again, a Polish anti-racism organization, noted that for decades, Giertych has championed the philosophy of Koneczny, who suggested that Jews and Catholics could not live in the same country because Jews were lawless and immoral.

Pankowski said Giertych was only repeating what was a core philosophy of the League of Polish Families, a junior partner in the Polish government's fragile three-party coalition.

"This book is consistent with his previous writings, as disappointing as that may be," said Pankowski, who noted that the father-and-son team was under fire for recently denying the existence of evolution.

The League of Polish Families is a post-1989 revival of Endejca, an early 20th-century party that used violence in an attempt to reduce the Jewish presence at universities. Some of the league's admirers have a neo-Nazi past.

One of the 1930s stereotypes revived by Giertych, who also was inspired by Endejca leader Roman Dmowski, is that of Jews as greedy conspirators.

"They settle among other civilizations, preferably among the rich," the book says of Jews, paraphrasing Koneczny. "They tend to migrate from poorer to richer lands. They do so always as a group, immediately forming their own separate community."

Another section addresses the age-old stereotype that Jews use the Torah, Talmud and other commentaries hypocritically to produce ethical rules of convenience, allowing for "a constant casuistry, multiplying exceptions to immutable rules."

Giertych warns of the influence of this philosophy on Latin civilizations, meaning Christian Europe. But he denies suggesting that Europe's values are Christian values.

"I am saying that we in Europe make our laws according to ethics, not the Torah," Giertych said.

Asked how he thought Israelis made their laws, he responded, "the Torah."

Piotr Kadlcik, president of the Union of Jewish Religious Communities in Poland, said there was not anything directly anti-Semitic in Giertych's book, but it was full of "dangerous thoughts that could elicit anti-Semitism."

He added dryly, "There is no mention of making matzahs out of Christian blood," a reference to medieval blood libels against Jews.

Giertych's book was issued only a month after the formation of a new far-right European Parliament grouping that includes members from parties with a history of anti-Semitism in France, Austria, Romania and Bulgaria. None of those parties, however, has members sitting in a country's governing coalition.

"It is not acceptable for such views to be expressed by a member of the European Parliament," Pankowski said. "The sadder thing is that such people have a role in running [Poland]."

Arts & Travel

March of the Living film focuses on Toronto teens

By JOSEPH SERGE
Arts Editor

Every year thousands of high school students from around the world commemorate Holocaust Remembrance Day and Israel Independence Day by embarking on the March of The Living.

Teens on the March visit Poland, where they walk from Auschwitz to Birkenau, and Israel.

Last April, Igal Hecht and Elad Winkler of Chutzpah Productions, known for their controversial documentaries, were commissioned by March of the Living Canada to produce a film about 175 students from Toronto who went on the trip.

Outside a Polish town.

The emotional documentary they produced, *March of the Living*, which airs Feb. 25 on Israel Today on CTS (cable 9 in Toronto) at 9 p.m., is a worthwhile record of this annual pilgrimage.

In their typical style, Hecht and Winkler capture the emotions of the story. They use a low-key approach without narration, focusing on the students and the expressions on their faces as they walk through the crematoriums and the cemeteries and listen to the tales of survivors.

175 students from Toronto participated in the 2006 March.

The excellent violin soundtrack by Moishe Poisner and Mitch Silverstein adds to the pathos.

The documentary follows the students on the Polish leg of the trip from Krakow to Treblinka.

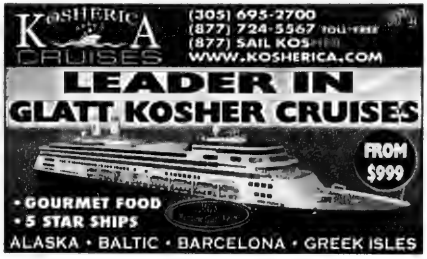
In Auschwitz, they wave their Israeli flags, a testament to the survival of the Jewish people. They visit the town of Tarnow, whose population in 1939 was almost half Jewish. Today, no Jews live there. In Tarnow, the students dance and sing songs to honour their dead ancestors.

Especially moving is their visit to the gas chambers in Majdanek.

In Warsaw, they meet with Polish students and discuss their experiences with them. They also visit a cemetery where 70,000 Warsaw Ghetto victims are buried in a mass grave. In Warsaw, the students are harassed by a couple of men who yell, "Jews go away."

"You can't really imagine it," one participant says.

While you can't imagine it, this documentary will help future participants get a feel for what to expect. Well worth watching.



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Eye on Arts

By Bill Gladstone

CAST OF 60 SET TO PERFORM *ONCE UPON A PURIM* AT BETH TZEDEC

With about 60 people in the cast and dozens more building sets, working on costumes and readying other details, the upcoming production of *Once Upon a Purim: A Megillah Fairy Tale* at Beth Tzedec has involved a not insignificant portion of the congregation.

The nearly 100 people active at rehearsals or behind the scenes in the production include "five past presidents, six couples and one entire family," said **Aliza Spiro**, the show's lyricist, whose husband and co-author, **Simon Spiro**, the synagogue's recently acquired cantor, will conduct the orchestra through various tunes from Disney films.

A comic reworking of the first seven chapters of the Scroll of Esther, Beth Tzedec's homemade Purim shpiel also features three congregational rabbis and four rebbetzins, the latter impersonating four wicked witches.

Also incorporated into the play's "dramatis personae" are an assortment of ogres and "Purim pixies" with names like Silly and Megilly, to be played by children. The actors range in age from four to 75.

"After the auditions we did a lot of rewriting," said lyricist Spiro. "We tailored the show to include everyone who wants to participate, and if we discover someone's hidden talents, we do what we can to show off those talents."

An American singer-songwriter from the New England area, Spiro has won awards for her performances in the cabaret circuit in and around New York.

Simon Spiro, too, has a rich background in show business: the London, England-born cantor has become a leading interpreter of traditional chazzanut as well as songs from the Yiddish theatre, and even sang in a production of *Phantom of the Opera* in Singapore.

His album of cantorial selections has become the bestselling CD of the Milken Archives of Jewish music. Both husband and wife have had hit songs on the Israeli charts.

A great spirit of camaraderie has developed among the cast members of *Once Upon a Purim*, said Spiro, and the show promises to deliver "a lot of colour, a lot of splash and great songs."

Performances are on Saturday, March 3, about 8:30 p.m. and Sunday, March 4, about 3 p.m. after the Megillah reading. Beth Tzedec, 1700 Bathurst St. The auditorium holds 500, so space may be limited. Refreshments served at intermission; admission free but donations welcome. 416-781-3511

Loretta Tanenbaum (wife of Rabbi Roy Tanenbaum), left, and Rabbi Jennifer Gorman (wife of Rabbi Sean Gorman) rehearse for *Once Upon a Purim*.

* * *

Names in the News: Regular theatre-goers may be familiar with the name of **Dmitry Chepovetsky**, a 37-year-old actor who came to Canada with his family from Ukraine at the age of six, grew up in Regina, and has appeared in many plays, TV shows and movies.

Chepovetsky is also a playwright and is currently appearing in *Blind Submission*, an experimental piece of theatre that started as three plays, each written by an actor-writer from a different Canadian province. Chepovetsky's section tells of his family's emigration from Russia to Regina, their ability to practise their Judaism freely in Canada, and his life in the theatre.

The L'viv-born actor's family was one of 1,000 Jewish families permitted out of Ukraine about 1976, he told *Now* magazine several years ago. "We were heading for Israel, but my parents got as far as Austria and decided to go somewhere else," he said. Israel's loss was Canada's gain.

His theatrical credits include appearances in *Remnants*, *The Danish Play*, *Zadie's Shoes*, *Jacques Brel*, *Major Barbara* and *Picasso at the Lapin Agile*. His filmography includes such titles as *Man of the Year*, *Re-Genesis* (TV show) and *Lucky Number Slevin*.

Blind Submission is at the Theatre Centre's Great Hall, 1087 Queen St. W. through Feb. 25. Tickets are $20 or "pay what you think it is worth" on Sundays at 4 p.m. 416-538-0988

* * *

Arts Activities for Families: The Bunch Family Salon is an afternoon of art and ideas for kids and parents, described by the organizers as a "symposium for the kidtelligentsia and their parents."

Bunch is a Toronto company that plans events for families such as the popular Family Dance Party series at the Drake Hotel. It was started by two Jewish moms, **Lisa Kaplan** and **Rebecca Brown**, who met in a post-natal class at the Miles Nadal Jewish Community Centre.

Salon participants include artist **Misha Glouberman**, and **Janna Levitt** and **Dean Goodman** of Levitt Goodman Architects. Numerous major cultural institutions are also involved, including the Art Gallery of Ontario, Toronto Symphony Orchestra, National Film Board and Royal Conservatory of Music.

Activities include lectures by kids, a percussion petting zoo, art workshop, film-animation exercises and reverse readings in which literary luminaries read stories by kids, who are then interviewed.

Arts and Letters Club, 14 Elm St. $15 adults, $10 kids in advance; $19 and $12 at the door; free for babies under two. (The club has generously suspended its policy excluding children from entry for the afternoon.) Feb. 24, 1 to 4 p.m. www.bunchfamily.ca

* * *

Don Glazer in Performance: Toronto jazz pianist and singer **Don Glazer** performs at the Opal Jazz Club, 472 Queen St. W. Feb. 20, 21, 27 and 28. 416-646-6725

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Cast and producers of *Menopause Out Loud!*

Hit show about menopause is 'humour replacement therapy'

By ADAM SEGAL
Special to The CJN

Imagine a musical in which songs and scenes about hot flashes, memory lapses and mood crashes have audiences in stitches.

While such topics aren't normally fodder for humour, more than 60,000 people in Toronto, mostly women, and six million-plus worldwide have laughed heartily when these subjects are presented on stage in *Menopause Out Loud!*, the self-described "hilarious musical celebration of women and the change."

"It definitely strikes a chord with our target audience, which is primarily women over the age of 40 who are living with menopause," says Kathi Glist, co-producer of the performance along with her husband, Alan, as well as Sandra and Kenneth Greenblatt, who collectively make up the all-Jewish quartet of GFour Productions.

"For so many of these women, they need this release, and when they go to see it, it's their way of living through the change with a sense of humour and laughter. We call it humour replacement therapy," Kathi Glist says.

The show, which will soon be moving from its present location at the Capitol Theatre to the Panasonic Theatre in the Yonge and Bloor area of downtown Toronto, has become somewhat of a chick-flick-on-stage phenom, with groups of women flocking to see it for a girl's night out.

"It's women getting together with friends to share this common bond and laughing together," Glist notes.

The plot centres on a group of four female strangers – an Iowa housewife, a TV soap star, a hippie and a professional woman – who randomly meet at Bloomingdale's and share stories, parody songs and dance about the life-change they're going through.

While entertaining on its own, a key to *Menopause*'s success in Toronto has been the way the show is marketed and packaged.

Enter Mark Zimmerman, the director of marketing and Canadian operations for *Menopause Out Loud!*, who has helped make the show a dynamic experience.

For instance, before the show starts, audience members are invited to come early for 'estrogin and tonics' and 'moodswing martinis' at Happy Hot Flash Hour.

And rather than handing out a standard program solely about the cast, everyone in attendance receives a glossy, colourful 40-page lifestyle guide, which includes ads, articles and coupons – for travelling, facials and cosmetic surgery.

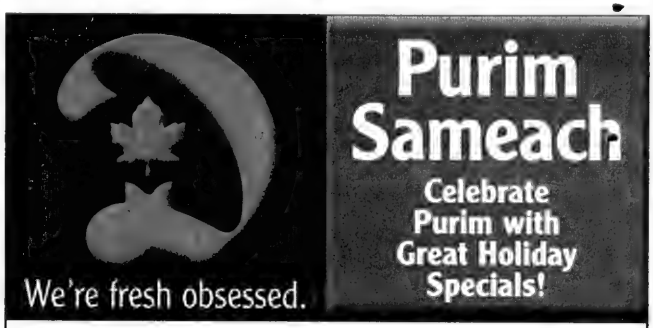
"It comes back to the fact that I've been doing marketing my whole life," says Zimmerman, a Thornhill resident.

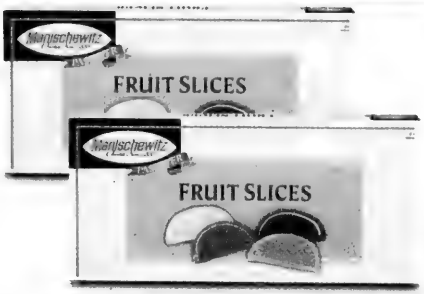
"Because this show is about women, I knew that if I could offer them a night out that's an experience from the moment they walk in the door, that would make the show successful."

Zimmerman adds that having the *Toronto Star* as the presenting sponsor and inviting the hosts of the radio station CHFI to broadcast free ticket promotions also helped *Menopause* catch fire.

The production will start playing at its new home on March 23.

For tickets, visit www.ticketmaster.ca or call 416-872-1111.





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Message to *CJN* Snowbirds

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TRAVEL TALK

BY BILL GLADSTONE

ISRAEL TOUR PACKAGES ABOUND

Lots of organizations are organizing tours to Israel, now and into the spring and summer. Here is a sampling:

* * *

Eli Cohen Memorial Tour: Eli Cohen, Israel's man in Damascus, was hanged in a public square in Damascus 42 years ago for providing vital information about Syria to Israel – information that would help Israel liberate the Golan Heights during the Six Day War.

Set for May 13 to 22, the Eli Cohen Memorial Tour of Israel focuses on the events in Cohen's life through the eyes of his brother, Avraham Cohen. Tour participants are scheduled to celebrate the 40th anniversary of the unification of Jerusalem and to meet with high-level military and political leaders. The tour is sponsored by the Eli Cohen Memorial Foundation. E-mail Dan Kransdorf, heartland1@isdn.net.il.

* * *

Leadership Mission: Honest Reporting's leadership mission to Israel (May 8 to 17) is for community leaders and dedicated advocates for Israel. The itinerary includes meetings with cabinet minister Natan Sharansky, Palestinian Media Watch director Itamar Marcus, *Jerusalem Post* deputy managing editor Caroline Glick, Government Press Office director Danny Seaman, various media correspondents and others. Suzanne Havivi, hrmission@honestreporting.com. 972-54-239-2574.

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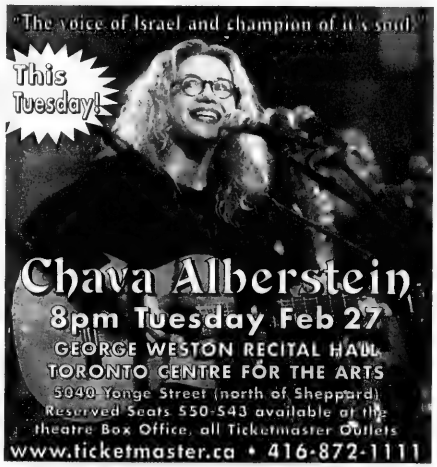
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Beyond Falafel: The Flavours of Israel tour offers an opportunity to experience Tel Aviv, Jerusalem and surrounding areas through a gourmet's eyes (and stomach). The itinerary includes visits to wineries and organic farms, cooking with Israeli chefs, re-creation of biblical menus, a volunteer stint at a soup kitchen, a study of food in Jewish folklore and thought, and sampling some of Israel's finest foods. Hosted by Canadian Friends of Hebrew University, the tour departs Toronto March 5 and returns March 14. Merle Goldman, 1-888-HEBREWU or www.cfhu.org.

* * *

Israel Notes

El Al, Hotel Joint Promotion: In a new promotion that El Al representative Joel Solish calls "an ideal pairing between two premium products," passengers flying in El Al's business class receive two free nights in a deluxe alcove room at the David Citadel Hotel in Jerusalem for stays up until March 28.

El Al flies four times weekly (Sunday, Monday, Wednesday, Thursday) non-stop from Canada to Tel Aviv. For further details, please contact the El Al reservations centre at 416-967-4222 or visit www.elal.com.

* * *

At the Israel Museum: "Dream Makers – Design Meets Technology," a recently opened exhibition at the Israel Museum in Jerusalem, explores how design concepts may be transformed into actual objects through use of a rapid prototyping three-dimensional printer. The innovative exhibition brings together the creative energies of 73 Israeli designers commissioned to use this innovative technology in their work. On view through June 30.

* * *

Fit For A King: Jerusalem's legendary King David Hotel opened a magnificent exhibition this month to mark its 75th anniversary. Items on display highlight the architecture and history of the hotel; artifacts include an antique Zenith telephone used in the 1940s, serving utensils used in the dining room, and a chamber pot of the type used in guestrooms until the 1950s. Also on view is the hotel's guest book, with signatures from 1931 to 1990. www.danhotels.com.

* * *

Get Studious in Prague: Harry Hurwitz, a retired Canadian professor, is the founder of the Lessing Institute, a Prague-based facility that offers a two-week, intellectually stimulating vacation in Prague. The Institute's Open Mind Studies Program features a series of lectures by university and college faculty members from North America, Europe and Israel.

The focus is on how different cultures interact, Hurwitz explained. "The program isn't religious, but it asks students to understand religions and to use that understanding as a lens through which to view western culture." All lectures are given in English.

Lessing Institute is housed in a former monastery built by the Knights of Malta, and is surrounded by the richness of Prague's history, architecture and culture. The program includes a visit to Bertramka House where Mozart composed *Don Giovanni*, as well as a performance of the opera as it was done in 1787; a walking tour through streets once roamed by Kafka, Kepler and Dvorak; and a three-day (two-night) excursion to Berlin, with visits to the Pergamon and Jewish museums.

The program runs July 1 to 15 and costs from $2,100 to $2,900 per person, not including air travel and some meals. www.lessinginstitute.com.

* * *

Travel Briefs

- Upscale Getaways, which has offices in Thornhill, Ont., and New Jersey, is offering an all-inclusive, glatt kosher Pesach vacation at the Queen's Landing Hotel in Niagara-on-the-Lake, Ont. "We feature an exciting schedule of tours, trips, nightly entertainment, shiurs and lectures." www.upscale-getaways.com, 905-370-2057.
- Specializing in glatt kosher Passover programs for nearly 50 years, Leisure Time Tours of the New York area offers kosher for Pesach luxury vacations in Miami Beach and Boca Raton, Fla.; the Catskill Mountains; Phoenix, Ariz.; Puerto Rico; and Malta. 800-223-2624; http://leisurett.com.

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Kids love cooking

By LISA WEINBERG

Q. Why don't most of us work with our kids in the kitchen anymore?

A. Food is something that is at the centre of most Jewish traditions and celebrations. If you think of any Jewish holiday or gathering, there is food associated with it, whether it's chicken soup and challah on Shabbat, honey cake on Rosh Hashanah, latkes on Chanukah, matza or bubbelahs on Pesach. There is usually brunch at a bris, lunch or dinner at a simchah.

But it is my observation as times change that while we often still eat the foods we always ate on these occasions, the kids are increasingly less involved or even aware of our wonderful traditions. I think this is because we spend less time cooking and are less likely to ask our kids to help or watch. Many of us will have fond memories of helping our mother or grandmother prepare some of these foods and, of course, loved eating them, but are we still making them? And do our kids know about it?

Kids love cooking, and having them do so with us is a great way for them to develop a healthy relationship with food, to experiment with different things and to feel connected to food and the kitchen. They will also be more interested in eating something that they helped create.

I know that cooking with kids can be messy and often frustrating. I have kids, too, but the benefits outweigh the mess. Ask your kids and grandkids to help. Ask them what they'd be interested in making. Call them into the kitchen when you're preparing the seder plate and explain its significance. Bake a frozen challah together or make a dessert for Shabbat. Or plan the menu together – it's essential so that they will carry on these great traditions.

I know that not everyone has time to make a chicken soup from scratch or roll out fresh rogelach, but create your own traditions and involve your kids and grandkids. Ask your kids today what food reminds them of Shabbat or Pesach or Rosh Hashanah. I guarantee their answers will let you know where to start.

Q. I have noticed something called "probiotics" now appearing on some products in the grocery store, such as milk, juice and yogurt. What is this and what does it do?

A. Probiotics are a growing and important trend in nutrition. Probiotics are good bacteria.

We are all very focused on an antibacterial world and ridding ourselves of bacteria, so why would we want to consume more? Because these are good for your intestines and your overall health.

In our intestinal tract, we have a mix of good and bad bacteria – we're born with the good, and we do produce some as well, but as we age, with stress, antibiotic use, drinking chlorinated water, stomach bugs, etc. we lose some of the good bacteria and, in addition to what our bodies make naturally, we can replenish these bacteria by eating them either in the foods you have mentioned or in a supplement form. Yogurt has always contained probiotics and still does and now they are also being added to other food products.

Probiotics have proven to be very beneficial for people with many gastrointestinal diseases, including irritable bowel syndrome, Crohn's disease, colitis, constipation and lactose intolerance. They may also help ward off stomach bugs or food poisoning. So adding foods containing probiotics to your daily diet is a good idea for people of all ages.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

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Woody Guthrie meets The Klezmatics

By MORDECHAI BEN-DAT

It was an unlikely collaboration - one of the most listened-to guitar troubadours of Depression and Dustbowl America and a modern-retro, Eastern European-Yiddish-influenced klezmer musical group.

Woody Guthrie meets The Klezmatics.

That it was a physically impossible joining of human beings did not mean, thankfully, that it was a physically impossible joining of musical forces and talents.

The Klezmatics, the super-popular and super-talented group that have done so much to make klezmer music accessible and popular in North America to the generation of the grand and great-grandchildren of those for whom klezmer music was their celebratory staple in Europe, have put to music a collection of lyrics written by the folk singing legend Woody Guthrie.

The result is *Wonder Wheel*, an innovative and deeply pleasing listening achievement that last week received a Grammy award for Contemporary World Music Album.

The fusion of Guthrie and Klezmatics is appropriate at a number of levels.

Guthrie was the voice of and for the downtrodden and forgotten of Depression-era America. He sang for the poor. He sang for the right of everyone to live in dignity. His songs were the clarion of hope for all human beings. Guthrie was the singer of the ordinary folk.

Similarly, half way around the world, at the same time in the last century, in the poverty-riven world that typified most shtetl life in eastern Europe, klezmer music was the music of the ordinary folk, their primary non-synagogue, non-ritualistic musical outlet of distraction and celebration.

The memorable singer and the unique song styles therefore are a fitting cohesion of words and sound.

But the listener should not anticipate an immersion in the distinctive swaying clarinet sounds and minor keys of klezmer only. The musical stylings cover a range that touch even upon Celtic, traditional folk as well as klezmer. It is a rich, inspiring medley.

For example, the song *Mermaid's Avenue* is a veritable anthem to equality and tolerance. *Holy Ground* is a universal call that resonates with the urgent call to environmental sanity.

The poetry and lyrics are a selection from Guthrie's days in Brooklyn, culled from the thousands of songs that he wrote and that were, in the main, unpublished. The music by the Klezmatics give his words spiritual lift and, not surprisingly, a lasting reminiscence of the man and the love he sang from his heart for all peoples of the world. Those songs can now nestle in the listeners' heart.

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Holocaust books for the young

***The Little Boy Star: An Allegory of the Holocaust* by Rachel Hausfater, illustrated by Olivier Latyk, introduced by David A. Adler, Milk & Cookies Press.**

***Hilde and Eli: Children of the Holocaust* by David A. Adler, illustrated by Karen Ritz, Holiday House.**

By NORMAN RAVVIN
Special to The CJN

Reading to children is pleasure. It is also, for the child, a zone of freedom. The books that are read are the ones the child wants to hear. Children have a remarkable willingness to hear a favourite story again and again, and in this they set the program for what gets read. They are equally interested in books that are pure play and those that focus on literacy and learning, on subjects as diverse as the alphabet, dinosaurs, Egypt, English chivalry, vehicular travel and construction sites.

Norman Ravvin

The rise of children's books on the Holocaust represents a trend that runs, in large part, contrary to these patterns. A child could not choose such a book, because she could not conceive of the material under discussion. This is possibly the one instance when the events of the war are truly "inconceivable," as critics and historians often tell us they are. And one would be hard-pressed to counter the argument that by presenting the Holocaust to a six-year-old, or a 10-year-old, one must necessarily change their view of the world and themselves. The stakes are high then, and the offerings in the area – board books, lavishly illustrated, for a variety of ages – are burgeoning.

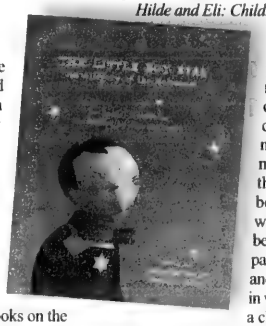
Two titles – one aimed at children at the younger end of scale, the other at elementary school readers – are *The Little Boy Star: An Allegory of the Holocaust* and *Hilde and Eli: Children of the Holocaust*.

On the inner flap of *The Little Boy Star*, its publisher suggests suitability for readers from age four to eight. This is a surprising spread in any context, considering the range of maturity between the two age groups. But one must recognize that the publisher stands to gain by the widest possible audience.

Books about the Holocaust for children often include aspects that are aimed at the parent, and in the case of *The Little Boy Star*, its subtitle is an example of this approach. An allegory is something university-age students can often not define, let alone eight-year-olds. *The Little Boy Star* also includes an explanatory introduction by a "specialist," who offers a context for the book's narrative. In this case, historical details are included that are not conveyed in the book proper, and could not be comprehended by the child being read to: "In the years following the First World War," it begins, "Germany was in trouble… Nazi party leader Adolf Hitler campaigned for power… He shouted, waved his fists, and blamed the Jews and others for all his nation's troubles… In the coming months and years, horrible concentration camps were opened… Jews were forced onto trains and taken to concentration camps, which were now death camps."

The Little Boy Star is, in fact, not a story of death camps or political collapse in Germany. It is a tale of hiding, told from the point of view of a small child who is forced to identify himself with the star he must wear. Its illustrations are wonderful, fanciful and stylized. The simple text, laid out like poetic stanzas, begins: "He was a little/ boy who did not know/ he was a star." The "other stars," we are told, "were running in all directions… because the star hunters were getting near." The book's illustrative centrepiece is a striking image – violet blue in its bottom half, black above – showing a toylike train, its yellow headlamp pointing toward buildings, which the adult eye recognizes as Auschwitz.

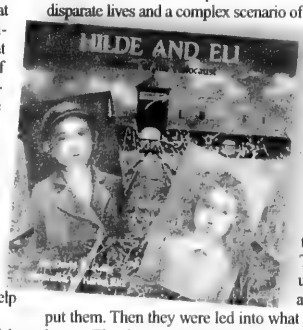
The Little Boy of the title manages to stay "hidden for a long time," until he is released to be taught "how to live again in full daylight." The strengths of *The Little Boy Star* are its simplicity and its illustrations, which are playful and haunting at the same time. But its story is not the one presented in the book's introduction; exactly how a parent would contextualize the gaps and subtleties introduced by the text is an open question. The mysterious, unexplained train headed toward the iconic outbuildings of Auschwitz is a kind of black hole at its centre. If the five-year-old were to ask, "Daddy, what's that building doing there?" what should the parent answer?



Hilde and Eli: Children of the Holocaust is a larger format book with great educational ambitions. It includes an author's note that places the Holocaust in the context of recent ways of thinking about genocide: " The Nazis did not persecute only Jews. They also killed Romanies, Serbs, Jehovah's Witnesses, homosexuals, Communists, the elderly, the handicapped, the mentally ill, beggars, and Russian prisoners of war." This information cannot truly be for children. In what way could a parent or teacher unpack the meaning and arbitrary quality of this list? And in what way would such an unpacking help a child understand the Holocaust?

Hilde and Eli tells the true-to-life stories of a boy and a girl, the former from Czechoslovakia, the latter from Germany. Each is caught in the Germans' project of destruction in central Europe. We learn of Hilde's death, at the age of 18, in a "freight train crowded with other Jews." Eli, we are told, was 12 when he died at Auschwitz. The illustrations in *Hilde and Eli* are impressive full-page images, often in close-up, of children's faces, Nazis in uniform, tanks and such details as a half-built ghetto wall. The book's conclusion pulls no punches. Beneath black and white photos of Eli and Hilde, the author concludes, "Jews were shot, gassed and tortured. By May 8, 1945, the day the war in Europe ended, some six million Jews had been murdered by the Nazis. One and a half million of them were children."

The careful use of biography in *Hilde and Eli* – highlighted by the author's note, which details how Adler received the stories of the two children from their surviving relatives – follows a trend in Holocaust writing to focus on the specific stories of the victims, as well as on survivors. There is nothing allegorical in this effort, as the child who reads the book in some ways comes to "know" the two young people whose lives the book describes. Hilde's childhood was urban and assimilated, while Eli was educated in a cheder in a small Carpathian village. An impressive quality of *Hilde and Eli* is its compression – the capability to summarize disparate lives and a complex scenario of incarceration and murder in short order.



Picture oneself lying with a child before bed, or standing before a class of elementary schoolchildren, and being asked to explain the book's near to final paragraph: "The Nazis told Eli, his brother, father, and the others that they needed showers. They were told to undress, fold their clothes, and remember where they put them. Then they were led into what looked like a large bathhouse. The doors were locked. Poison pellets were dropped in through an opening in the ceiling. Eli, his brother, and father and all the others in the 'bathhouse' were killed. Later their bodies were burned." Here even typography – in this case the use of scare quotes to signal the ironic nature of the "bathhouse" – calls for further discussion.

The stakes for the adult reader or teacher, with regard to such material, are extremely high. He must be prepared for all kinds of questions in order to answer sensibly and honestly. As well, he must have decided that the child to whom he reads, or to whom he has recommended the book, is ready to enter a new and far more degraded view of the world.

Norman Ravvin's writing on Holocaust literature is collected in A House of Words: Jewish Writing, Identity and Memory. *He is at work on a novel set in contemporary Poland. He is chair of the Concordia University Institute for Canadian Jewish Studies.*

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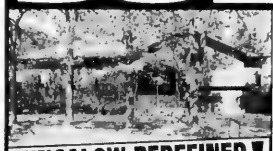

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Blood libel book pulled

By PAUL BOMPARD
JTA

ROME — A new book by an eminent Italian-Israeli historian that revives European blood libels created such an uproar in Italy and abroad that the author has asked his publisher to stop distribution.

Ariel Toaff, who teaches medieval and Renaissance history at Bar-Ilan University in Israel, made the request to Il Mulino of Bologna on Feb. 14.

The next day, Il Mulino issued its first official communique.

"In coming days we will be able, I hope with greater calm and serenity, to define the form and timing of a re-edition," the publisher's history editor, Ugo Berti Arnoaldi, said. "I feel the need to reconfirm to Ariel Toaff my friendship, my full confidence and my solidarity in what is for him such a difficult moment, and so sad for those who have the freedom of research at heart."

The furor didn't hurt sales of *Bloody Passover: European Jews and Ritual Murder*. The initial run of some 3,000 copies sold out so quickly after it arrived in bookstores Feb. 8 that another edition was planned immediately.

But Toaff was harshly criticized in the Jewish world for writing that Jews in the Middle Ages may have murdered Christian children to use their blood in religious rituals.

Rabbis, Jewish intellectuals and community leaders expressed pained indignation that a reputable Jewish historian should lend support to scenarios that have been cornerstones of rabid anti-Semitism and justification for the violent persecution of Jews.

"A Jewish tradition of this kind has never existed, nor has any indication or custom that allows the ritual use of human blood. The only blood ever spilt was that of many innocent Jews, massacred on the basis of unjust and libelous accusations," a group of Italian rabbis, including Rome's chief rabbi, Riccardo Di Segni, declared in a statement.

Last week, Toaff told *Ha'aretz* that he had asked Il Mulino to discontinue distribution in order to let him amend contentious sections.

The issue is especially disturbing for Italian Jews because of the book's author. Toaff is the son of Rabbi Elio Toaff, who from 1951 to 2001 was the chief rabbi of Rome, Italy's largest Jewish community. Rabbi Toaff became a beloved and respected figure in Italian Jewry.

In 1986 Rabbi Toaff welcomed Pope John Paul II to Tempio Maggiore, the first visit by a pope to Rome's main synagogue, where they prayed together.

Rabbi Toaff, 91, gave a press interview on Feb. 15 in which he called his son's decision to suspend publication "an opportune gesture, necessary. It means my son Ariel has understood. But it also means that the criticism of the book was justified."

Ariel Toaff

In response to the statement from Italian rabbis, Ariel Toaff said he "simply wanted to verify if the use of Christian blood in the dough for making azzims [matzot] for Pesach was only a stereotype of anti-Jewish prejudice."

Italian Jews weren't the only ones condemning the book.

Abraham Foxman, national director of the Anti-Defamation League, wrote in a statement, "It is incredible that anyone, much less an Israeli historian, would give legitimacy to the baseless blood libel accusation that has been the source of much suffering and attacks against Jews historically."

Bloody Passover is based on confessions, mostly extorted by torture, of Jews accused of ritual murder. The trials Toaff examines took place in Central Europe from 1100 to 1500, notably the 1475 trial in Trento, in what is today northern Italy, of 13 Jews of German origin. Under torture they confessed to murdering and crucifying a Christian child on the eve of Passover.

Of the 13 – almost all the adult males in Trento's small Ashkenazi community – 11 were burned at the stake. The other two, who had agreed to become Christians, were merely beheaded.

Toaff's thesis is that ritual murders of Christian children may have been committed, and that in the religiously passionate atmosphere of the Middle Ages there were small communities of Ashkenazi fanatics – possibly deranged by persecution, perhaps filled with hate for their Christian tormentors – who took revenge, veiling their actions with a combination of superstition and religious ritual.

Foxman said citing testimony extracted under torture was absurd.

"It is like trying to establish the charge of witchcraft based on the testimony at the Salem witch trials," he said.

The wave of reactions occurred even before the book came out. The furor was sparked Feb. 6 when Italy's foremost daily, *Corriere Della Sera*, featured a full-page story previewing the publication. The book arrived in stores two days later and sold out in less than 24 hours. A second edition is on its way.

A number of prominent Jewish and non-Jewish intellectuals have written lengthy essays in Italy's daily newspapers, virtually all condemning the book for reviving ancient prejudices and providing ammunition for the most extreme anti-Semites.

"In order to overturn the accepted position that the legend of Jewish blood sacrifices was the construction of anti-Judaism, one would think that Toaff had discovered hitherto unknown sources," wrote Anna Foa, a historian at Rome's La Sapienza University. "In reality it does not seem that Toaff has done so.

At a time when conspiracy theories about Jews are flourishing, Foxman wrote, "Extremist, anti-Semitic and Islamic extremist groups will undoubtedly use this charge to further their hostile aims to the Jewish people."

Magazine for kids launches petition against Iran

By SHERI SHEFA
Staff Reporter

BabagaNewz, a monthly magazine for Jewish students in North America, has launched a petition in support of indicting the Iranian president on charges of incitement to commit genocide.

Mark Levine, the editor of *BabagaNewz*, a U.S.-based Jewish classroom magazine for students in grades 4 to 7, hopes to gather 5,000 student signatures on a petition that will urge the International Criminal Court to indict Iranian President Mahmoud Ahmadinejad, who publicly declares his wish to "wipe Israel off the map."

The petition, which can be viewed and signed at www.babaganewz.com/petition-drive, calls on U.S. President George W. Bush, Secretary-General Ban Ki-moon, and chief prosecutor of the International Criminal Court Luis Moreno-Ocampo to indict Ahmadinejad on charges of inciting the genocide of the Jewish people, which is a violation of international law.

"We cannot stand by idly as this raeist incitement to mass murder mounts. We cannot stand by idly as Iran openly threatens Israel, a sovereign UN member state. The civilized world has surely learned the lesson of the Holocaust, of Bosnia, and of Rwanda; namely, that we must not stand by when genocide looms," the petition states.

"If the Holocaust has taught Jews to respond seriously to any threat, than how much more seriously should Israel respond to this threat, given Ahmadinejad's radical theology and his quest for weapons of mass destruction?" Levine wrote in an article titled, "Today's Haman: Adversary and Enemy" in the March issue of *BabagaNewz*.

"Ahmadinejad is the Haman of our generation, but with God's help, we can stop him. Just as Esther recognized her responsibility and acted against Haman, we must recognize our responsibility and act against Ahmadinejad," he wrote, comparing current events to the story behind Purim, which is just around the corner on March 3.

Levine said that Ahmadinejad's threats defy principles outlined in Chapter 1 of the UN Charter, which states that UN members cannot threaten or use force against another politically independent state, and Article 3 of the Convention on the Prevention and Punishment of the Crime of Genocide, which states that incitement to commit genocide is punishable.

"Our angle is that moving up to Purim, we want kids to understand that we are not just reading a story that Hamans have existed throughout Jewish history and like Esther who didn't stand idly by and took some action, we want our kids to act in a way now that will hopefully prevent any type of genocide in the future," Levine said.

"Our goal is to get 5,000 kids to sign the petition… Actually, our effort is meant to target kids, but it is a global, political effort," he said, adding that he is confident that he will reach his goal of getting 5,000 signatures.

"What we'd love to see is for kids in all the day schools to have a booth at the Megillah reading where the congregants, who drown out the name of Haman inside, will use their pens to drown out Ahmadinejad's anti-Semitism on the outside."

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JDSHL tournament a fun-filled affair

By ANDY LEVY-AJZENKOPF
Staff Reporter

Downsview's Chesswood Arenas were a frenzied hub of adolescent activity last Feb. 9 as the Jewish Day School Hockey League (JDSHL) wrapped up its 2006-07 season with its 12th Annual Yitzhak Rabin Memorial Tournament.

It was a raucous affair.

The complex's four rinks were packed with milling parents and excited, partisan student bodies, all flowing from one grandstand to the next to cheer on their teams.

The JDSHL estimates close to 600 people attended the tournament.

Chants of "Let's go [insert favourite team name here]!" pierced the air, accompanied by fans sounding blow horns as goals were scored, holding up colourful placards and booing rabidly when penalties were called.

The league was launched with one purpose in mind, to foster a spirit of community between students across participating Jewish day schools.

"We shaped a league that is more than just hockey. It has been a social environment where kids could be amongst peers from many schools. We believe it has been an enormous success and we look forward to doing it all over again next year," stated Russell Pritchard and Errol Singer, the league's co-convenors, in the introductory remarks of the JDSHL tournament handbook.

The non-contact league consists of 14 teams, 230 players in all, from five Jewish day schools and their various campuses: Associated Hebrew Schools, Bialik, United Synagogue Day Schools, Leo Baeck and Heschel.

The season began in late November, with weekly games being held in the early mornings, prior to classes and culminated three months later with the memorial tournament.

Pritchard, now in his second year as co-convenor, spent the day furiously alternating between coaching his USDS Bayview Junior team and troubleshooting for the tournament.

"It's gotten easier for me this year because I learned how to organize better than last year," he said, in between helping referees find their rinks and showing delivery people where to put down boxes of tangerines for players to snack on in between games.

USDS Bayview Juniors pose after a morning match. From left: Jaden Robbins, Jamie Rosen, Benji Bloom, Jake Pritchard, Josh Morris, Andrew Grossman and Russell Pritchard. [Andy Levy-Ajzenkopf]

Pritchard said he was happy to receive praise afterwards from families who were impressed with the spirit of the games.

In an e-mail sent to the JDSHL, one grandfather, who took the day off to watch his grandson play for Leo Baeck, expressed his gratitude to the league.

Pritchard forwarded the e-mail to the *CJN*.

"I was overwhelmingly impressed and overjoyed to see our young day school people thoroughly committed and involved in enriching the Canadian spirit of a community living in peace and fulfillment," it read.

"That was the greatest. I'd do this all over again next year just because of that letter," Pritchard said. "It's beautiful to see that this tournament can show how strong the Jewish community is. People say the community is on the decline. It's not. There's strong commitments to being Jewish in this city."

Pritchard's son, Jake, plays forward for his USDS Bayview junior team and commented on his father's coaching abilities after the team's 7-2 morning loss to Associated Kamin.

"He switches me around a lot and we'll win some games, but my other coach is a bit better than my dad," Jake admitted, barely stifling a grin.

The other coach? Retired Toronto Maple Leafs icon, Doug Gilmour, who coaches Jake on his Greater Toronto Hockey League team, the Don Mills Flyers.

In fact, many of the players in the JDSHL also play competitively in outside leagues and often face each other as adversaries in those matches. So it's a treat when they get to play with, instead of against, each other in the JDSHL, said Adam Altberg, whose son Mathew plays goal for the USDS Bayview juniors.

"I tell [Mathew] to have fun," Altberg said. "The JDSHL is all about fun."

In that respect, Pritchard and Singer both consider this JDSHL season a resounding success.

"The kids had the best time," Pritchard said. "After [season games], the kids would go get bagels and chocolate milk together before being carpooled off to school. It's very cute."

This year, the tournament was divided in two, one competition for juniors, grades 3 to 5, and one for seniors grades 6 through 8.

Both juniors and seniors were divided into 'A' and 'B' divisions and played a round-robin of games with two junior and two senior teams crowned champions by day's end.

Leo Baeck North defeated Associated Kamin 3-2 to win the Junior 'A' division. Heschel beat USDS 1-0 to capture the junior 'B' title.

Meanwhile, the Leo Baeck North seniors downed the Associated seniors 11-4 in senior 'A' play, while the Bialik seniors won a five-game series against Leo Baeck South seniors in the senior 'B' grouping.

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Inside Back

One step forward, one step back

By YONI GOLDSTEIN

New Views

At the end of January, the Knesset confirmed the appointed of Raleb Majadele, the first Muslim cabinet minister in Israeli political history (Majadele is an Israeli Arab). In his new post as minister without portfolio, Majadele is the most recent example of Israel's progressive politics – with the exception of right-wing heavy Avigdor Lieberman, the minister of strategic affairs, every cabinet minister voted in favour of Majadele's appointment.

Choosing a Muslim minister might simply be a way for Israel's leaders to display their tolerant side, but even so, the move is the exact opposite of the brand of politics practised in most Arab countries. The bizarre relationship between the Neturei Karta sect and Iranian Prime Minister Mahmoud Ahmadinejad aside, surely we will not see a Jew holding any degree of sway in an Arab government any time soon.

U.S. Senator Hillary Clinton recently began an effort to become America's first female president, but in Israel, the door has been wide open to female politicians for half a century. In 1969, Golda Meir became prime minister of Israel, a position she held for five years. At the time, only two other women had held a similarly prominent post anywhere in the world. Today, two women stand at the pinnacle of Israeli politics: Tzipi Livni, the current foreign minister and deputy prime minister, is considered a front-runner to assume the Kadima party's leadership, and Kadima MK Dalia Itzik has taken over as interim president while Moshe Katsav battles serious criminal allegations.

But if Israel's political hierarchy is dependably tolerant, the country's haredim consistently display a vicious affinity for sexism. Virtually all haredi community leaders – all of whom are men, by the way – prefer to keep their women unseen and unheard. Whether it's pouring bleach on females deemed to be dressed inappropriately (a recent trend in both Mea Shearim and Bnei Brak) or limiting the degree to which women can gain a secular education (according to a recent decree in Israel, women can no longer pursue a post-secondary-level degree at the Beit Ya'akov chain of educational institutions for women), the haredim seem determined to marginalize their women in every way possible.

Perhaps the most odious of the haredi policies of sexism is the group's segregated buses, now operational on 30 routes across Israel. On these so-called "mehadrin buses," women are forced to sit at the back of the bus, a la the America South, circa 1950. A Feb. 3 story in the *Globe and Mail* ("Women taking a stand to sit up front") highlighted the depths to which much of the haredi community has sunk. The article told the story of Miriam Shear, a haredi woman from Toronto who was physically abused while riding a mehadrin bus. Shear chose to sit in the front of one such bus headed to Jerusalem's Old City, but she was confronted by a man who ordered her to relocate to the back. When she refused, the man spit in her face and then, aided by four other haredi men, slapped, beat and kicked her to the ground. No one came to her assistance.

The Israeli Supreme Court's decision to investigate the mehadrin bus situation in the wake of the attack on Shear is certainly a positive step toward preventing some haredim from treating their women like garbage (or punching bags). But the sad fact remains that many haredim appear intent on punishing and abusing their own women at every turn.

Israel has been open to female participation at the highest levels of politics for decades and is consistently tolerant toward even its fiercest enemies. Considering that record of open-mindedness, the practice of brutal sexism among some haredim is a blight that must be eliminated as quickly as possible.

In a country as progressive as Israel, the cave-man attitudes of one group weigh heavily on everyone else. If Israel's progressive image is to be maintained, the sexism within its haredi community must be stopped.

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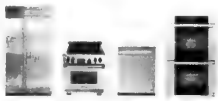

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1 1/2 c shredded Cheddar cheese, divided
8 eggs
2 c milk
1/2 c beer
2 garlic cloves, minced
1/4 tsp salt
1/4 tsp pepper

In a 13"x 9"x 2" baking dish coated with nonstick cooking spray, layer half of the bread cubes, half of the leeks and half of the red pepper, 3/4 c. Swiss cheese and 3/4 c. cheddar cheese. Repeat layers once.

In a bowl, whisk the eggs, milk, beer, garlic, salt and pepper. Pour over cheese. Cover with plastic wrap. Weigh strata down with a slightly smaller baking dish. Refrigerate for at least 2 hrs. or overnight.

Remove from the refrigerator 30 min. before baking. Bake, uncovered, at 350°F. for 40-45 min. or until center is set. Let stand 5-10 min. before cutting.

By BILL GLADSTONE

Goel Tzedec, known as the University Avenue Synagogue, is shown in these two old postcards. The larger scene shows University Avenue looking north from Queen Street. The synagogue is at the lower right and the provincial legislature building is at the top of the street. The former crown jewel of Toronto's old downtown Jewish community, Goel Tzedec had a lavish interior and a seating capacity of 1,200. It opened in February 1907, exactly 100 years ago this month. In 1955, the congregation merged with the McCaul Street shul and moved uptown to become the Beth Tzedec Congregation, and the old Goel Tzedec was demolished. To submit an old photograph for consideration, please contact Bill Gladstone at 416-391-1836 or e-mail him at billgladstone@sympatico.ca.

REMEMBERING OUR YESTERDAYS

By AVRUM ROSENSWEIG

Rebecca seagull

URBAN WRITER

I lost a friend a short while ago. Her name was Rebecca Mamann and she was as beautiful at 80 as a young woman of 20 – and as strong as a redwood in a storm.

On the day Rebecca returned to heaven, I was in Florida. It's painful to go about your business when you know someone whom you loved so deeply is departing our world.

So I decided to go down to the ocean and make my own memorial service for Rebecca. I sat by the edge of the sea until I could do so no longer, because there was a Floridian chill and the waves were agitated. The ocean water was lapping at my shorts and I was forced to retreat a bit further inland.

I wrote her name in the sand – REBECCA – and circled it. I figured once the letters were windswept, no longer legible, my memorial would be complete.

I looked up at the grey bluish clouds and saw pictures scattered throughout the billowing vapours. (When I was a boy, lying in bed, I could see faces – sometimes contorted, other times like Renoir's genteel piano players – in the panelling on my bedroom walls). I could see Rebecca in the clouds.

I saw her in her entirety in a large cloud floating above me. A grey spot dotted the cloud. The dot was her heart. Soon it dissipated. Soon the entire image of Rebecca was gone.

I then saw here as a child in a bluish white cluster of the sky-cotton. What a celebration it must have been when she came into our world. Imagine the dancing and singing in that Moroccan city as Rebecca, the infant, the toddler, the child, stretched and played.

The sand was blowing harder, and the waves swept away one of my sandals. REBECCA was becoming harder to see.

Then a seagull landed an arm's length away from me. I could see Rebecca in its eyes. They were dancing and skipping, just like my friend's.

Much has been said about birds and death. A widow (what a lonely word)… no, make that a woman who had lost her husband told me that a redbird came to visit her every day for a month after her husband died and sat by the window "just like that." She said it was his spirit. One day the redbird didn't show up. The woman said her husband no longer had to watch over her.

I spoke to Rebecca seagull.

I told her I loved her and would miss her. I sobbed but was undaunted by my tears. I used to be. I wished Rebecca well and complimented her for the superlative job she had done in life, giving birth to 11 children – forging ahead bravely after seeing four of them die – and for the joyousness she had, even during the worst of times.

Another seagull came and landed next to Rebecca seagull. I believe it was her late husband, Albert. They flew a short distance and landed. She looked back. I waved and shouted that I was OK and would see her again, one day soon. They flew away.

Two hours had passed and I figured her funeral in Toronto was over. REBECCA in the sand was gone and the seagulls were nowhere to be seen. I looked out at the breaking waves, up to the heavens and then said *Kaddish* for my friend.

I walked away from my ceremonial circle. I was no longer certain if those moments were real or not, whether pictures in the clouds had really projected Rebecca, or if I had detected my friend's spirit within the seagull. I just wasn't sure.

Goodbye for now Rebecca. You did well. Until we meet again.

Avrum@veahavta.org. Sudan?

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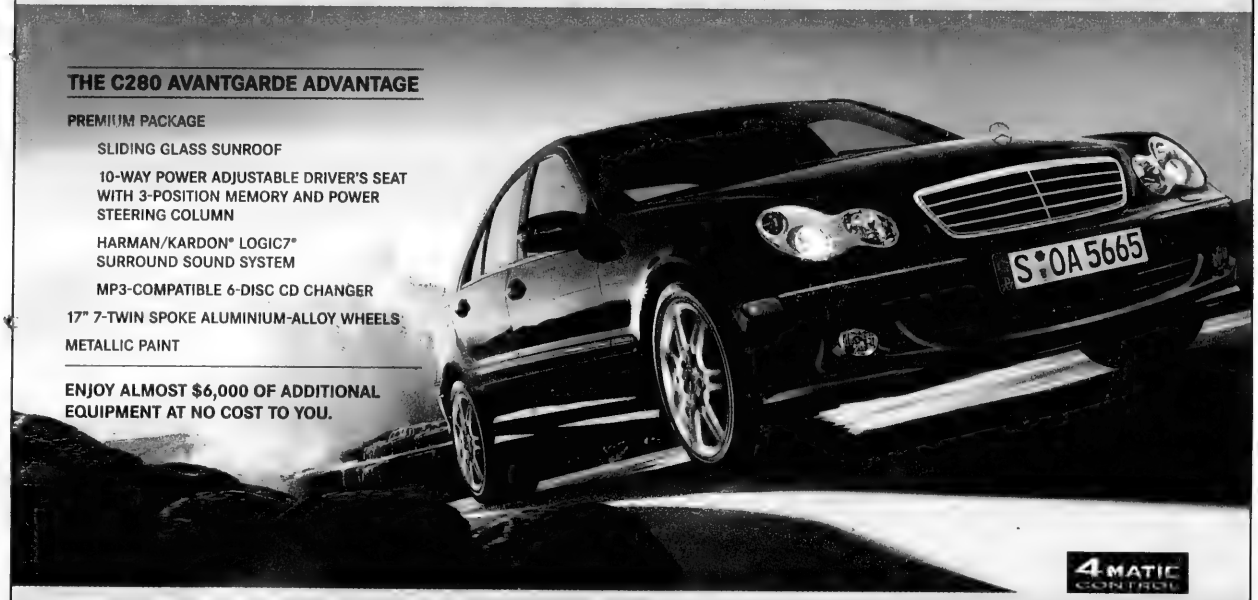

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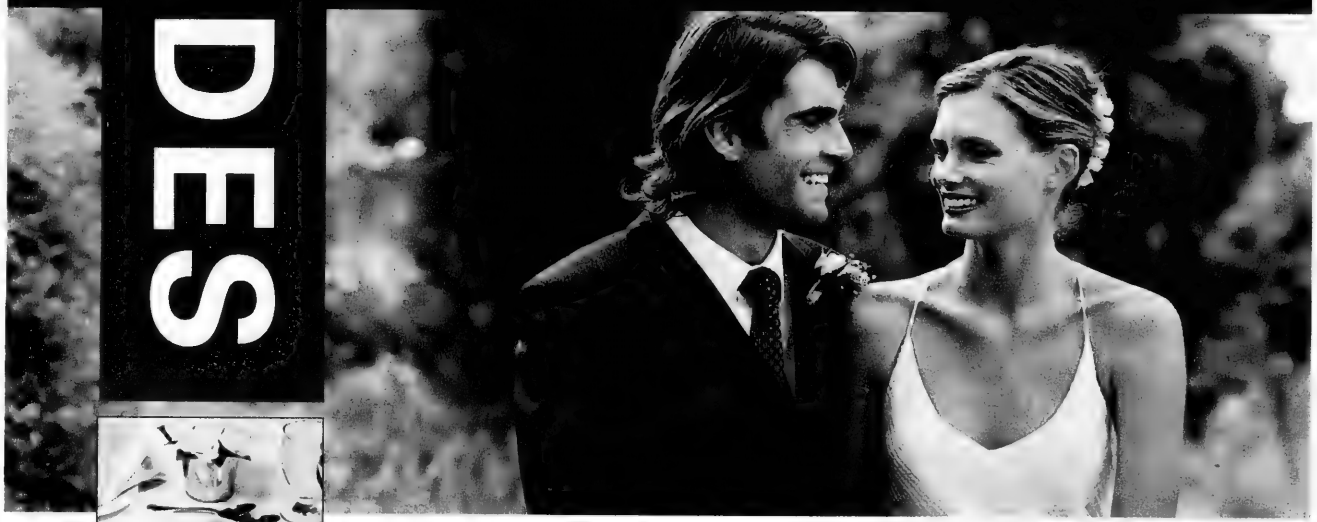

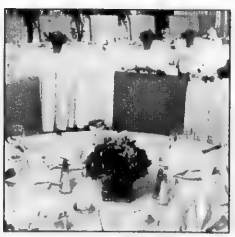

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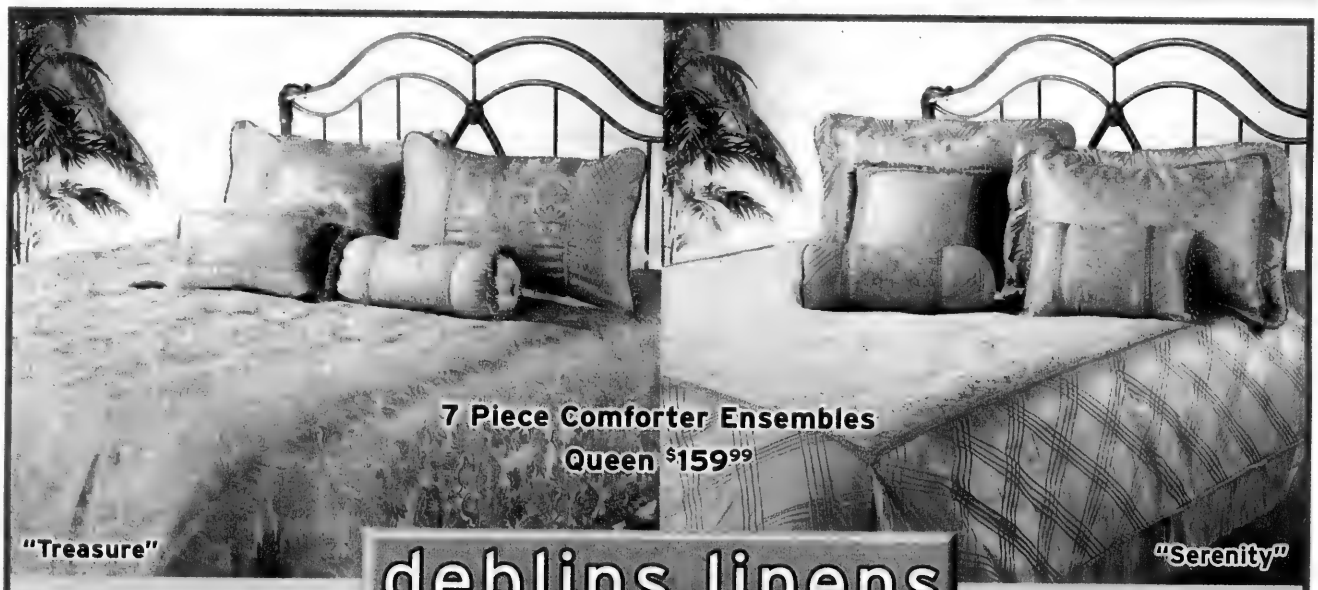

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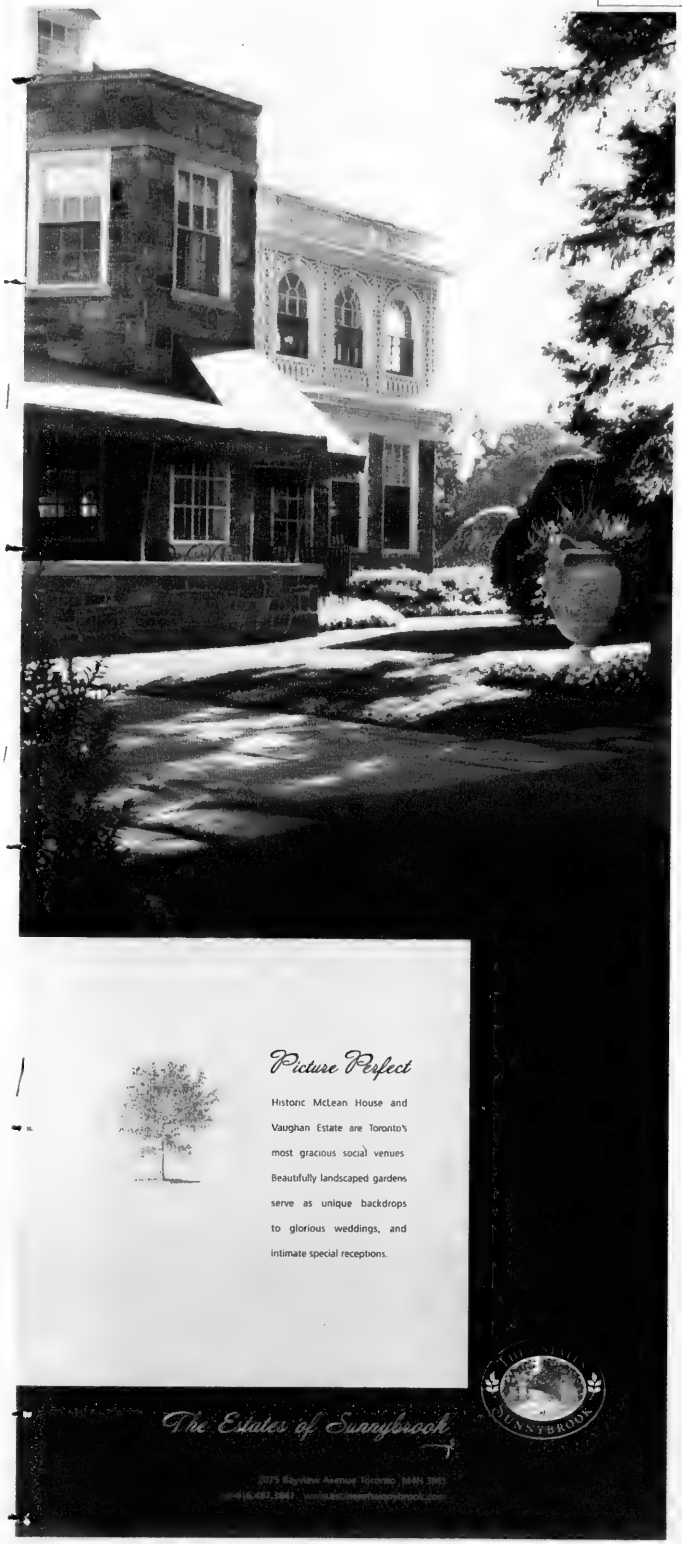
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Most venues claim the sky's the limit; at the Granite Club, it's just a good start

Admit it. At least once in your life, you've wished you had a private chef. You've fancied how wonderful it would be to have exquisite meals prepared to your liking, without having to lift a finger. And a kitchen staff to whisk away the dishes, course by delicious course.

Now that "never in my wildest imagination" has morphed into "I can't believe this is actually happening," there's no point stopping with the main meal. For dessert, why not have a full-time Pastry Chef (Parisian-trained, *bien sur*) at your disposal, then request a creation decadent enough to give Louis XIV pause. A *Mille Feuilles* cake,

perhaps? One with the prerequisite thousand sheets of pastry — no more no less — which you'll count as you work your way through them, one by delicious one?

Let's face it. Playing King and Queen every day would get boring, but on a handful of milestone occasions in life, it sure beats playing *us*. And what better gift to bestow on our loved ones than the opportunity to enjoy the royal treatment? The guilty pleasure of our own self-indulgence is quickly transformed into the pure pleasure of showing our family and friends just how much we care.

Enter the **Granite Club.** From the lush grounds — some 22 acres which were recently certified as part of the Audubon Cooperative Sanctuary Program — to the art-lined, history-steeped corridors and dining rooms — this is a castle with everything but the moat. In the palatial kitchens, true to your fantasy, a small army of distinguished chefs awaits your royal bidding. It's a one-of-a-kind venue for your once-in-a-lifetime event.

Ironically, however, the best part of hosting your event at the Granite Club *isn't* the opportunity to dine in regal splendour.

It isn't the grand ballroom so spacious that, if you've got enough family and friends to fill it to capacity, you are truly blessed.

It isn't the greenery that extends from the surrounding ravine to the beautifully landscaped terraces, nor the floral arrangements that would be the envy of some botanical gardens. (No need to go to nature here; nature comes to you).

It isn't even the Victorian-style Brides room, nor is it the valet parking.

It is none of the above. Rather, it is the ability to have all of these amenities presented, planned, and delivered not only with consummate professionalism, but with the kind of old-school, down-to-earth service you'd expect from a friendly neighbourhood boutique.

Too good to be true? Those who've hosted their events at the Granite Club beg to differ, as do their next of kin. Here, the Bat Mitzvah girl of today is the bride of tomorrow, and so it goes, from generation to generation. The Granite Club spells t-r-a-d-i-t-i-o-n. (Of course, a little $3 million renovation never hurts; even historical sites need state-of-the-art accoutrements). Thankfully, the upgrades blend in with, rather than overshadow, the Granite's bygone-era elegance. Says Director Of Catering Deborah Muise, "We're fortunate to have all the elements in place here that people want for their simchas. The facilities speak for themselves. We don't need to pitch them, or rant about how we'll go all out to serve you. That's a given."

You may not need a sales pitch when planning your event, but you *do* need the kind of expertise and meticulous planning that puts you in the comfort zone of knowing everything will go smoothly — not hoping and praying it does. Muise, executive chef Nigel Didcock, and the entire staff of the

Granite Club — some 200 strong — focus all their energies towards putting you in that zone and keeping you there.

Traditionally private, for special events the Granite Club welcomes the community and members alike. Those who avail themselves of it for their simchas enjoy a richly rewarding experience. Most venues claim the sky's the limit; here, it's just a good start. Visit their website at www.graniteclub.com.

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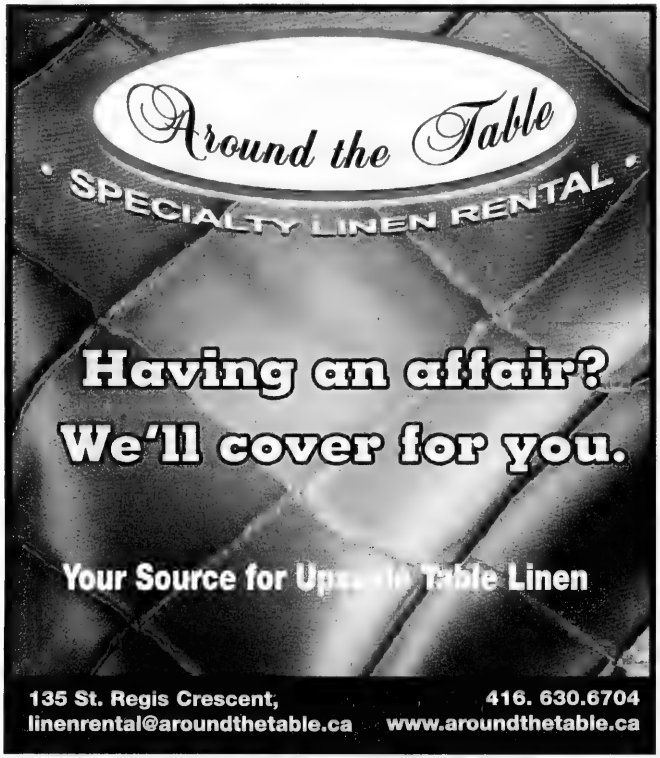

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This Week

National

Toronto teens volunteer to clean up New Orleans. *Page 3*

Village Shul honours Rabbi and Rebbetzin Twerski. *Page 22*

Cotler defends extension of anti-terror laws. *Page 32*

Live & Learn

Examining trends that are emerging in our schools. *Section B*

Health & Lifestyles

Botanical extract can boost stem-cell count. *Page 40*

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by Eltan Karakowsky
Grade 2

Happy Purim!

The holiday of Purim, more tangibly and more vividly than all of the other holidays on our calendar, makes real the duality of Jewish existence and history: survival and celebration.

During Purim we skimp on neither portion.

The story as told in the Scroll of Esther, which we are required to hear, is quite explicit in describing the anti-Jewish aim and obsession of the villain.

"And the letters were sent by courier to all the king's provinces, instructing to annihilate, to kill and to destroy all the Jews, the young and the elderly, children and women… and to take their property for plunder."

The peril to the Jews was beyond overstatement.

by Devorah Lindsay
Grade 6

But equally explicit in the story was the requirement to celebrate.

"They should keep these days… as days… as a month which was transformed for them from sorrow to gladness and from mourning to holiday and to make them days of feasting and gladness and for sending foods to one another and for giving gifts to the poor."

Just as we have ensured, over the many years and generations, that our children should know the story of the full peril, so too have we ensured that they should know and see and feel the happiness and release of full "gladness" and merriment.

Editorial

In her double-mask drawing, sixth-grader Devorah Lindsay succinctly captures the duality of Jewish history. And second-grader Eitan Karakowsky innocently expresses, through the bold colours and distinct lines of his imagination, the uncluttered feelings of full celebration.

They are feelings that are especially welcome and perhaps especially needed these days. For long and deeply embedded are the lines of worry that crease the collective Jewish brow today.

Last year at this time, on this page and in this editorial, we wrote: "It is an eerie irony… engendering new fears for our future, that the modern-day descendant of the villain Haman, Iranian President Mahmoud Ahmadinejad, repeatedly, noisily, pathologically seeks to destroy the Jews."

Alas, in the intervening 12 months, Ahmadinejad has not changed, except perhaps, for the worse. The Iranian president still seeks to destroy the Jews. But he and his regime have become far more aggressive in funding, training, encouraging and supporting terror against the Jewish people and colluding with enemies of Israel wherever they can be found.

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Israel mulls Syrian intentions — please see page 37

The News in Brief

CANADA

CJC Meets MacKay

OTTAWA — Canadian Jewish Congress met with Foreign Affairs Minister Peter MacKay last week to discuss CJC initiatives on the genocide in Sudan's Darfur region. Jonathan Laski, of STAND (Students Taking Action Now: Darfur) Canada, also took part.

Senator to Retire

OTTAWA — B.C. Senator Jack Austin is retiring March 2, on his 75th birthday. He was honoured by his Senate colleagues last week. Appointed in 1975 by then-prime minister Pierre Trudeau, the Calgary-born Austin served in cabinet twice and was leader of the government in the Senate under former prime minister Paul Martin.

App'ts Announced

OTTAWA — Five Jews – former Ontario cabinet minister Chaviva Hosek, film director Arthur Hiller, Edmonton biochemist Cyril Kay and engineer Jacob Masliyah, and Montreal bodybuilding legend Ben Weider – are among 29 people who have been named officers of the Order of Canada, the governor general's office said last week. New Jewish members of the order are Toronto mystery writer Howard Engel, Montreal businessman Avrum Morrow and University of Manitoba professor Evelyn Shapiro.

WORLD

Papon Dies

PARIS — French Nazi collaborator Maurice Papon died Feb. 17 in Paris at 96 due to complications from heart surgery. Papon worked with German occupation forces in wartime France and oversaw the deportation of at least 1,500 French Jews to Nazi death camps. He evaded the postwar purge of collaborators and rose through French politics to become a cabinet minister in 1978. His wartime past was later exposed, and in 1998, he was sentenced to 10 years in jail for crimes against humanity. He fled to Switzerland but was extradited to France, where he was jailed in 1999. He won early release for health reasons.

Teen Sentenced

LONDON — A teenage girl who attacked a 12-year-old Jewish girl on a London bus last year was found guilty of robbery and attempted robbery. The attacker, 14, was sentenced to 10 months in detention and training, but the judge said she likely will serve half the term. The 14-year-old and a friend stole the victim's bracelet and attacked her, leaving her unconscious, after asking her if she was "Jewish or English." The court ruled there was not enough evidence to consider the case racially motivated.

Brothers Attacked

LONDON — Two Jewish brothers were attacked by three youths in London's Golders Green neighbourhood. As the brothers, 25 and 35, left a restaurant in the largely Jewish neighbourhood Feb. 15, the three youths yelled, "F---ing Jews!" and gave chase, wielding sticks, rocks and a baseball bat. The brothers sustained injuries including cuts to the face and arms, severe bruising and swollen lips before the assailants fled. Police called the incident a "racially motivated attack causing actual bodily harm," and appealed for help in finding the three attackers, described by witnesses as about 17 and of white, Arab/Muslim and Mediterranean backgrounds.

Bris Death Probed

LONDON — London police are investigating the death of an infant who went into cardiac arrest 15 minutes after his circumcision in a north London synagogue Feb. 1. Eight-day-old Amitai Moshe went into cardiac arrest after a mohel performed the circumcision, and he died more than a week later. The cause of death has not been confirmed. Police are treating it as unexplained. The Board of Deputies of British Jews said no link has been established between the circumcision and Amitai's death.

Suspect Arrested In Attack on Nobel Laureate

NEW YORK — New Jersey police arrested a suspect in a hate-crime assault on Elie Wiesel.

Elie Wiesel

Police in Montgomery Township, N.J., said Feb. 17 that Eric Hunt, 22, was taken into custody without incident in connection with the Feb. 1 attack on the Nobel laureate and Holocaust survivor.

Hunt was arrested at the Carrier Clinic, a psychiatric and addiction treatment centre. A judge denied him bail and his lawyer's request to move him to a psychiatric facility.

Wiesel, 78, was accosted as he attended an interfaith forum in San Francisco by a man who apparently wanted to force him to recant his wartime memoir *Night*.

A claim of responsibility on an anti-Semitic website identified the assailant as Hunt. He faces charges in California, including attempted kidnapping, stalking, battery and committing a hate crime.

The Canadian Jewish news

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High schoolers to help clean up New Orleans

BBYO, USY teens head south

By ANDY LEVY-AJZENKOPF
Staff Reporter

Sometimes the fire of tikkun olam burns so strong, not even a hurricane can blow it out.

And for 35 Toronto- and Ottawa-area high school students, aged 14 to 18, and their youth leaders and chaperones, a hurricane is exactly what they're about to confront.

From March 11 to 14, members of the Toronto B'nai Brith Youth Organization (BBYO) and United Synagogue Youth (USY) will volunteer in the New Orleans area, helping with property reclamation projects and restoring hope to people affected by Hurricane Katrina.

A joint initiative of the USY and BBYO, the volunteer mission, titled "Rebuild Homes, Rebuild Lives," will proceed under the guidance of the Michigan-based, non-profit National Relief Network (NRN), an organization dedicated to leading and facilitating student volunteer efforts in American disaster zones.

Ariel Greenbaum-Shinder, 24, regional director of youth activities for USY, expects that the trip will be emotional for everyone involved.

Ryan Bernknopf and Missy Korn

To prepare, two orientations for participants and their parents were held to educate them about the history of Katrina, to reassure parents that all precautions are being taken to provide security to the students, and to "hammer home" that this will not be a fun-and-games trip, Greenbaum-Shinder said.

USY staff also created an information handbook for participants to consult while in the Big Easy.

Its introductory remarks sound a note of caution for those embarking on this tikkun olam journey.

"The things you will see in the days to come will be difficult, to say the least. It is no easy task to see a community that was once alive and thriving, now completely destroyed, and with little life in it," the booklet warns.

The USY handbook also lists the following sobering facts about Katrina's legacy in the state: the official death toll in Louisiana is 976; missing persons number 2,500; and the federally declared disaster area encompasses 90,000 square miles.

According to Greenbaum-Shinder and Missy Korn, 24, program director for BBYO, everyone is up to the challenge ahead of them.

They added that both their organizations are eager to meet with their New Orleans chapters, which are still "getting back on their feet" after the disaster.

Both Korn and Greenbaum-Shinder believe the Canadians will come back with a renewed sense of chesed.

"It'll be a life-changing experience for our kids," Korn predicted.

Continued on page 15

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Greater Toronto Area

(Fifth in a series)

Heroism, community, dignity

From the editor's desk

Every nation has its history; every history, its legends and heroes. Israel, as we know, has many heroes. Alas, it has needed them because of the countless battlefield and other sacrifices its sons and daughters have been called upon to make since the country's very beginning, to ensure its survival.

But there are forms of heroism other than the brave acts of character that divide life from death, that are so vital to the spirit and well-being of society. This is the heroism of everyday kindness, caring and giving when, among those heroes, there is so little to give and so many ready reasons neither to be kind nor caring. It is the "smaller" heroism of ordinary people who together decide to build something for others, even as they build for themselves.

Such is the heroism made possible in pockets of different neighbourhoods throughout Jerusalem by the Jerusalem Foundation, as it strives to enable ordinary individuals to build the diverse communities in which they live.

In this fifth instalment in the series of articles describing the work of the Jerusalem Foundation, I write briefly of one such community building project: the International Cultural Centre for Youth (ICCY).

In the south central part of Jerusalem, at the hilly crossings of neighbourhoods where the names of the streets – Derech Chevron (the way to Hebron), or Rachel Emainu (our mother Rachel) – evoke images of ancient, dusty roadways travelled long and hard by dwellers in or near the vicinity of Jerusalem is a street called Emek Refa'im (the valley of ghosts).

More than a street, it is now its own geographical marker, a pleasant, upscale commercial thoroughfare of trendy shops, cafés and restaurants at the centre of the neighbourhood, more formally known as Hamoshava Germanit, the German Colony. A few steps down from the sidewalk on Emek Refa'im, walking west not long past the intersection with David Hamelech (King David), is the ICCY. But "cultural" is too narrow an adjective for the myriad activities in the building.

The centre hums and vibrates with activity the entire day. Its 20 staff members serve thousands of people from all ages, stages, walks of life, economic, ethnic and religious backgrounds. The place is full of people every day, the entire day, starting at 8:00 a.m. local time.

Shayke El Ami, the centre's executive director, points to the auditorium and says with considerable pride that "it is probably the busiest auditorium in all of Jerusalem."

Dancing, drama, debating, poetry-reading, arts, crafts, cultural displays and worship all have their place regularly in the building and in the auditorium. Indeed, the auditorium is the home of the popular modern Orthodox minyan Shira Chadasha (a new song). Some 350 worshippers attend services there each Shabbat. The centre has also recently become the home of the community council, Ginot Ha'ir (the city gardens), which functions much like a local ratepayers association in Canada, and serves residents from neighbourhoods well beyond the boundaries of the German Colony.

El Ami nearly flamed with emotion as he talked about the place, its many activities and the key role it plays in the lives of the people who meet there. Through the example of the centre and the life that pulsates within, he and his staff are trying to build a vibrant, tolerant, pluralistic future for Jerusalem and all its neighbourhoods.

Some of the innovative programming at the centre falls within the category of *gishur*, bridge-building, within and across different social groupings and social gaps. At first an attempt to bridge gaps between observant and non-observant, the concept has broadened. It might also be singles seeking each other or troubled youngsters seeking dialogue and help in solving problems.

One of the key mechanisms through which many of the programs works is the idea of a "time bank." "Give an hour and get an hour" is how it is described in capsule form. But the concept, which has been adopted throughout community centres in Jerusalem, has a deeply philosophical and highly purposeful underpinning.

The time bank aims to build community resilience and solidarity by creating an alternative economy in which time, of which everyone has some, and not money, of which many people in Jerusalem have very little, is the means of exchange.

Give an hour; get an hour.

The benefit to the individual is at many levels. He or she receives a service or participates in a program and, at the same time, is enriched by the dignity-enhancing self-satisfaction of having given, too.

Unfortunately, the building, much like the improbable shoe in which the nursery rhyme's old woman and her many children lived, is today ill-suited, ill-equipped and vastly too small for the countless thousands who use it and rely on it. It needs to be repaired, remodelled and renewed.

Thanks to the generosity of the Koschitzky family of Toronto, and to their commitment to pluralism and the enhancement of human dignity, it will be.

Soon, a sparkling, newly renovated centre will arise to help sustain and protect the energy, mutual respect and tolerance of the neighbourhood along Emek Refa'im.

We celebrate this heroism, too. Just possibly, it will help inspire the building of similar neighbourhoods throughout Jerusalem.

– MBD

SeeJN

PURIM ART: Rochelle Diamond, art teacher and co-ordinator of special activities at Netivot HaTorah Day School, is flanked by Bnot Sherut volunteers Yehudit Dagan, left, and Sharona Gross, who are here for the year from Israel. Under Diamond's direction, the volunteers, including Hila Menkin and Yael Revivor (not pictured), transformed the school's second floor with large-scale colourful scenes depicting different aspects of Purim.

Israel's Regev sees shift among moderate Arabs

Formal diplomatic relations, informal meetings cited

By PAUL LUNGEN
Staff Reporter

If it's Israel, there must be a crisis.

The spokesperson for Israel's Ministry of Foreign Affairs did not use precisely those words, but as Mark Regev explained last week, "2006 was not an easy year."

There was the war in Lebanon, the continuing conflict in Gaza, "and too many lives were lost," both Jewish and Arab, he said.

"Sometimes people can become despondent and lose hope whether we'll have peace and quiet."

But, adding a note of optimism, Regev said a "cool analysis" suggests that the tide may be turning.

Ultimately, he said, "more and more Palestinians are going to understand the extremists promise blood" and a political dead end. "They can't bring anything tangible to the Palestinian people."

Regev was in Toronto last week for a series of speaking engagements in the Jewish community and to meet with Canadian media. The Australian-born Regev made the case for the Palestinians to join the moderate Arab camp, which includes Egypt, Jordan, Saudi Arabia, the government of Lebanon and the Fatah leadership.

"What the moderates offer is tangible support, international recognition and an energized peace process," he stated.

His analysis came as U.S. Secretary of State Condoleezza Rice visited the region and met with Israeli and Palestinian leaders. Her visit came after leaders of Fatah and Hamas returned from Mecca and announced a new Palestinian unity government designed to end internecine Palestinian violence.

Israel, however, announced that it would not deal with Palestinian Authority President Mahmoud Abbas on larger peace issues if he formed the coalition government with Hamas.

Regev said the Palestinians "have to make their own choices. They have to choose between the path articulated by [Iranian President Mahmoud] Ahmadinejad or the path articulated by [former Egyptian president] Anwar Sadat."

If they choose Ahmadinejad's path, violence will increase, but if they follow the late Egyptian's path, the door can open to the internationally sponsored "road map" peace plan, which ends in Palestinian statehood, he said.

Regev suggested that a shift is occurring in the Arab and Muslim world, one that is moving moderate regimes closer to Israel.

Mark Regev

In addition to the formal diplomatic relations that Israel maintains with Egypt, Jordan and Mauritania, Israel holds open and informal meetings with Oman, Qatar, Morocco and Tunisia, and discrete under-the-radar talks with "a third group."

He sidestepped a question about whether news reports of a Saudi prince considering a hotel project in Tel Aviv were accurate, saying only that regional concerns about Iranian ambitions are creating an opening for Israel.

Regev said that Iran's "Shiite revolution is a threat to all [its] neighbours... Many countries see a threat to their stability as Iran in the east and not Israel in the west. So, we are seeing countries that in the past did not have a dialogue with Israel opening a dialogue with Israel."

Israel now has an opportunity to engage with that "pragmatic impulse in the Arab world," he said.

Turning to Canada's role in the Middle East, Regev said "the Canadian government is seen as being friendly. Canada has always been perceived as a friend of Israel, and we saw that specifically in the last two years."

Canada's historic support for moderates among the Palestinians and against the extremists "is not being pro-Israel," he said. "That's being pro-peace."

Referring to past Israeli policy of closing several West Bank settlements, Regev said that one or two years ago, Israel intended to "pull out, lock the gate and if they chose peace, fine."

If the Palestinians chose to continue the conflict, Israel's plan was to simply disengage, he said.

"Rockets from Gaza show that is not feasible," he added.

Peace will only come if Palestinian moderates neutralize terrorists and negotiate with Israel, he said.

Regev said he is confident that European nations and the United States will not suspend the three benchmarks they have demanded of the Palestinian government: recognition of Israel, compliance with past agreements and an end to violence.

"They are the basis for progress," he said. "There is no other way forward."

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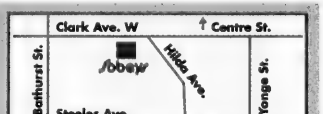


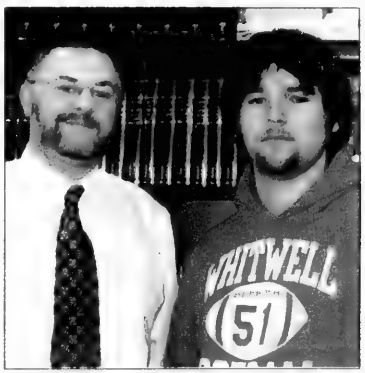
'Paper Clips' organizer speaks to Toronto teens

By SHERI SHEFA
Staff Reporter

Ronny Carr was in Toronto last week to speak to children about his involvement with the Paper Clip Project and the importance of overcoming intolerance.

Carr, a Whitwell Middle School senior from Whitwell, Tenn., – a small southern town with a population of about 1,600 – spoke to teens at Beth Emeth Bais Yehuda Synagogue on Feb. 17 about his personal involvement in creating a project to raise awareness about the Holocaust.

The Paper Clips Project, which has garnered international attention, is an after-school program that was initiated in 1998 by Linda Hooper, the school's principal, to help students better understand the extent of the genocide.



Rabbi David Bauman, left, and Ronny Carr

Students set out to collect a paper clip for each of the six million Jewish Holocaust victims.

Once the media got wind of the project, millions upon millions of paper clips poured into Whitwell – a town without a single Jewish family – and even inspired the award-winning documentary *Paper Clips*, filmed in 2004.

Carr's lecture was the first of a four-part Shabbat speaker series called From Darkness to Light meant to "recapture teenage involvement in synagogue life, focus on lessons learned from the Holocaust, and the idea of showing Jewish renewal and inspiration," said Rabbi David Bauman, the event's organizer.

"I'll be giving them a sense of my personal involvement with the project and what I gained from the project," said Carr, 18, just hours after landing in Toronto, a day before he delivered his lecture.

He said that when he became involved with the project in Grade 8, he had no idea what to expect.

"When you actually get to learn in depth about what happened, it hits you like, whoa, I can't believe something like this happened. It was a shock to hear and see what actually did take place, instead of just reading one paragraph in a world history book. It was really shocking," he said.

To date, more than 30 million paper clips have been sent to Whitwell Middle School and a memorial has been created to exhibit the paper clips with the help of Peter and Dagmar Schroeder, White House correspondents for German newspapers.

When they heard about the initiative, they tracked down and purchased a rail car used to transport Jews to death camps, and brought it to Whitwell.

Inside the rail car, there are 11 million paper clips, one for each of the Jewish, Roma, homosexual, and other Holocaust victims, as well as letters, pictures and more, Carr said, adding that one aspect of the Paper Clip Project is to conduct tours of the rail car to teach others about the Holocaust.

He said that while there are other groups around the world also working to create tolerance and raise awareness, he thinks the reason the international community has reacted so positively to this is because it came out of a such a small town.

"When I go speak to these different groups, when they see what our community did – coming from a community where everyone is basically the same – for them to see that a group of students in eighth grade in a middle school in Whitwell, Tenn., can make such a big difference, it really lets you see what [can be] done," Carr said.

"It wasn't about making a movie or making everyone see Whitwell, it was just about making a difference and teaching the students about tolerance."

He said that the filmmakers who made *Paper Clips* are in the process of filming a followup about the international reaction to the first film.

"It's great to see non-Jews who are trying to learn their own lessons and then end up having such an influence and an inspirational story," Rabbi Bauman said, adding that next summer, there will be a teen bus tour travelling to Washington D.C., to see the United States Holocaust Memorial Museum, to Whitwell, Tenn., to see the Paper Clips exhibit and to New York to see the Museum of Jewish Heritage.

A March of the Living participant, a panel of Holocaust survivors and a speaker from Ve'ahavta: the Canadian Jewish Humanitarian & Relief Committee will also speak as part of the speaker series within the next few weeks.

For more information, call 416-633-3838.

JACS starts pre-teen drug intervention program

By CAROLYN BLACKMAN
Staff Reporter

JACS Toronto has launched an addiction counselling program aimed at children ages 10 to 13.

Zalman Goldman, managing director of JACS (Jewish Alcoholics, Chemically Dependent Persons and Significant Others), said the pilot pre-teen intervention program is focusing on kids who are living in a home where parents or older siblings are involved with drugs.

"These pre-teens are at a high risk of becoming substance dependent, with many reporting that they are regularly experimenting with drugs and alcohol," Goldman said.

Addiction and alcoholism is commonly transmitted generationally from parent to child, he said, and children as young as nine can start experimenting with drugs and alcohol by mimicking the behaviour of their addicted parents or siblings.

The pre-teen intervention program consists of weekly group meetings facilitated by Steve Rivers, a psychologist who specializes in addiction.

He'll also provide one-on-one counselling to assess the specific needs of each pre-teen and work with outside agencies to ensure the children are in a safe environment and have access to all resources available to them, Goldman said.

JACS needs to get to these kids early in order to stem the tide, he said. "Some of them are 11 years old and are [acting as] the mother or father of the house because [one or both of their parents] is an alcoholic. It is a tremendous pressure on them. Kids need to be kids."

Goldman said he knows of 11 pre-teens that need the program, and he's reaching out to professionals and to the community to let them know it exists. "We've noticed that families with issues have kids who experiment at a younger age. We see this time and time again."

JACS' program for older teens ages 13 to 19, launched about 1½ years ago, is named for Benji Hayward, the 14-year old who drowned in Lake Ontario more than 18 years ago after trying LSD.

"Some of these kids are in high-risk circles, or have parents or siblings who are addicts," Goldman said.

The program also deals with "attention seeking" behaviours such as gambling or acting out sexually, said Goldman.

Since its inception, more than 300 adolescents have attended the Benji Hayward Teen Program, he said.

> ***'We've noticed that families with issues have kids who experiment at a younger age'***
> **— Zalman Goldman**

"Participating teens come to relate to issues on their own terms, without judgment or embarrassment. When an 18-year-old walks into a room with other 18-year-olds, they can identify.

"They are also introduced to constructive life coping skills and tools to help them make healthy and confident decisions.

"For teens who think they've crossed the line with drugs and alcohol, program co-ordinators can facilitate the resources they need for recovery."

Those committed to changing their life can take part in a leadership program and learn to mentor youth just entering a program, he said.

"These kids have succeeded in transitioning from a life of drugs, and now they're giving back to other kids. They are becoming role models."

Recently, Goldman said, someone celebrated their one-year milestone. "By seeing this, others became motivated to get there as well."

Now that JACS is expanding its Sheppard Avenue West location, it has room to facilitate more meetings, he said.

"When we started five years ago, we had a crisis phone line, and we ran one meeting. Now we get 200 calls a month, more than 1,000 hits on our website, and will soon have 14 weekly meetings."

An open forum that runs every Thursday gives people a good introduction to JACS and its services, Goldman said.

He has given talks at Jewish Family & Child Service and at the Centre for Addiction and Mental Health (CAMH), and JACS is a UJA Federation of Greater Toronto agency.

"Five years ago, we knew it would be an uphill battle. We are grateful to the community that put its trust in us."

As far as addictions go, "the Jewish community is no different than any other. We know that there are Jewish teens from every school and from every segment of the community that get together every week to drink and take drugs," Goldman said.

"The reality is that we get calls from all over. The community has an issue, and we are here to provide a safe place for kids and adults. No family and no circle is immune."

The JACS Battle of the Bands, the agency's major annual fundraiser, is taking place again this spring. Those interested can contact Nicole at 416-638-9537.

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A sense of gladness and gratitude

Continued from page 1

To the frightening worry over Iran we can add our concern over the rise of fundamentalist Islamic-inspired anti-Semitism in much of Europe and wider reaches; the unremitting hostility of the radicalized, Hamas-influenced younger generation of Palestinians; the distressing incidents of corruption that have afflicted Israeli public life; and the ever-present anxiety over Jewish continuity and sheer demographic regeneration.

The list of frightful worries could be even longer. We could indeed feel constantly bleak and perennially glum.

But that has never been the our way. Nor has it ever been the way that our sages have urged.

They have taught us to "serve God with a sense of happiness." This is precisely the formula that young Eitan has prescribed for us in his drawing: Purim Samayach. Happy Purim. Despite the dark feelings of our times, we are obliged to feel a sense of gladness and the larger gratitude that underlies it.

"Serving God" – in the wide expanse of the broad meaning of that phrase – is at the very core of our purpose as human beings. It is the reason that we are here. We are here for each other. Plain and simple. We are here to help other human beings, to help build a better world.

We are here to help bring out the holiness in the world by finding the holiness within ourselves. It is a beautiful, lifelong assignment that could be as fulfilling each day as it is exciting each day.

To be sure, there is a great deal for which we as individuals and as a people must be worried and against which we must stand on guard.

But if we impart to our children primarily a sense of foreboding and resentment about the world in general and about the Jewish world in particular, then we impart to them a false sense of the place God created. Worse, we impart to them primarily a lesser Judaism, a frightening, alienating sense of Jewish life and virtually no chance to experience the rich, rewarding possibilities of who we are and what we are intended to be.

In a recent essay in the *New York Jewish Week,* its publisher and editor Gary Rosenblatt, reflecting on the crises of modern Jewish life, warned, "Let's not become so obsessed with our declining numbers – [and other worries such as Iran's existential threat and the unleashing of anti-Semitism] – that we fail to instil Jewish life with creativity, confidence and faith."

Rosenblatt's observation should serve as a clarion to us all.

Jewish life must be more than the enumeration of our fears, however legitimate and real those fears are. It must be stronger than our fears. It must be the wilful engagement of our traditions and teachings in a manner that calls upon and instils ever deeper into their souls the best qualities and highest aspirations of the next generation.

It must be a celebration of a total way of life.

And let it begin with the celebration of Purim.

25 years ago in *The CJN*

Israel was considering a major military offensive against the PLO in southern Lebanon. Israel charged that the Palestinians repeatedly broke a ceasefire, stockpiled artillery near the Israel-Lebanon border, and sent guerillas into Israel via Syria and Jordan.

Dry Bones THE PURIM JOKE

THE JEW-HATING PERSIAN VILLAIN
IS THE JOKE OF "PURIM PAST"
THE STAR OF "PURIM PRESENT"
AND A TEST FOR THE CIVILIZED WORLD.
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School funding issue is about exclusion

Contrary to what was written in "Tories, faith groups demand an end to government's discriminatory school funding" (*CJN*, Feb. 22), the United Nations tribunal did not hold that Catholic school funding is discriminatory or wrong in itself, but rather that if schools of one religion are funded, others must be funded also.

While we greatly appreciate the helpfulness of Progressive Conservative MPP Frank Klees and members of the PC caucus in arranging for tabling the "Petition to the Ontario Legislature to Eliminate Discrimination in Faith-based School Funding," we would like to clarify that this petition was written and promoted by Parents for Equality in Education Funding in co-operation with other affected faith communities and organizations. A number of Liberal MPPs also tabled this petition on behalf of large numbers of constituents across the province. Eliminating official religious discrimination is a value that members of all parties can embrace.

The government's response that it has "no intention of funding private religious schools" fails to address the point. Like the proposals of the Canadian Jewish Congress and the Multi-Faith Coalition, we agree that the discrimination can be addressed by allowing non-Catholic faith-based schools to become part of the sphere of publicly funded and regulated education. These schools are only "private" now since they are excluded due to their religion.

David Horowitz
Parents for Equality in Education Funding
Toronto

* * *

NIF answers Steinberg

Despite Gerald Steinberg's criticism of the New Israel Fund (NIF), which is, in fact, an important funder of Israel's civil society, we actually agree that an infusion of the prophetic tradition is desperately needed (How the Diaspora can help fix Israel, *CJN*, Feb. 8). We are equally concerned about the ethical lapses, personal and political, demonstrated by Israel's leaders, and we are fully in agreement with his call for a "a school curriculum that teaches civic values and responsibilities instead of highlighting narrow ideologies" and "new institutions, based on transparency, due process and mutual respect."

The fact Steinberg dismisses an important aspect of Israel's living up to the ideals of both democracy and prophetic Judaism, the relationship of Israeli Arabs and Jews, as an aging-hippie projection of American Jews' involvement in the Civil Rights era is odd, to say the least. Diaspora Jews who support the New Israel Fund and like-minded organizations that demonstrate their commitment to a truly democratic Israel fund the Israeli Arab sector because they know their values transcend the situational differences between Israel and its fellow democratic states.

We certainly understand that Israel is not a clone of Canada or the United States. Beginning with the central if challenging fact that the state was founded as a homeland for one ethnic group, the state must continually find its way in being both Jewish and democratic, which in no way mitigates the critically important issue of minority civil rights. Facilitating serious dialogue with an often discriminated against, indigenous minority is absolutely critical to the security of Israel, whether or not we like the viewpoints represented in the process.

As Steinberg and others look for new leaders in Israel, those new leaders are developing right in front of them. Civil society is spawning today's activists, who will be tomorrow's Knesset members. They are in the forefront of the fight against corruption and discrimination. As many Israelis saw in the *Against All Odds* series that aired last year on Channel 2, (viewable in the "In Depth" section at the NIF website www.nif.org), every segment of Israeli society is gathering power through their organizations – organizations that are seeding tomorrow's leadership.

Like Steinberg, we are not cultural relativists, and we firmly believe that there are no special exceptions for the Israeli government as a democratically elected and accountable group of politicians. Both Israelis and Diaspora Jews must support the goal of an ethical and just Israel – the Israel we all know to be possible.

Isser Dubinsky
Jay Brodbar
New Israel Fund of Canada

* * *

Toronto had the 'finest Yiddish theatre'

I am honoured to be a member of the Ontario Jewish Heritage Committee. This year, Heritage Toronto supports a new initiative involving the "plaquing" of historic Jewish places. Hopefully, one such location will be the Standard Theatre, founded in 1921 at the centre of Toronto Jewry's cultural life, Spadina Avenue and Dundas Street. The most prominent Yiddish arts from New York and Europe performed before us.

I was saddened to read Sol Littman's comment that the productions were "usually tear-jerking melodramas" – occasionally, maybe ("Former Yiddish theatre may become heritage site," *CJN*, Feb. 15). His remark negates the power and impact of gems such as Sholem Asch's *Uncle Moses*, Perez Hirsbein's *Grine Felder* and Szymon Anskey's *The Dybbuk*, to name but a few shows that thrilled the many patrons.

Those who remember historian Hye Bossin know that "a dash of hyperbole" (the writer's comment) was not Bossin's style. He knew the truth. It *was* the finest Yiddish theatre anywhere.

Bill Stern
Toronto

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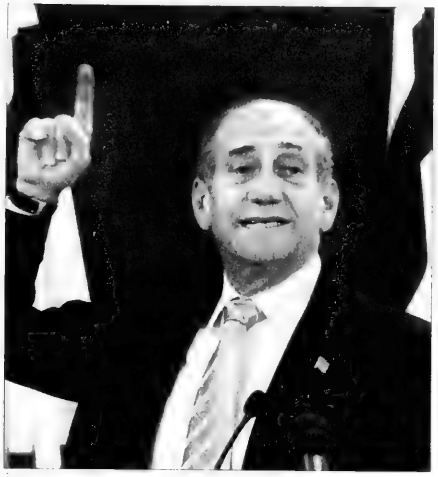
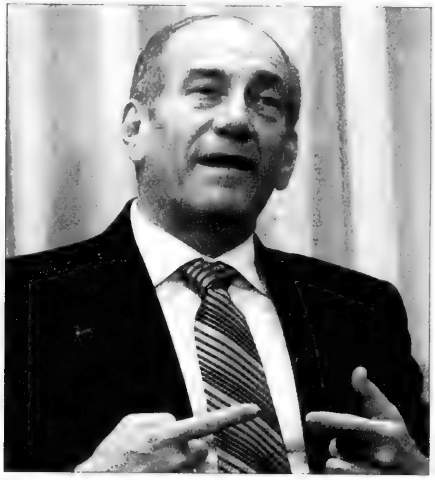
Perspectives

Ya gotta hand it to Ehud Olmert





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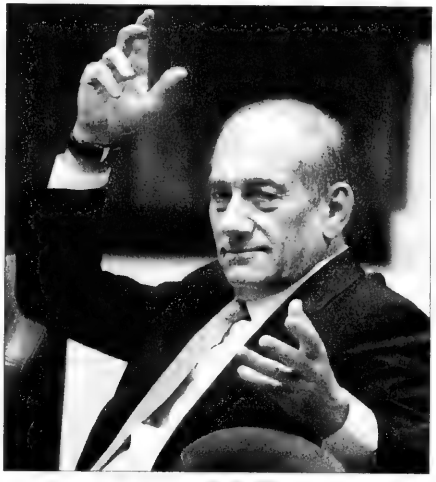

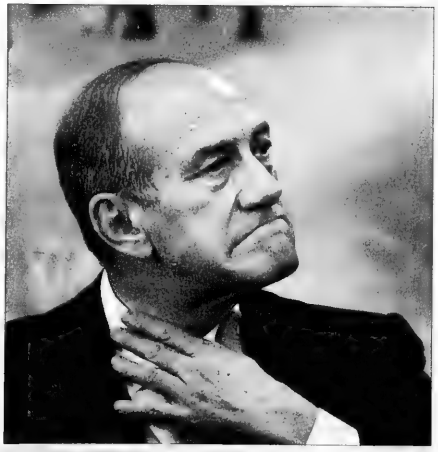

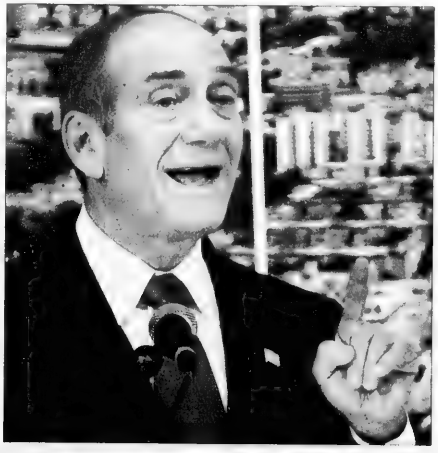

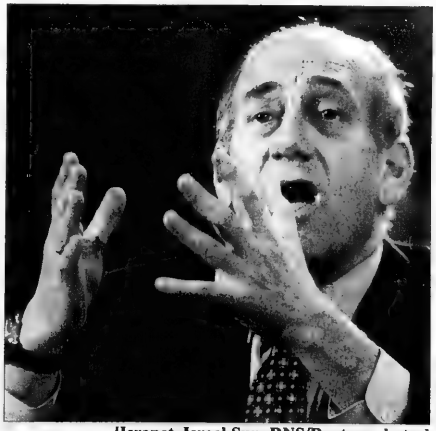

[Isranet, Israel Sun, RNS/Reuters photos]

Opinions

Perfection's paradox

Isn't life about striving for perfection? We all dream of the perfect spouse, the perfect job, the perfect home. Perfection is the stuff dreams are made of.

Striving for perfection is natural. We are instinctively driven to fulfil our ambitions. But perfection is extremely uncommon. Something always goes wrong. Even small mistakes can make people obsess about perfection. In the process, our desire for excellence morphs into perfectionism.

Rabbi Chaim Steinmetz in Montreal

Unfortunately, perfectionism is a corrosive force. It destroys relationships. Parents of prodigies can push their children to burnout and depression. "Bridezillas" – brides obsessed with making the perfect wedding – will often achieve flawless, but joyless, wedding ceremonies.

Perfectionism is a bad mix with human frailty. It's also the ugly side of idealism. Communism aspired to create a perfect society where everything is shared and all men are equal. Instead, it created a totalitarian nightmare, where all men were equally enslaved. Cults promise a perfect world, if one is willing to follow a strenuous regimen. In actuality, by demanding perfectionism, these cults brainwash their followers by ensnaring them in a web of guilt. Mass movements that demand universal perfection usually end up wreaking havoc.

Paradoxically, perfectionism is an obstacle on the road to perfection. On the other hand, the road to perfection is usually found through imperfect means. Maimonides notes that even the Torah will adopt flawed ancient institutions in order to achieve progress. This practical search for attainable growth underlies a great deal of Halachah, where there are at times different requirements depending on the situation. In an imperfect world, perfection is sometimes best found by making compromises.

It's easy for us to get overwhelmed by perfectionism, obsessed by perfect dreams about what we really should achieve. That is why one must remember Rabbi Tarfon's admonition that "it is not your responsibility to finish the task, but you are not free to give up on it, either." In life, we have enormous responsibilities. Each of us has to transform the world. Yet at the same time, we can't allow ourselves to be overwhelmed by these responsibilities. Perfectionism is the pursuit of impossible dreams. True human perfection is the patient and capable management of imperfection. This is perfection's paradox.

Failure is the best test of true perfection. After a defeat, perfectionists will quit, paralyzed by evidence of their own imperfection. Only those willing to embrace their imperfection have the flexibility to progress after a painful setback.

There's an Alcoholics Anonymous slogan that counsels "progress, not perfection." This critical reminder cautions recovering addicts not to quit recovery after a relapse. But it's also a reminder to all of us who are overwhelmed by the demands of life that we don't have to finish the task, all we have to do is make progress.

Emboldening the anti-Semites

A paradox confounded the 180 activists and intellectuals gathered in Jerusalem in mid-February for the Israeli Foreign Ministry's Global Forum Against Anti-Semitism. As historian Robert Wistrich noted, anti-Semitism has never been so illegitimate – broadly denounced by international bodies – while also being so ubiquitous and menacing.

Not since the Holocaust have so many Jews felt so much fear for their survival. Iran combines its nuclear ambitions with genocidal threats against the Jewish state. Palestinian terrorists delight in murdering Jews at seders, bar mitzvahs and synagogues. Ancient libels about Jewish influence-peddling resurrected in the Arab press and jihadist sermons become mainstreamed, more subtly, in the western media and among some academics.

Gil Troy in Montreal

Tragically, an intellectual dust-up about whether vehement anti-Zionism feeds anti-Semitism has sidetracked the important fight against Islamist anti-Semitism.

An American Jewish Committee (AJC) pamphlet written by Prof. Alvin Rosenfeld has been denounced for "target[ting] liberal Jews." While accusing Rosenfeld of distorting their words, many critics have distorted his argument. They claim he called all critics of Israel "anti-Semites" when his essay explores which criticisms cross a red line – and why. The AJC – and by extension the American Jewish community – has been accused of being monolithic and "silencing" critics, when the condemnations of Israel and Rosenfeld's essay illustrate the community's diversity. The critics' disproportionate fury at the AJC, despite its silence in the face of Islamist hatred, is the latest chapter in a modern *Trahison Des Clercs* (*Treason of the Intellectuals*), that MP Irwin Cotler denounced in a rousing speech to end the forum.

Just before Cotler's address, Israeli Foreign Minister Tzipi Livni reaffirmed her country's commitment to self-critical democratic debate even while fighting anti-Semitism. Israel's own, vicious, internal critics prove Israel's democratic vigour. Just days after Livni's speech, an Israeli Arab MK came to Montreal for "Israel Apartheid Week." His speech, "Debunking the Myth of Israeli Democracy," failed to acknowledge that his status as a Knesset member free to libel his country debunked his debunking.

To illustrate the virulence of today's anti-Semitism, Livni read from a document that sounds medieval or Nazi but was written in 1988: "With their money, they took control of the world media, news agencies, the press, publishing houses, broadcasting stations, and others… They were behind the French Revolution, the Communist revolution… They were behind World War I… They were behind World War II… There is no war going on anywhere, without having their finger in it." The "they" referred to by Article 22 of the Hamas Charter is, of course, "the Jews." In Article 7, in calling for Jihad, the charter quotes "The prophet" saying "Muslims will fight the Jews (and kill them)." Given Hamas' track record of killing Jews and killing rival Palestinians, encouraging these deadly delusions is criminally negligent.

Intellectuals who fail to oppose Islamist bigotry – and often perpetuate it by legitimizing it, even if unintentionally – are indeed part of the problem. Their attacks are also counterproductive. Anyone who seeks calm in the region has to recognize that slandering Israel only makes peace even more elusive. Before you can have stability, let alone compromise, you need trust. It's hard to trust when you are being charged with the most heinous of crimes and your enemies demand your destruction.

This problem became apparent when Sheikh Abdallah Nimr Darwish, the head of the Islamic Movement in Israel, addressed the forum. The crowd, representing a range of political opinions, was quiet, respectful, recognizing the sheikh's courage in condemning anti-Semitism and Holocaust denial. But his refusal to acknowledge the virulence of anti-Semitism that is coursing through the Palestinian Authority and the Muslim world, and his failure to note the existence of initiatives such as the week in February devoted to perpetuating the apartheid slur, made the crowd restive.

Trust is a fragile flower. Without confronting the true difficulties, and without specifically denouncing the rhetoric of apartheid, genocide and delegitimation, it will be impossible for any peace buds to blossom, especially in the Middle East's rocky soil.

We must take responsibility for the impact of our words. Too many intellectuals, by slandering the Jewish state disproportionately and obsessively, not only embolden the lethal anti-Semites, they help trample that trust rather than cultivating it. They should be criticized – and challenged to change.

A woman's guide to Purim

Jewish women seeking biblical role models have embraced Purim as an especially auspicious holiday. Not only does the story of Purim feature an activist heroine who, at great personal risk, saves her people, but it offers a supporting actress, in the form of the deposed (or beheaded) first queen.

Sara R. Horowitz in Toronto

The general plot of the Book of Esther, or Megillat Ester, is clear and straightforward – the first queen's refusal to appear before company at her husband's command sets into motion a multi-level plot involving a search for a new queen among the maidens of the empire, an ambitious aristocrat's plot to murder the Jews, and an intricate rescue from disaster.

However, the text of the Megillah leaves much unspecified and ambiguous, particularly concerning the two queens. Was Esther a willing party to the next-queen competition and to her subsequent marriage to the king? Did she help mastermind or only carry out the rescue? Why did her predecessor Vashti refuse to appear before the king as commanded, an act of defiance that cost her her throne and perhaps her life? Was she a victim or as corrupt as the regime that rejected her?

Classic rabbinic texts offer a range of interpretations about these two women. Vashti, for example, is sometimes depicted as evil, and deserving of punishment, and sometimes as dignified, a foil to the malleable king's buffoonery. According to common midrashim, or narrative commentaries, about the Book of Esther, her husband demanded that she appear nude in front of his courtiers, thereby asserting his sovereignty over her. In that light, her refusal to appear is an assertion of her sense of dignity, and also a statement about her royal lineage. Other midrashim cast her as cruel and debased – deliberately tormenting her Jewish handmaidens, for example, and affronting their modesty. Seen in that way, her degradation and demise is just deserts, a fitting end.

Esther, too, is seen in conflicting terms. Even her very selection as queen has given rise to contradictory interpretations. The Megillah tells us that Esther was selected above all the lovely maidens gathered from all parts of the kingdom. The contenders spend months and months in preparatory spa treatments and beauty baths, and then see the king. The text tells us that Esther was beautiful. Anyone who has participated in or been a spectator at a school Purim play will remember this depicted as a precursor of the modern beauty pageant, with Esther's radiance outshining all the others, without her even seeming to want to emerge victorious. Some rabbinic texts, however, turn that image on its head. They imagine Esther as decidedly unattractive, with a greenish cast to her face. No beauty queen, her elevation to queen was part of the miracle of Purim, not the outcome of a natural selection.

Despite the necessity of her nuptials to the ultimate redemption in the Megillah, the rabbis have difficulty with her intermarriage. They excuse her by seeing her as essentially powerless, an instrument of destiny, with neither love nor desire for her husband, the king. They imagine her struggling to obey Jewish law clandestinely within the palace walls, eating seeds rather than unkosher fare, and keeping track of the calendar.

Did her passivity extend to her response to the crisis of her people? Was she simply acting out the master plan of Mordechai, her uncle (or, as some interpretations have it, her first husband)? Or was she a co-conspirator, an active participant in the rescue from catastrophe? The text depicts her moving from an initial reluctance to take action to masterful strategizing, overcoming her fear and outfoxing a more seasoned courtier. By the end of the Megillah, Esther and Mordechai receive equal billing and equal stature, perhaps as much as a woman could hope for in that time, at that place.

The text of the Megillah and the range of rabbinic interpretations that have accrued to it offer resources for Jewish feminists seeking validation and resonance in classical Jewish texts. Perhaps because Purim is a festival known for turning things upside down and mixing things up, it encourages us to think beyond boundaries we had thought to be fixed and insurmountable, to think creatively, to rethink the possible.

The Kirshner File

The genesis of Israel's settlements

Shortly before Israel signed an armistice agreement with Transjordan in March 1949, Yigal Allon, an Israeli general who commanded the Palmach during the War of Independence and who served as foreign minister decades later, sent an urgent message to Prime Minister David Ben-Gurion asking him for permission to seize the West Bank. Ben-Gurion, though a hawk, refused, knowing that the seizure of the West Bank, with its substantial Palestinian Arab population, would not be in Israel's demographic interest as a Jewish state. Having realistically accepted the partition of Palestine, Ben-Gurion had reconciled himself to the permanency of Israel's ceasefire lines.

Sheldon Kirshner in Toronto

In accordance with his pragmatism, the ruling Mapai party, the forerunner of the Labor party, waged the 1965 election on a platform "based on respect for the political independence and territorial integrity of all states in the region." Even the Herut party, led by Menachem Begin, grudgingly agreed that irredentist Zionist claims to the West Bank, part of the biblical Land of Israel, were no longer useful or sustainable. But in the minds of certain ideologically driven Israelis, such as Rabbi Tzvi Yehudah Kook of the Merkaz Harav yeshiva in Jerusalem, the debate about Israel's borders was never a closed matter. Prophetically, on the eve of the Six Day War, he demonized partition, declaring that "the far side of the Jordan is ours."

With Israel's sudden acquisition of the West Bank, Gaza Strip, Golan Heights and Sinai Peninsula, an area comprising more than three times Israel's pre-war size, Rabbi Kook's lamentation ceased to be a theoretical construct. Israel's stunning victory reopened an old debate and recast the national agenda. To this day, it dominates Israel's political discourse, and may for decades to come.

Bedazzled and mesmerized by the conquest of territory dear to the hearts of religious and secular Israelis alike, Israel's leadership, both on the left and right, succumbed to the temptation of keeping it and building settlements to ensure it would remain under Israel's control until the Arabs were ready for peace. The story of this critical phase in Israel's history is the subject of Gershom Gorenberg's fascinating book, *The Accidental Empire: Israel and the Birth of the Settlements, 1967-1977* (Times Books), one of the most important works on Israeli politics in many a year. Gorenberg, an Israeli journalist, proves that the settlement enterprise, the result of the Six Day War, was a joint venture of socialists and nationalists egged on by extremists. The architects of Israel's campaign to hold the new territories were, among others, Yitzhak Tabenkin, the guiding light of the United Kibbutz movement; Moshe Dayan, the defence minister; Yisrael Galili, a maximalist minister in Golda Meir's cabinet; Moshe Levinger, a rabbi who successfully advocated settlement in the Arab town of Hebron; Shimon Peres, the current deputy prime minister; and settlers from Gush Emunim, a far-right organization dedicated to maintaining Israeli hegemony in the West Bank.

But it was Levi Eshkol, the moderate prime minister during and after the Six Day War, who legitimized the aggrandizement of Israel. Even as the war raged, he talked of retaining Gaza and the West Bank, and though left-of-centre Mapam party ministers in the unity government objected, his view prevailed and was assiduously promoted by Dayan and his rival in the cabinet, Allon. In addition to coveting the West Bank and Gaza, Dayan had designs on the Sinai as well. As for Allon, he proposed a plan whereby Israel would annex barely populated parts of the West Bank and quickly build settlements there.

These proposals notwithstanding, the Israeli government was not inherently guided by expansionist sentiments, Gorenberg suggests. On June 19, 1967, the cabinet, by a 10-9 vote, passed a secret resolution offering a full withdrawal from the territories in exchange for full peace and security arrangements.

The proposal was conveyed to Egypt and Syria by the United States, but was flatly rejected. Israel began creating facts on the ground and annexed eastern Jerusalem, nearly tripling the size of its capital. Prior to these developments, Allon submitted a plan to build "work camps" on the Golan Heights, the forerunners of the first settlements in the territories.

The role of the United States, Israel's ally, had a crucial bearing on Israel's attitude toward the territories. Distracted by its entanglement in Vietnam and obsessed by its Cold War rivalry with the Soviet Union, Washington gave Israel slack.

With the "three no's of Khartoum" in August 1967, in which Arab states categorically refused to conduct direct negotiations with Israel, make peace with it or even recognize it, Israel was essentially free to pursue its ambitions in the territories.

Interestingly enough, Israel settled the territories in the full knowledge that its actions violated the norms of international law. In September 1967, Theodor Meron, the foreign ministry's legal counsel, wrote a note to Eshkol's political secretary in which he claimed that "civilian settlement in the administered territories contravenes the explicit provisions of the Fourth Geneva Convention." But ignoring Meron's directive, Eshkol told the Knesset that "a return to the status quo" would be unacceptable and informed the United States that his speech superseded the June 19 declaration.

Yigal Allon

As Gorenberg notes, Eshkol and his ministers were doubtless influenced by the growing nationalistic climate in Israel. A survey released a month after the war indicated that the vast majority of Israelis were in no mood to relinquish the territories. Nathan Alterman, the legendary poet, likened the territories to "the cradle of the nation" and urged the government to resist territorial compromise. The children of the Jewish settlers who had died defending Kfar Etzion – a West Bank settlement near Jerusalem – during the 1948 war yearned to go back and rebuild. They exerted enormous pressure on Eshkol, as did Rabbi Levinger, a fiery Kook disciple who sought to rebuild the Jewish neighbourhood in Hebron.

Given all these pressures, and the Israeli elite's predisposition to hang on to the territories in the absence of Arab peace partners, Israel altered the status quo with alacrity. Settlements were quietly built and maps in which the Green Line had been erased were published. Israel stealthily designated settlements as "work camps," "agricultural stations" and "nahals," or para-military outposts.

By Eskhol's death in February 1968, Israel had 10 settlements on the Golan and three in the West Bank, with plans to build in Hebron and Gaza. Along with this, the first Jewish neighbourhood in eastern Jerusalem, Ramat Eshkol, was nearing completion, and Israel's grip on the West Bank was tightened through Dayan's Open Bridges policy.

Galili, Meir's chief adviser on settlements, described them as "vital" for Israel's security and survival. It was he who recommended that all plans for new settlements should be accelerated. Peres, the defence minister in Yitzhak Rabin's first government, was pro-settlement, too. By the mid-1970s, 69 settlements had been erected and Israel's policy was based on the principle of "defensive borders." With the Likud's election triumph in 1977, Israel redoubled its efforts to settle the territories.

Today, 250,000 Israelis live in 125 authorized settlements in the West Bank, while 16,000 reside in 32 settlements on the Golan, annexed in 1981. Another 180,000 Israelis are found in eastern Jerusalem. It's clear that this fait accompli has changed the political landscape and cast a deep shadow on whatever is still left of the peace process.

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Jewish Life

By RABBI PHILIP S. SCHEIM

Feel the joy of Purim

RABBINICAL REFLECTIONS

When one scans the *Encyclopedia Judaica* under the entry for Purim, one finds a fascinating list of dozens of individualized community celebrations of Purim throughout history. Many of these observances, scattered throughout the year, commemorate, not the events of Shushan millennia ago, but rather, more recent occasions when communities were rescued from danger.

This expansion of the Purim motif reminds us of the painful pages of our history and our resilience in having withstood so many life-threatening challenges, beyond any reasonable expectation.

Today, too, with threats emanating from Iran and a former American president peddling calumnies about Israel to a wide and receptive audience, we are reminded that our sense of insecurity never lies very deep beneath the surface of our lives.

And then comes Purim, the holiday of frivolity and celebration! Are we right to celebrate? Should our rejoicing be constrained? Should one feel guilty for laughing or smiling during difficult times? Are solemnity and silence more appropriate responses?

These questions also confront us during times of personal sorrow. During meetings with bereaved families prior to funerals, sometimes, in the course of discussion, there is laughter. At times, the incidents and idiosyncrasies surrounding the life of the departed are funny, and family members laugh when recalling them. More than once, a family member has stopped him/herself and said: "I really shouldn't be laughing."

It may be months or even years later, and a surviving family member who experiences joy and laughter will feel deep guilt as a result.

I believe it to be fully appropriate at times to laugh during a funeral arrangement, even, sometimes, at the funeral itself. The laughter, in almost every case, is not a denial of the present pain and loss. That sadness is real and deep. Rather, the laughter is an ultimate statement of survival, testimony that the loss that has been endured has not depleted our ability to remember happy moments. As well, it attests to the gift given to us by our departed loved one, who, by virtue of having given us something to laugh about in his/her own lifetime, has helped enable us to muster the skills necessary, not only to survive, but, more importantly, to resume a life of quality and meaning.

Is it proper to laugh, to smile, to experience happiness, to fully rejoice in celebration of Purim, when confronted by the sober realities of the dangerous world in which we find ourselves?

The answer, I believe, is a resounding "yes." The laughter doesn't for an instant diminish our sense of loss. But it does reaffirm our need, and our right, to move on, to continue to aspire to meaningful, and, yes, even enjoyable lives.

Purim throughout history has reminded us of that need to reaffirm life, even during hard and painful times. Through most of Jewish history, laughter and frivolity have seemed as remote as a distant planet. For that reason, more, perhaps, than any other, our sages mandated a joyous approach to the day. "*Ivdu et HaShem b'simchah* – Worship God through joy," we are enjoined.

We need never feel guilt for feeling happiness. Rather, the opposite is true. In a world so often devoid of things to smile about, through laughter and helping others to laugh, we achieve the status of mitzvah of the highest order.

The traditional greeting of Purim is as simple as it is profound: "Simchat Purim." These words require no translation, we all understand them. We owe it to ourselves to take the simchah, the joy of Purim, and use it as incentive to seek to bring added joy to our days and those of the people we love.

Rabbi Philip S. Scheim, is the spiritual leader of Beth David B'nai Israel Beth Am Congregation in Toronto.

By RACHAEL TURKIENICZ

Celebrating chaos?

Midrashic Moments

The festival of Purim is the closest thing Judaism has to a celebration of the topsy-turvy, which in itself is quite surprising.

The Torah begins with the book of Genesis – a description of creation that carefully outlines how God brings order to chaos. The primordial universe existed as a place of upheaval and randomness, and through seven days, God carefully plans and executes the creation of the universe, resulting in a careful balance of harmony within the natural world.

This, of course, begs the question of why we would have a festival that seemed to celebrate the topsy-turvy. The question is made stronger when we look at the holiday that immediately follows Purim, which is Pesach. Ancient Israelites are redeemed from a slave existence within Egypt and are brought safely through the Red Sea and eventually to Mount Sinai. To commemorate the redemption from Egypt, we refrain from eating leavened goods for seven days. Outside of Israel, Jews will sit together for the first two nights of Pesach and engage in one of the most lengthy of family ritual practices: the seders. The word "seder" means "order."

For the first two nights of Pesach, Diaspora Jews outline a ritual meal carefully planned and laid out. It is important to progress in order from one component of the seder to the next. We are bringing order to the table, order to the sequencing of the symbols and order to our understanding of historic redemption.

Every day, Jews pick up the Jewish prayer book, the siddur. The word "siddur" is a derivation of the same root as "seder," or "order." The siddur orders our prayer, orders our daily life and our life cycles. It organizes our ascent through the daily levels of spirituality and holiness while allowing us to incorporate our mundane, secular lives into the upper realms of holiness, all in a very orderly fashion.

All of this brings us round to the pressing question with which we began. In the face of this overwhelming quest for order and sense, how can we celebrate randomness and a world gone topsy-turvy?

Order can be truly appreciated only when we recognize the need for it and the price of its absence. According to the rabbis of the Talmud, chaos is a thin green line that encompasses the whole world. The act of creation did not abolish things, it ordered them. Therefore, the original state of chaos is always lurking around us waiting for its opportunity. We learn from God and try to bring order.

But the reality of this ever-present chaos must not be forgotten, and that is one of the messages of Purim. A midrash on Purim tells us that when Mordecai was promoted in Persia, there were coins minted in his honour. The midrash explains that one side of the coins showed the picture of a golden crown while the other showed sackcloth and ashes.

Purim reminds us that while we work hard to stabilize the chaos around us, in reality, our lives could change as easily as the flip of a coin. Rather than be overwhelmed by this reality, we learn to celebrate it and manoeuvre through it. When handled properly, even chaos can have a happy ending.

Jewish Life

A 'lost city' and the Bible

By ALEX GROPPER

Past Forward

The "lost city" of Ugarit stands as one of the major archeological discoveries of the 20th century. The site was discovered in 1929, during the French Mandate of Syria after World War I. It was a period that saw a number of important archeological discoveries that would have a major impact on Biblical studies. Ugarit was one of the most crucial of these discoveries.

Ugarit is located on the north Syrian coast, opposite the finger of Cyprus. The ancient ruin is now known as Ras Shamra. A meeting place between East and West in the latter part of the Bronze Age, between 1400 and 1200 BCE, it has been a gold mine for biblical scholars. As with most major archeological discoveries, Ugarit was found by accident, by a type who has an intuitive nose for major archeological finds – a local peasant

What made Ugarit particularly exciting was the discovery of a royal archive written in a hitherto unknown alphabetic script, which is almost 500 years older than the Phoenician alphabet; previously the oldest known alphabet. The script was deciphered in record time. It turned out to be written in a Northwest Semitic dialect closely related to Biblical Hebrew. That made scholars very excited. Scholars who followed the theories of Julius Wellhausen, who, in the latter part of the 19th century, analyzed the Bible using the tools of "form criticism," had come to the conclusion that the Bible was written by multiple authors no earlier than the time of the Hebrew monarchy. These naysayers were dealt a serious blow by the discovery of Ugarit. It showed that Canaan had a rich literary tradition, of which the Bible was an important part.

A number of prominent Jewish scholars got involved with the Ugaritic material and used it in their work. They include the well-known American Cyrus Gordon, who published his landmark work on Ugaritic grammar, as well as a dictionary, beginning in the 1940s. (We will discuss Gordon's amazing life and career in another column.) Gordon used the material from Ugarit to put forward the still-controversial idea that the Greek-speaking world and the Canaanites (and ancient Israel) had much closer contact and more in common than is assumed by most scholars.

The Italian-Israeli scholar Umberto Cassuto also used the Ugaritic material in his classic work titled *The Goddess Anath*. Cassuto, a strong opponent of the Wellhausen school of form criticism who used his considerable talents to challenge some of its major premises, was a strong believer in the relevance of Ugaritic for biblical studies and published numerous articles on the subject before his death in 1951.

Mitchell Dahood, of the Pontifical Biblical Institute, and Marvin Pope, of Yale University, probably wrote the most influential works on the relevance of Ugaritic for biblical studies for the Anchor Bible series. Dahood used Ugaritic for his three-volume translation and commentary on the book of Psalms, while Pope did the same for his masterful works on both Job and the Song of Songs. Pope showed how some of the sensual language used in the Song of Songs had Ugaritic antecedents and was a part of the rich literary tradition of Canaan to which Israel belonged.

It is now more than 75 years since the initial discovery of cuneiform tablets was made at Ugarit. Since then, Ugarit has made an indelible mark in enriching our knowledge of the world in which the Bible originated. The decipherment of the tablets has broadened our appreciation of Hebrew and added new nuances to translations of important biblical texts. It is but another example of how a study of the past has enabled us to go forward in enriching our knowledge.

Purim and kids

By MARK MIETKIEWICZ

Purim's practically here, and if you haven't gotten around to putting together costumes for your kids, teaching them a song or two, or just telling them some stories about the holiday, it's not too late. All the resources you need are at your fingertips.

Aish HaTorah – featuring the ubiquitous Mordy Mermeltashen – has a large selection of activities geared toward kids and their parents. Jewish Heroes is a series of three workshops designed to stimulate discussion about heroes and heroines. And if you're a mom or dad who doesn't mind letting your kids turn your house upside down for a bit of fun and education, then take a look at the detailed instructions for the Purim Scavenger Hunt. By the time your kids have scoured your house for the 15 clues, they will have learned a great deal about the holiday – without evening realizing it. **[www.aish.com/holidays/purim/]**

The Cyber Purim Play is really two treats in one. It's a 16-page holiday colouring book that you can print out. But it's accompanied by an audio play that tells the story of the holiday. Great for kids who can't yet read. (You will need the free Shockwave plug-in to hear the site.) Be prepared to stay a while. This is a large site that takes a while to download. **[http://tinyurl.com/yukyh3]**

Need an idea for your kids' costumes? Just go to Flickr where proud parents have posted more than 100 photos of their adorable progeny bedecked for the holiday.**[http://tinyurl. com/3dn3ux]** If you opt for something traditional like King Achashverosh, Queen Esther or Haman, then Purim on the Net makes things easy for you. Just print out their masks, ready for colouring. **[http://tinyurl.com/yrqd6v]**

I'm not sure quite sure of its historical accuracy, but Ben Finkel has put together instructions for making an origami Haman's hat. **[http:// tinyurl.com/2xxcbf]** If you want to try making a real crown, you can find detailed illustrated instructions online for a beaded crown. The project calls for glow-in-the-dark beads that will make your favourite Queen Esther beam. **[http://tinyurl .com/yrgxbh]**

Could anything be more appropriate than a hangman game in which you hang Haman? That's what Nurit Reshef has dreamed up in her Purim Games section. There is a huge assortment of games here, including word search and a game in which you can smash that villain. After you've let it out on Haman, you can print out the Hebrew crossword puzzles and a story in Hebrew about charity for which you are challenged to write the ending. **[http:// tinyurl.com/yr4k7d]**

If you want to have the most expensive gragger on the block, go to the gragger link at the Celebrate with Joi Purim Site and click away. **[http:// tinyurl.com/26vmwb]** You will hear a genuine rattling noise, but your computer may be a bit heavy to shlep to shul for the Megillah reading. If you want a gragger that's a bit more portable, try your hand at building the one at My Jewish Learning. Follow the instructions and Purim night, take your homemade gragger to shul for a spin. **[http://tinyurl.com/2hbhqv]**

Your computer can help your kids brush up on some of the basic Purim vocabulary in Hebrew. **[www.zigzagworld.com/milim/]** Zigzagworld has a lovely little game that lets you build a mask or crown on your desktop while it teaches Hebrew words. **[www. zigzagworld.com/mask/]** (Please be patient. These games may take a minute or two to load.)

One highlight of a children's Purim celebration is the Purim shpiel or play. Valdosta Hebrew Congregation in Georgia have put their effort online if you'd like to use it as your inspiration. **[http://tinyurl.com/ yu42v4]**

Artzu Sheva has created the best musical assortment anywhere with five hours of Purim tunes online! The only problem is their Jewish music page is in Hebrew only. (Click on the tab that says "Tayvat Negina," then on "Chagim.") **[http://tinyurl.com/3cwos5]** If that presents a problem, here's a shortcut that will take you directly to 60 minutes of kids' tunes. **[http://tinyurl.com/2ot43a]** And if you would like to include some Purim songs on your mp3 players, go to the Aish site and download classics such as *Chag Purim* and *Shoshanas Yaakov* and you'll be ready for the holiday in no time. **[http://tinyurl.com/2mfq8v]**

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

JIAS TORONTO
Jewish Immigrant Aid Services
2007-2008

The Jack Shindman / ShaRna Foundation Scholarship

A. STATEMENT OF INTENT

The Jack Shindman/ShaRna Foundation Scholarship exists to help new immigrants to pursue a post-secondary degree or to upgrade their skills through education as they rebuild their lives in Canada.

B. TERMS AND ELIGIBILITY

1. Landed immigrants who have immigrated to Canada in the past five years and who are/were clients of JIAS
2. Enrolled in a post-secondary educational program in Ontario as of September, 2007
3. Awards based on merit and financial need
4. Eligible candidates may be required to participate in a personal interview
5. Prior recipients are not eligible to apply a second time
6. Only completed applications submitted before or on Monday, April 16, 2007 will be considered

C. APPLICATIONS

1.Applications are available online at www.jiastoronto.org or through the JIAS (Jewish Immigrant Aid Services) Toronto office as of February 14, 2007. Applications are due by Monday, April 16, 2007 (office closes at 5:15 pm.)

2. Address applications and enquiries to:

Jack Shindman/ShaRna Foundation Scholarship Committee
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Tel: (416) 630-6481

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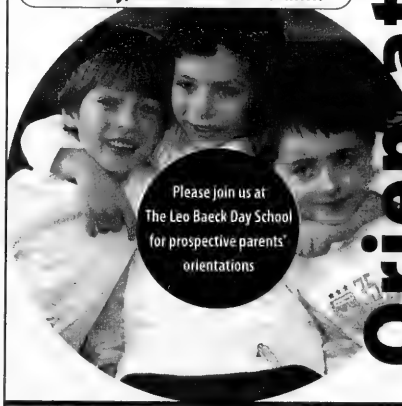

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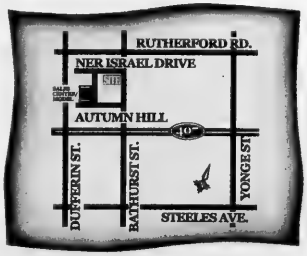

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Hockey marathon planned as fundraiser

Continued from page 3

Ryan Bernknopf, 23, program associate at BBYO, will be on the trip and seconds Korn's sentiment.

"I know it's going to be something for our participants to remember for years to come," he told the *CJN*. "I expect it to be really empowering. You see all this [coverage] on the news, but that never really shows the whole thing."

Scott Harding, NRN's executive director, can't overstate the significance of such trips to the residents of Louisiana.

"It's incredibly important," he said. "We want to get the word out... to all of Louisiana that help is still coming in."

Harding estimates NRN has devoted close to 95 per cent of its activities in the region since Katrina and notes there is still much work to be done.

"One of the areas we are now focusing on is St. Bernard Parish," Harding said, referring the Louisiana equivalent to a county. "The parish lost 26,000 homes. Every single house, church, synagogue, hotel... you name it, everything went under water within their county."

Harding believes it will take another year of work before his organization has done all it can in Louisiana.

Both the BBYO and USY have been fundraising to help offset the costs to their travellers – currently $850 (US) for BBYOers and $600 (US) for USYers.

While USY has done this mainly through its own internal channels, BBYO found a unique way to help defray the costs for its volunteers.

Bernknopf has scheduled an event for April 14 in which BBYO members hope to play the world's longest indoor floor hockey marathon.

The current record stands at 24 consecutive hours, held by a BBYO chapter in Edmonton.

Hopeful record breakers were issued a challenge to sell as many chocolate bars as they could, with the winners earning a spot on the floor hockey team.

All funds raised up to Feb. 23 went toward the New Orleans trip. Funds raised afterward are being directed toward "Shoot For A Cure," a charity for spinal cord injuries.

Support from the community for these events "has been just incredible," Bernknopf said.

Any late donations received by the BBYO specifically for the New Orleans trip will be used to further reduce participants' costs, Bernknopf added.

For details, e-mail info@bbyo.on.ca.

CELEBRATING CANADIAN WRITERS: Grade 1 and 2 students at Associated Hebrew Schools' Posluns campus enjoy storytime with author Sharon Jennings during the school's recent day-long Festival of Canadian Writing. The event – which was the culmination of a month-long, school-wide study of Canadian authors, poets, illustrators and storytellers – gave the kids the opportunity to present their own writing and also included visits from authors Ruth Ohi, Celia Lottridge, Helaine Becker, Deb Lougheed, Frieda Wishinsky, and Cheryl Thornton.

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CHAT students write this year's school musical

By FRANCES KRAFT
Staff Reporter

Over the past few years, school plays at the Anne & Max Tanenbaum Community Hebrew Academy of Toronto's north campus have included such well-known productions as *Bye Bye Birdie, Arsenic and Old Lace,* and *Guys and Dolls.*

This year, for the first time, the school will present an original musical written by two of its Grade 12 students.

Jonathan Blankenstein and Jonathan Fine, both 17, came up with the idea last spring. Their two-act show, *Libel in the Bible: and other tall tales*, which runs just over two hours, will make its debut Sunday, March 11, at the Leah Posluns Theatre for a one-time performance.

Blankenstein's main academic interests are in the sciences, but outside of school he is drawn to music and theatre, he said.

He fell in love with acting as an eight-year-old camper at the Richmond Hill Country Club Day Camp and went on to act in community theatre. He has also become involved in writing for theatre.

Last year, the self-taught composer, who also plays piano, produced a short play for the Paprika Theatre Festival, an annual event at the Tarragon Theatre for artists under age 21. This year, he is the festival's playwright in residence.

But it was Fine, an alumnus of Leo Baeck Day School who Blankenstein met in Grade 9, who pitched the idea about writing the school play to Blankenstein last year.

At the time, Fine recalls, he was only half serious. "I couldn't believe we would do it.

"I wanted to team up to write a Jewish musical comedy that would play on Jewish history," said Fine, whose background is more in writing than acting. He has been involved in drama at Camp New Moon, and two years ago, he wrote a 20-minute sketch comedy at camp, his first serious effort.

Fine, who is leaning toward studying subjects such as history and philosophy after high school, said he has been influenced by *Monty Python* movies and *Seinfeld.*

Jonathan Fine, left, and Jonathan Blankenstein

The two Jonathans, both of whom have academic averages in the 90s, initially took their idea to their drama teacher, Kelli Nish, who approached the school's head of drama, Renee Cohen, with the request.

Cohen, who taught Grade 9 drama to Fine, was excited at the prospect of a student-written play and thought it was worth giving the boys the opportunity.

However, she gave them strict deadlines – and admits that she had a back-up plan, to ensure that there would, in fact, be a school play this year.

By the beginning of October, they had to come up with the bulk of the first act. Three weeks later, they needed a complete script and musical score, because casting was to begin in November.

The two boys "definitely have a real talent for writing comedy" and "have always shown themselves to be dedicated and responsible students," said Cohen, who is co-directing the play with English teacher Joanna Lambert.

"We decided this could be a very good thing for the school, and a really good thing for student morale, to see something on stage done by students for students," said Cohen.

Her first impression of the boys' work was that it was "just a brilliant play."

Cohen describes it as an *Into the Woods*-style Jewish comedy with "a mélange of [biblical] stories created with different endings." Her reference point is the 1987 Stephen Sondheim musical based on well-known fairy tales.

Writing the school play was "always fun, and always hard work at the same time," said Fine, who had to juggle his work on the script with homework, as well as playing and teaching tennis.

Although the students did much of the writing over the summer, Fine said he "probably spent a few hours each night from September to November [working on the play]."

The two boys, who were "friendly" before their collaboration, became friends while working on the project. Many e-mails went back and forth while they worked individually on different aspects of the script.

Fine was responsible mainly for the sketches, and also wrote lyrics for some of the songs. Blankenstein, who wrote all the music in the play, focused on the "theatrical timing and flow."

Blankenstein, who attended Associated Hebrew Schools and plans to study science at university next year, cited his influences as Broadway composers and classic Broadway shows.

"Not many composers write in that style these days," he said.

Both writers have small parts in the play: Fine has an introductory monologue in rhyme, and both have cameos as "the writers." Blankenstein is also the pianist in the play.

Although the project was conceived as a school play, "we are definitely considering taking it out of school in the future, and having it performed [elsewhere]," said Blankenstein.

Tickets for *Libel in the Bible: and other tall tales* are $15 in advance, $20 at the door. For more information, call 905-787-8772, ext. 355.

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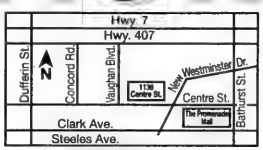

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On the evening of February 26, 2006 our family and neighbors watched in horror as our home and all our possessions went up in flames at 35 Ardmore Road... We had only moved in for less than a month and just finished unpacking our belongings. We were devastated.

By the following morning the Jewish Community of Toronto had swung into action. People we knew and those we didn't, heard of our fire and opened their hearts to us. Clothing, toys, food and shoulders to cry on came calling. One person even got together our sons class pictures and put them on disk. We were overwhelmed by the thoughtfulness of the community who helped us through this tragic event. Family, friends and members of the community helped our family get back on our feet and start over. We are extremely grateful to all of you.

We wish to acknowledge the following families and agencies for their help through this tragic event.

Abbott, Abramson, Arbus, Bagotie, Basian, Beard, Bell, Bensimon, Bly, Borden, Budman/Bald, Brodkin, Bromberg, Cantor, Carlascio, Cappe, Collie, Cole, Cooperstone, Davis, Debow , Delson, Epstein, Faith, Feldt, Feldberg, Fine, Fish, Flomen, Gales, Gerstein, Goldberg, Goldman, Goldfarb, Gordon, Greenberg, Grubert, Gryfe, Halman, Hennick, Hernick, Hoppe, Horowitz, Isaccs, Isakow, Isenberg, Jordan/Sky, Kestenberg, Kirsh, Koladich, Krandel, Krieger/Daviau, Krowitz, Landen, Laszlo, Leder, Lewis, Lindzon, Litowitz, Lyons, Margolis, Marks, May, Mogil, Nirenberg, Nisenbaum, Nisker, Noyek, Pack, Pearson, Pelman, Perzow, Petersiel, Pike, Posen, Prashker, Prosser, Rakovitch, Richmond, Robins, Ross, Rosenberg, Rosenfeld, Rozansky, Rusch-Drutz, Samuel, Schaffer, Seidman, Seligman, Shear, Sheriff, Shiff, Sigesmund, Silverstein, Shefman, Snider, Sparaga, Sussman, Strasser, Swandell, Swartz, Tal, Till, Tucker, Unger-Gutman, Yermus, Walters, Whitnall, Wolfe.

Holy Blossom Temple Congregation, Beth Torah Congregation, Staff of Leo Beack Day School, Leo Beack Parents Association, Parents of Montessori Jewish Day School, Saul Korman/ Korry's Clothiers, Rabbi Yossi Sapirman, National Fire Association, Larry Coco-Ontario Fire Marshall's Office. We regret if we have missed anyone.

We are forever grateful.

Nicole & Allen Abbott, Adam and Madison

Israeli institute prepares rabbinic PhDs

By PAUL LUNGEN
Staff Reporter

If you thought they don't give out PhDs in Halachah, think again.

It's not a degree you can obtain at York University or the University of Toronto, but if you travel to Israel to an educational institute called Eretz Hemdah, they'd be happy to prepare you for one.

Of course, you'll have to devote seven years to an intense program of study and then pass five gruelling exams before you will be granted the prestigious Yadin Yadin certification from the Chief Rabbinate of Israel, the highest level of rabbinical ordination and which is recognized by the government of Israel as a PhD equivalent.

Founded about 12 years ago by three rabbis, "Eretz Hemdah tries to be the Torah leader in the Jewish world, producing a new generation of rabbis," said Rabbi Yosef Carmel, one of institute's founders and its current dean.

Rabbi Yosef Carmel

"It's a post-smichah program" and graduate scholars are recognized as "the top of the pyramid of Torah," he said during a recent visit to Toronto.

Rabbi Carmel was in Toronto to urge local rabbis to explore Eretz Hemdah and its resources.

Eretz Hemdah, which has an enrolment of 35 students, has gained a reputation for the excellence of its program. Its candidates generally outperform rabbis from other educational institutes, and in the last Yadin Yadin test, four of the five students who passed and who were granted the prestigious ordination hailed from Eretz Hemdah. Over the last 12 years, the pass rate of Eretz Hemdah students has been in the 90 per cent range. Generally only 50 per cent of candidates pass any one test, Rabbi Carmel said.

Eretz Hemda attempts 'to serve as a halachic centre for rabbis all over the world'

Eretz Hemda students must, in addition to the heavy workload, agree to devote half a day a week to public volunteer work not in the Orthodox community, he added.

It's all part of complying with the Eretz Hemdah commitment of developing halachic experts, judges and spiritual leaders to better serve the entire Jewish people. In addition to preparing full-time students, the institute also offers enrichment programs for rabbis from around the world who study for periods ranging from one week to one year.

Summarizing the institute's philosophy, Rabbi Carmel said "we are religious Zionist. We are pro *Torah umada* [the integration of Torah and general studies]. We are pro Torah with derech eretz [integrating Torah with mutuality of respect]. We show that everybody can be with these and be at the top of Torah scholarship."

With the level of knowledge at the school, Eretz Hemda attempts "to serve as a halachic centre for rabbis all over the world," Rabbi Carmel said. "We have think tanks that try to find solutions to almost all problems of halachic life in Judaism."

Its scholars attempt to solve problems even when other authorities assert there is no solution. "To say there is no solution, any little child can say that. To find a solution, you need wide shoulders, deep knowledge and the courage to do it," he said.

Expanding on his assertion that courage is important to a halachic judge, Rabbi Carmel said "sometimes the atmosphere is to go all the way to the right. We are trying to say that if you want to give halachic decisions to the majority of the nation, you must take halachic decisions all the way to the middle. We want to bridge the gaps between the Jewish people and use Halachah to do it."

Asked to comment on a move in the Orthodox world to limit child conversions to Torah observant families, Rabbi Carmel said, "If the parents will raise [the child] up in such a way that he will have a real ability when he is older to choose a way of life of observing mitzvot, that is good reason to accept him as a future member of our nation."

One of the "top issues" tackled by Eretz Hemda scholars is that of agunot, women whose husbands refuse to grant them a Jewish divorce and who cannot remarry. Other key topic include medical ethics, conversion and applying new technology.

One example of the latter cited by Rabbi Carmel is the question whether a Canadian, sitting at his or her computer on a Friday afternoon, can surf the Internet for news from Israel that would have to have been posted there on the Sabbath. Rabbi Carmel advised against it, as doing so would mean the surfer is benefiting from someone in Israel violating the Sabbath.

An agunah case he cited was one in which a husband in his 40s suffered from early onset Alzheimer's. He loved his wife very much and relied on her to assist him. He did not want to leave her in agunah limbo, unable to remarry, but he also realized that as his condition worsened, he might not have the mental capacity to grant his wife a *get* (divorce) and free her to remarry.

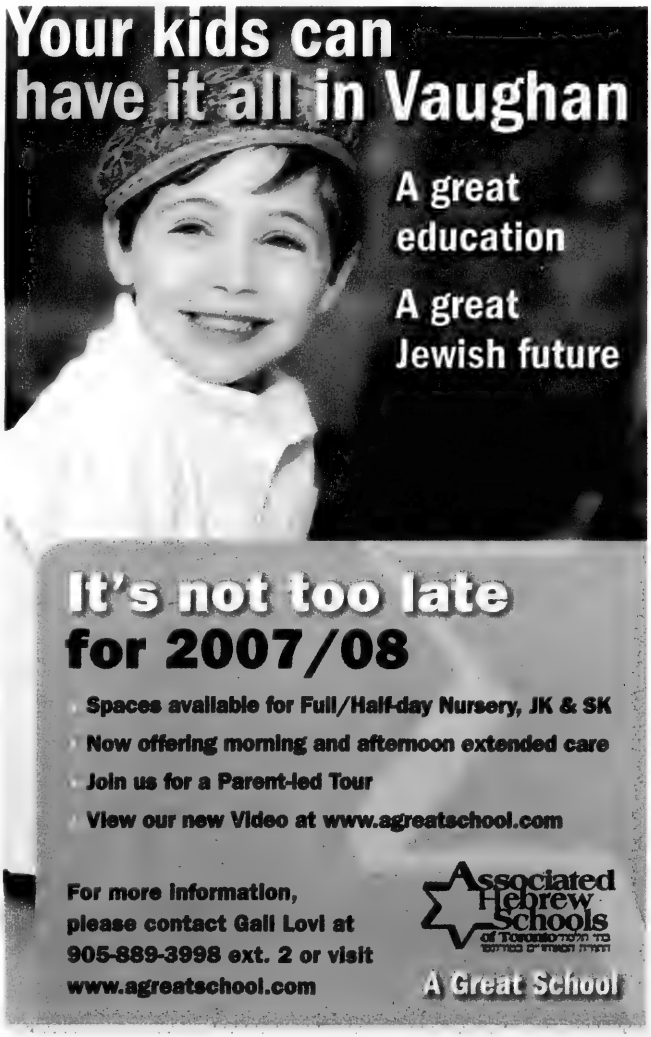
The solution advised by the rabbis was to build on the "*get al-tnai*," a conditional divorce recognized in Halachah, and create a special *get* that would take effect one hour before he lost his mental capacity.

Another halachic issue tackled by the institute's rabbis was to respond to a group from Australia calling themselves Noahides – gentiles who under Jewish law are required to abide by only seven mitzvot.

The rabbis were asked if they had permission to wear a kippah? The answer was yes, but they should inscribe on the kippah that they are Noahides.

Asked by the group if they can say Jewish prayers such as the motzi (the blessing prior to eating bread), the response was also yes, but on condition they not recite the portion of the prayer that states that God had commanded them to say the blessing.

Eretz Hemdah operates a website (www.eretzhemdah.org) that includes an "Ask the Rabbi" page, inviting questions on halachic issues. Over the past six years, it has fielded more than 11,000 questions on a variety of topics. The site also offers a weekly Torah commentary that was downloaded more than 250,000 times in 2006.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Greater Toronto Area

Environmental conference set for March 9-11

Torat HaTeva: The Jewish Nature Centre of Canada and Hillel of Greater Toronto are hosting their first Canadian Jewish environmental conference.

The Jewish Environmental Eco-Shabbaton & Conference, on March 9 to 11 at the Wolfond Centre for Jewish Campus Life, is a response to the growing sense of urgency among many in the Jewish community to the current environmental crisis.

The conference features several speakers, including Rabbi David Seidenberg and Noam Dolgin. Rabbi Seidenberg, a scholar of Jewish mysticism and theology, has a doctorate in ecology and Kabbalah from the Jewish Theological Seminary. Dolgin, the associate director of the Teva Learning Centre, is the chairperson of Green Zionist Alliance and the co-founder of Adam Va-Adamah Environmental Society in British Columbia.

The conference will focus on three tracks: Judaism and the environment; the Middle East environment; and Jewish environmental activism and leadership. An experiential eco-Shabbat and workshops and sessions on topics ranging from "Kabbalah and Ecology" to Jewish perspectives on genetically modified organisms will take place.

Arava Institute Alumni, an Israeli environmental institute involved with peace building and environmental research, will present a panel discussion. There will also be a panel about the Jewish response to the environmental crisis, a session on the Jewish environmental movement in North America, and much more.

Kosher organic food will be served.

The North American première of the independent documentary *How to Save the World*, produced and directed by Tom and Barbara Burstyn, takes place on March 10, 9:30 p.m. at Bloor Cinema. Co-presented by Planet-in-Focus, an environmental film festival, the film is about the bio-dynamic agricultural revolution in India. It is an eye-opener about the far-reaching, devastating impacts of modern agriculture and the green revolution.

The conference is sponsored by Torat Ha Teva, Hillel, the UJA Federation of Toronto Board of Jewish Education and National Jewish Campus Life.

For more information, visit, www.torathateva.org/conference2007 or www.hilleltoronto.org.

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Israeli spokesman talks tough on Iran

Mark Regev speaks to key UJA Federation supporters

By HOWARD ENGLISH
UJA FEDERATION

He's a familiar, sometimes soothing presence on TV screens, but Mark Regev's familiarity hasn't softened his assessment of the current Iranian regime, led by President Mahmoud Ahmadinejad.

"Ahmadinejad has taken an obscene, racist outlook and he is speaking for a country," said Regev, the spokesman for Israel's Foreign Ministry at a luncheon last week attended by leading UJA Federation supporters. "The official policy of his regime is anti-Semitism. His words are a representation of the policy goals of that regime."

Regev, who reminded his listeners that Iran was behind the 1994 bombing that killed 85 people in the Buenos Aires Jewish services building, said Jews around the world would be irresponsible to ignore Ahmadinejad because his support for worldwide terror is a danger to the entire region. "His immediate neighbours are feeling very threatened," added Regev.

"For that reason," he noted, "some governments that have never talked to us before are talking to Israel."

Yet, despite the harsh reality of Iran, Regev displayed a measure of optimism that international sanctions could deepen splits within the Iranian government.

He was also cautiously optimistic about future peace prospects for Israel. At the same time, he said, that Israel must have "one hand on the sword." It also wants to see "if it is possible to build relationships that can maybe lead to peace in the future." As an example, he cited Israel's relationship with Lebanon and the government of Prime Minister Fouad Siniora. "Hezbollah is the enemy," said Regev. "The Siniora government is not. If we take Hezbollah out of the scenario, we could have peace with Lebanon tomorrow."

Israeli Foreign Ministry spokesman Mark Regev (l), chats with Morris Perlis, the chair, along with Lesley Binstock Offman, of UJA Federation Campaign 2008. (Photo by Jen Arron)

Regev, however, wasn't quite as hopeful about Syria. "The Syrians have aligned themselves with the Ahmadinejads of the world. If they change, that would be an important step," he noted.

Youth Futures reaches out to Israel's unreachable

By DANIEL HOROWITZ
UJA FEDERATION

The question is how does one solve a Catch-22 by reaching out to Israel's at-risk youth who, because of their personal situations, are often unreachable. Here's the paradox, you see. The more at risk you are, the less likely you will access to community services and programs.

The answer is Youth Futures, an educational initiative of The Jewish Agency for Israel (JAFI). Funded, in part, by UJA Federation of Greater Toronto, this new educational initiative addresses the needs of over 300 at risk Israeli children between the ages of six and 18 in a unique way.

"As a result of the increase in economic inequality between communities in the centre of Israel and those on the periphery, the number of youth at risk in Israel has increased," said Morley Brown, co-chair, along with Brian Schachter, of UJA Federation's Partnership 2000 (P2K) initiative, which twins Toronto's Jewish community with Eilat and the surrounding community of Eilot. UJA Federation is helping to fund a Youth Futures project in Eilat.

One of the trustees involved in the Jewish Agency for Israel's Youth Futures program spends time with children in Eilat.

"The goal of Youth Futures is to provide an equal opportunity to these at-risk youth through skills development and to break the cycle of poverty and underachievement," added Brown.

The program connects youth and teens with a trustee - a role model committed to their success by providing them with personalized intervention; staying the course with each child to ensure that they successfully complete high school and move into the future as confident young adults.

These trustees – university students, college graduates, discharged soldiers and youth leaders - organize activities for their groups of 10 or 20 children and build a trusting "big brother/big sister" relationship in order to mentor and guide. The trustees coordinate all agencies surrounding, impacting and shaping the child's life: the school, the welfare services, the community and the family.

"These wonderful and caring individuals are well-trained, positive and intelligent young adults who want to devote part of their lives by giving something back, by helping the young people of Israel, which, by extension, guarantees a better future," said Nir Lahav, director of Youth Futures. "They really want to make a difference; they want to help fulfill the dreams of these young people."

One of those dedicated individuals is trustee Mickey Gilad, currently helping change the lives of a Jerusalem youngster in Eilat.

"N. is a wonderful child who came to Eilat from Jerusalem under unusual circumstances," said Gilad, who cannot use the child's real name. "He doesn't speak Hebrew very well, and had only his brother for company, being an outsider at school. After meeting with other children in my Youth Futures group, N. became friendly with several of them, and after he joined the summer camp, he's become a big success socially. It was heartwarming to see how N. found the friends he needed so desperately in Eilat."

JAFI hopes that, by the year 2010, the program will be operating in 52 localities in the Negev and Galilee with the goal of improving the situation of youth at risk in both the geographic and social periphery in Israel.

Perspective

Where practical dreamers meet

By PROFESSOR STUART SCHOENFELD

Noa walks down the bus with a bag of fruit that is different from anything I've ever seen - large purple ovals, with prickles that look like pineapple. Up and down the bus, people's faces are smudged purple from the kiwi-like pulp. I later learn that we've had pitayas, from the Center for Sustainable Agriculture at the Arava Institute for Environmental Studies.

We're traveling south in Israel – about fifteen young people in their twenties and a handful of staff - with Jordanian mountains on one side and Israeli ones on the other, through the Arava valley towards Eilat. But we turn off and head East into Jordan to the Aqaba Gulf Hotel. There, more Israelis, Jordanians and Palestinians join us for the second meeting of APEN - the Arava Peace and Environment Network.

Professor Stuart Schoenfeld

APEN was formed last year to network alumni of the Arava Institute on Kibbutz Ketura, now in its tenth year as a Middle East centre for environmental research and education.

The Arava Institute for Environmental Studies is supported by UJA Federation of Greater Toronto through its Partnership 2000 (P2K) link.

Posters around the hotel meeting room displayed alumni work on changing environmental habits in an African village, recycling practices in Chicago, ecological issues in the oceans, an environmental bike ride through Israel, agricultural water allocations, and fish habitat. Alumni presented work on environmental education, urban gardens, environmental literacy, and environmental theatre.

A description of activities can't capture the warmth and enthusiasm. It is a serious group, but also one that smiles, hugs, leans against each other during meetings and stays up very late because they don't want to miss the chance to be together. The alumni set up a steering committee to plan and involve more alumni, such as the two hundred in North America (including more than twenty in Toronto).

The common experience at the institute is so unusual and strong that even alumni from different years have an instant, positive rapport. They also agreed that using APEN to create a culture of peace and environmental responsibility in the region is important. They are not the only ones working on this, but they know that many, many people think it's only a dream. Practical dreamers though, engaged with water, energy, agriculture, pollution, nature preservation, policy-making, and changing attitudes. Watching these young Israelis, Palestinians and Jordanians working in a common field, appreciating each other, supporting each other, I caught a glimpse of what peace in the region could look like.

Professor Stuart Schoenfeld is with the department of sociology at Glendon College, York University.

Former Gaza residents excited about making the Negev flourish

UJA Federation allocates $1.3 million for Gaza evacuees

By DANIEL HOROWITZ
UJA FEDERATION

As teacher and scholar Eli Feinsliver was forced to evacuate his Netzarim home in Gaza in August 2005 with wife Temira and their five children in tow, the 36-year-old was feeling anything but optimistic about his future.

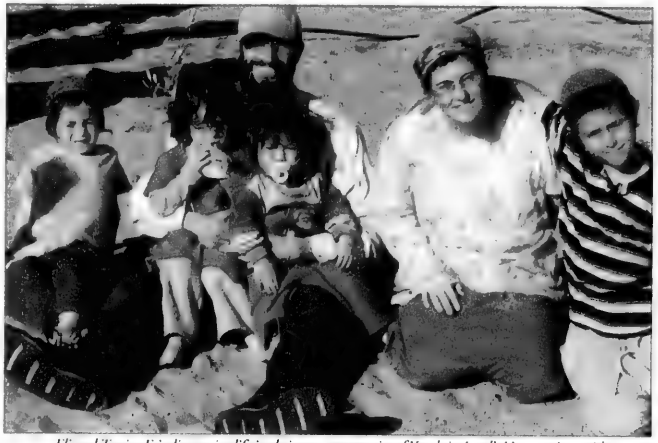
Now, settled in a temporary community in Yevul in the Western Negev, he has seen his negative energy and anger turn into something far more positive: creating a green and flourishing Negev.

"The first year, after being evacuated from our home, needless to say, things were very hard," Feinsliver said in a telephone interview with *Jewish Toronto*, explaining life during that summer's controversial withdrawal from Gaza. "We spent so much time and energy fighting the withdrawal, then we spent even more time moving from community to community. We all wanted to move together, to keep our community together."

After moving four or five times – "I can't even remember how many times," said Feinsliver, during the first year following the disengagement, he and his family are starting to see – and feel – a sense of normalcy returning to their lives.

"Last year we started to reorganize ourselves and get as settled as possible; we knew we were starting to build a home again when we finally knew the titles of the school books we needed this year," he noted.

Immediately following the withdrawal, UJA Federation, with the support of World Mizrachi chair and Toronto philanthropist, Kurt Rothschild, established the Netzarim Fund, to help former Gaza residents build new communities in the Negev. One of them is Yevul. UJA Federation support for the Netzarim Fund is among many ways that the organization is assisting former Gaza residents.



Eli and Temira Feinsliver enjoy life in their new community of Yevul, in Israel's Negev region, with four of their five children aged 2 to 10. The Feinslivers personify the pioneer spirit of Gush Katif evacuees who have come to the Negev in order to make it flourish.

The Toronto Federation's allocation of $1.3 million for former Gaza residents is the largest of any North American Federation

The Netzarim Fund has already received more than $800,000, through UJA Federation to help the Feinslivers in Yevul and additional families in other communities.

The $800,000 will go toward:

– Playground equipment, books and furniture for educational and religious institutions
– Assistance to needy couples with newborn babies
– Funding for school staff and scholarships for students
– Training children in the Negev region for their Bar Mitzvahs
– Informal education

"We have a vision and a bright future here now," noted Feinsliver. "We are all so excited to be pioneers; to be part of building something so big and so beautiful. We're here in the name of the State of Israel, to make the Negev flourish, to make it green, to carry on with Ben Gurion's dream. We want to build a quality community on deep and important Jewish values – the same values on which Israel itself was built."

Feinsliver, like his neighbours, is excited about the agricultural potential of the region which, combined with Israel's second-to-none technological talents, is expected to produce wonderful organic exports.

"The money sent to us by UJA Federation in Toronto has been a tremendous help in getting things started here – especially in the last year," he said. "Last Shabbat we all got together and ate from our very first harvest of our own potatoes, and man, they tasted great."

In fact, said Feinsliver, Yevul has already seen peppers, cherry tomatoes and an assortment of other tasty treats spring from its land. "This place will be green before you know it," he added.

Exploring organ donations and Jewish law

By RAQUEL KAPLAN GOLDBERG
UJA FEDERATION

It's not something people like to talk about. But with the number of Canadians waiting for an organ transplant hovering around 4,000, organ donation is a subject that cannot be ignored.

Recognizing the urgent need for discussion and education about the issue, Toronto's Shaarei Shomayim Congregation will be presenting "Organ Donation in Jewish Law: A Conversation about Life" on Sunday, March 11.

Sponsored by Helen and David William Brown – longtime donors to UJA Federation of Greater Toronto and the Trillium Gift of Life network, the seminar will include four lectures exploring medical and halachic (Jewish legal) aspects of organ donation.

Rabbi Moshe Shulman, the spiritual leader of Shaarei Shomayim Congregation, describes misconceptions about organ donation that exist within the Jewish community and the need to correct them.

"Most people, if you ask them, think that there's a blanket 'no' when it comes to organ donation in Jewish law," says Shulman. "And the answer is that it's not nearly that simple and, while – like most issues in Jewish law – there isn't a monolithic, universally accepted position, according to many authorities, including the Israeli Chief Rabbinate, organ donation is not only acceptable, it's encouraged, within certain caveats and limitations. That's something we want to bring to the awareness of the community. Our intention is that people should come away from the seminar with a very clear understanding of what is permissible and what isn't."

Rabbi Moshe Shulman of Shaarei Shomayim Congregation

Seminar sponsor David William Brown, a trustee of the Jewish Foundation of Greater Toronto – UJA Federation's endowment arm - and a financial advisor to UJA Federation, explains why the program is so close to his heart.

"I'm a recipient of a kidney that was donated by a family whose child was killed in a car accident about 27 years ago, and before that time, I had end-stage renal failure and I was on dialysis. Because of the unselfishness of these parents at a very difficult time when their child was dying, they saw that they could do something good from an awful situation. I feel that it's important to provide a medium for education for this kind of gift that can change someone's life."

Speaking at the program will be Ottawa's Rabbi Dr. Reuven Bulka, Dr. Sam Shemi, Dr. Frank Markel and Dr. Beni Gesundheit.

For tickets or more information, call 416.789.3213 ext. 206, or contact organdonation@shomayim.org

A young, single mother fulfills her dream

In the middle of an exam one day at Sapir Regional College, near the Gaza border, Chen Nachmany heard the siren warning on an imminent rocket attack. Before she and her fellow students had a chance to run to the nearest shelter, they heard the distant boom of the rocket landing. Luckily, no one was injured. But this attack did not stop the 23-year-old Chen from continuing her studies. "I am a single mother. My dream is to get an education, get a respectable job, and provide for my daughter with dignity. Thanks to the support of so many wonderful people and organizations, including the Jewish Agency for Israel, I am turning my life around." Chen proudly served in the army working as a dental assistant. But her heart went to the wrong man and, at the age of 20, Chen was married with an infant daughter, Ziv. Her ill-fated marriage fell apart shortly after it began. Chen's husband spent all of their money, amassed tremendous debt and had a run-in with the police. When he left the country, Chen's family urged her to get a divorce before her husband disappeared without giving her a "get" and leaving her chained in a terrible marriage. "I got the divorce in 2005 and my ex-husband vowed that he would pay off all the debts, but he never did," says Chen. Chen is now in her second year at Sapir College, studying public policy and administration, and raising her four-year-old daughter. A scholarship from the Jewish Agency – UJA Federation's overseas partner – is giving her the extra financial assistance she needs to get by this year. (Photo by Moshe Stern)

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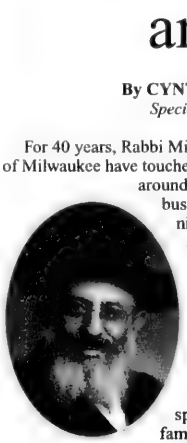
Greater Toronto Area

Community honours Rabbi and Rebbetzin Twerski

By CYNTHIA GASNER
Special to The CJN

For 40 years, Rabbi Michel and Rebbetzin Feige Twerski of Milwaukee have touched the lives of thousands of people around the world, taking time from their busy schedules in their own community to provide direction and calming advice.



Rabbi Michel Twerski

From March 8 to 11, Toronto's Village Shul will honour the Twerskis and thank the couple for embodying the concept of *kol Yisrael areivim zeh lazeh*, all Jews are responsible for one another.

"It is this inherent sense of responsibility within the Twerski family which has influenced generations of people and brought a greater understanding of Torah, faith and personal relationships to our community and to the Jewish communities around the world," says Beverley Burdeyney, co-chair of the event with Wendy Zinner.

Burdeyney says that for 20 years, the Twerskis have been part of the Village Shul family. "Through their visits, lectures, workshops and consultations, they have worked tirelessly in their efforts to promote the physical, emotional and spiritual well-being of all whom they meet."

Rebbetzin Feige Twerski

The tribute event for the Twerskis, titled "Becoming the Light," will be held on Thursday evening, March 8, with cocktails and dinner at the Windsor Arms Hotel.

The Shabbat program at the shul will include a presentation by Feige Twerski on "How to Enjoy the Roller Coaster Called Life," and Rabbi Twerski will speak on "Digging for Buried Treasure."

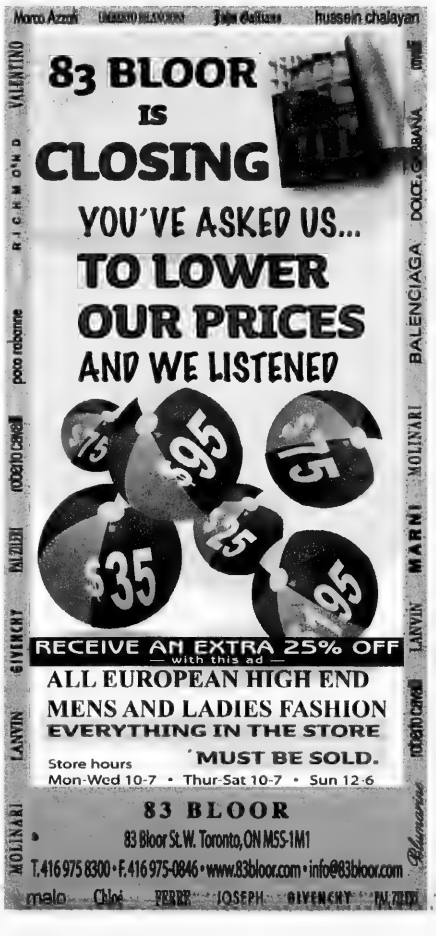
Open to the community, there will be a kiddush and seudah shlishit followed by a Talk & Tish program where the rabbi will weave chassidic tales and songs.

The Sunday programs will include a special session for women, with excepts from Feige Twerski's recently published book, *Ask Rebbetzin Feige*.

Rabbi Twerski will speak to the men on "Transcending the Chaos." His tapes and music will be available at the synagogue along with the rebbetzin's book.

"We are delighted that the Twerskis will join us in celebrating the spirit of the Village Shul community, as many other members of the community will be joining us on this wonderful weekend of celebrations," Burdeyney says.

For more information on the program or to make reservations, call the Village Shul, 416-785-1107, local 203.



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SINGLES EVENTS

DEADLINE:
Wednesday 4 p.m.
8 days preceding issue date

For rates or to place an ad call 416-391-1836

The CJN encourages readers to direct any queries on events to the event's organizers

ALLEN'S PARTY
March 11th at Alley Catz
SINGLES 35-55
www.allensparty.com
905-508-5408

CO-ED SOFTBALL
Largest co-ed softball league in the GTA. 5 divisions. Great for socializing, fun & exercise. For further info 416-222-7111 ask for Sid.

Cocktail event for all Jewish Singles, 40-60 yrs. old, on Thurs., March 15th at 7pm at Gladstone's Wine Bar & Grill, 398 Eglinton Ave. W. $25. includes enticing hors d'oeuvres. Register before Sun., March 11th at: cocktaileventsforsingles@yahoo.ca or call Anne at 647-519-2779.

YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

פֿורים

פֿון שלום עליכם

פֿון רעדאַקציע: לכבוד פֿורים דרוקן מיר אַ פּראַגמענט פֿון אַ גרעסערער דערציילונג פֿון אונדזער גרויסן קלאַסיקער. מיר האָבן זיך באַמיט אָפּצוהיטן דעם אויסלייג וויִ עס איז געווען געדרוקט אין אַריגינאַל.

האַלב וואַכעריג, האַלב יום טובֿיג, מיט אַ זיידע־נער פּעטשיילע און מיט אַ פּאַרטך, שטעהט די מאַמע בײַם טיש שטאַרק צעטראַגען: עפּיס אַ וועדטעלע אויסצורעדען — כּמעט אַ מאַה שלח מנות'ען אָפּשיקען, קיינעם נישט אָנזעצען. חלילה קיין טעות נישט האָבען, געדענקען וועמען וואָס פֿאַר אַ שלח־מנות מע בעדאַרף אָפּשיקען. צום בייִשפּיל: אַז יענער שיקט איין פּלע־דל, צווייִ קישעלעך, איין מאַהינדל, צווייִ שטיקלעך טאָרט, איין האָניג־טייגעל מיט צווייִ צוקערלעקאָלעך — בעדאַרף מען אידם אָפּשיקען, געוויינטלעך, צווייִ פּלעדלעך, איין שטישעלע, צווייִ מאַהינדלעך, איין שטיקעל טאָרט, צווייִ האָניג־טייגלעך מיט דריי צוקער־לעקאָלעך.

מע בעדאַרף האָבען אַ קאָפּ פון אַ מיניסטער, חלילה נישט אָנמאָכען אַ חתונה, ווי סע האָט זיך אַמאָל שוין געטראָפען בייִ אונדז אַהאַ־נו־אומגליק. דאָס הייסט, מע האָט געשיקט אייניער אַ נגידות צוריק אידער אייגענעם שלח־מנות — האָט זיך דאָס געטהאָן. עס איז אַרויס אַ מחלוקת צווישן די מאַנען, מיט סקאַנדאַלען, מיט פּעטש, מיט מסירות, מיט רדיפות, ווי געווייַנטלעך...

הייַנט די מענשען וואָס ברענגען דעם שלח־מנות, בעדאַרף מען אַרוף עפּיס שענקען — וועמען אַ קאָפּיק און וועמען צווייַ און וועמען נאָך מעהר פון צוויי. . . נאָר אָט עפּענט זיך די טהיר און עס קומט אַריין אַ מיי־דעל מיט שטאַרק רויטע האָר און מיט אַ סך קליינע אויג'ן פּנים — דאָס איז מיין רבֿינ'ס אַ מיידעל. זי נעהט אַרום פון איין בעל הבית צום אַנדערען און נעמט צענויִיק די שלח־מנות'ען פֿאַר'ן רבֿין.

זי טראָגט אין האַנד אַ שעלעכל, איבערגעדעקט מיט אַ טישטוכל. אינ'ם שעלעכל שטעקט אַ ראָזינקע און אויף דער ראָזינקע ליגט אַ זילבערנע מטבע. די מא־מע דעקט אויף דאָס טישטוכל און לעגט צו צו יענער מטבע נאָך אַ מטבע, און אויף דעם מיידעל רוקט זי אַריין עפּיס אין האַנד אַריין. דאָס רויטע מיידעל וועדט נאָך רויטער און ווינשעוועט, ווי איין אַלטע: „דער־לעבט איבער אַ יאָהר מיט אייער מאַן און מיט אייערע קינדער". . .

נאָך דעם רויטען מיידעל קומט אַריין אַ געשוואָלען בחור'ל מיט איין אויגעגטראָגענער באַק, אונטערגע־בונדען מיט אַ בלויער פּעטשיילע. איין אויג אַ קליינס, דאָס אַנדערע אַביסעל גרעסער. אין האַנד האַלט ער אַ משמען טעצעל, אויף דעם טעצעל ליגט אַ פּלעדל, אויפֿן פּלעדל איז אויסגעצויקעלט אַ פישעל, דאָס פי־שעלע איז אָנגעפּילט מיט האָניג, פֿאַרפעל, און בייַ דער זייט ליגען עטליכע זילבערנע מטבעות און אַ פּאָר קערבלעך פּאָפּיערענע. דאָס געשוואָלענע בחור'ל געהט־צו גלייך צו דער מאַמע און שיסט אויס אין איין אָטהעם, ווי אויסגעלערנט אויף אויסווענדיג: „א גוט יום־טוב, דער רב האָט איך געשיקט שלח־מנות און דערלעבט איבער א יאהר מיט אייער מאַן און מיט אייערע קינדער". דאָס געשוואָלענע בחור'ל נעמט אַפּ זיין רח"ש און געהט אַוועק אַהין אַ זייט־גאַזונד, וואָרום די ווינשעוואַניע האָט ער על פּי טעות אויסגעמאַפּט פּריהער.

אַלסדינג אויף דער וועלט מוז דאָך האָבען אַ סוף, און אַ פּעליטאַן אַוודאי.

דערלעבט איבער אַ יאָהר מיט וועמען איך איז ליעבו

Greater Toronto Area

CRAZY HATS: To bring in the month of Adar leading up to the celebration of Purim, Grade 1 students at the Paul Penna Downtown Jewish Day School show off their crazy hats.

TALLIT WORKSHOP: Downtown Jewish Community School Grade 7 student Hannah Yaphe, left, and mom Lori Albert display the beautiful tallit that Hannah is completing at the school's tallit workshop. Both mother and daughter have also learned to tie tzitzit. [Editor's note: The above photo has been slightly altered].

LETTERS TO SOLDIERS: Grade 6 students at Holy Blossom Temple Religious School display letters they wrote to Israeli soldiers as a part of the Connections Israel tzedakah project. The letters will accompany mishloach manot packages for soldiers in Israel on Purim.

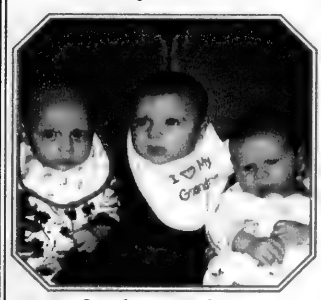
FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel tov to
Lauren Small & Jeff Pennefather
who were married
recently in Montreal.

A wedding anniversary celebration
for Sarah & Sidney Glass who were
married 60 years on Feb. 9. Love
from your children and grandchildren.



Our three grandsons,
Devin and Koby (Janna & Neil Press)
and Jory (Jaime & Adam Larry).
Love, Hiala & Charles Balaban.

Mazel tov to Rob & Melinn Godfrey
on the birth of their daughter
Ivy Nicola on Dec. 27.
A sister for Elle Jordan.

Congratulations to
Hanan Goldfarb & Debi Stransky
on your recent wedding.
With love from your families.

Ilana & Danny Topp,
Stan & Janie Swartz are thrilled to
announce the engagement of
Michelle & Solomon.
Proud grandparents,
Helen Kane and Mary Swartz.

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less.
Send a self-addressed, stamped envelope for return.
Mail to: The CJN, Family Moments,
1500 Don Mills Rd., Suite 205,
North York, ON. M3B 3K4.
or email: cblackman@cjnews.com

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What's New

By REBECCA NADLER

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JEWISH MATCH INTERACTIVE DATING

What's New deadlines: Monday, March 5, is the deadline for the March 15 issue. NOTE PASSOVER DEADLINES – Wednesday, March 7, is the deadline for the March 22 issue; Monday, March 12, is the deadline for March 29; Wednesday, March 14, is the deadline for April 5; Monday, March 19, is the deadline for April 12; and Wednesday, March 21, is the deadline for April 19. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Purim Events

THURSDAY, MARCH 1

The Dr. W. Filderman B'nai Brith Lodge hosts a party with dinner and music. 6 p.m., 15 Hove St. $20. 416-631-0634 or 416-733-1214

SATURDAY, MARCH 3

Beach Synagogue has Megillah reading at 7 p.m. followed by a Family Carnival. Bring kids, come in costume for fun, games and hamantaschen. 109 Kenilworth Ave. 416-694-7942 or www.beachsynagogue.com

Beth Tzedec Congregation has Megillah reading at 7 p.m. followed by a musical comedy *Once Upon A Purim: A Megillah Fairy Tale*, a show for all ages. 416-781-3511

Anshei Minsk has Megillah reading at 8:30 p.m. followed by all-night dancing to klezmer sounds, food and hamantaschen. 10 St. Andrew St. 416-595-5723 or reachus@theminsk.com

The Jewish Russian Community Centre of Thornhill Woods presents Megillah reading, masquerade, clown show and prizes. 8 p.m. at Le Parc Banquet Hall, 20 N. Rivermede Rd. Free. 416-222-7105, ext. 224

Miles Nadal JCC – Mad March Masquerade: Not Just Another Purim Party, 8:30 p.m. Al Green Theatre. $36 in advance, $40 at the door. Tickets, 416-924-6211, ext. 0.

SUNDAY, MARCH 4

Join Megillah Reading for Women by Women, *Shacharit* at 9:45 a.m. Megillah 10:30 a.m. at **Shaarei Shomayim Congregation**.

Beth Tzedec Congregation Generation Hutzpah hosts Hangin' Out With Haman, Megillah reading and brunch at Bistro Grande, 11:30 a.m. $18. RSVP to 416-781-2514, ext. 47, or ravsean@beth-tzedec.org.

The Winchevsky Centre's community party is 11 a.m.-1 p.m. at 585 Cranbrooke Ave. Enjoy storytelling workshop with **Eli Rubenstein**, mishloach manot activity, songs, costume parade, graggers and hamantaschen. $7. 416-789-5502

Beth Torah Congregation's Annual Carnival takes place 11:30 a.m.-2 p.m. $2. Costumes welcome. 416-782-4495

Miles Nadal JCC, Purimshpiel 10:45 a.m., Annual Carnival 11:30 a.m.-2 p.m. Food, games and hamantaschen. $5, $10 per family. 416-924-6211, ext. 154

Baycrest Centre holds a Family Carnival including concert and activities for all ages. 1:30-3:30 p.m. on the main floor. 416-785-2500, ext. 2300

Join the **Jewish Community of Barrie** for Megillah reading. Come in costume and enjoy hamantaschen. 2-5 p.m. 50 Muir Dr. RSVP to **Debbie**, 705-321-7700 or e-mail jacob@jewishbarrie.com.

Beth Tzedec Congregation presents *Once Upon A Purim: A Megillah Fairy Tale*, 3 p.m., and a family seudah, Purim Palooza, 5-7 p.m. with dinner, entertainment and games. Advance reservations only, 416-781-3511.

Join **Chabad of Danforth-Beaches** for Purim in China, with Megillah reading, party and Chinese buffet. 4 p.m. Beaches Lions Club, 10 Ashbridges Bay. RSVP, 416-809-1365 or ChabadBeaches@aol.com. Suggested donation, $12/adult, or $36/family.

Chabad Markham presents Purim in Outer Space, with Megillah reading at 4:30 p.m. followed by a party from 5-7 p.m. with acrobats, Martian fiddler and prizes. $4. Food will be sold. 905-884-0420

Shaar Shalom Singles holds Mardichai Gras-Bourbon Street Dance with prizes for best male and female costumes. 7:30 p.m. at 2 Simonston Blvd. $12. For information call **David** at 416-224-9494.

Continued on page 25

HAZELTON PLACE
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- Counselling/support and education
- Health promotion/wellness programs
- Special activities related to holidays and observances
- Respite for caregivers
- Access to Baycrest clinics

Call: 416.785-2500, ext: 2223
or visit our website at www.baycrest.org

Continued from page 24

MONDAY, MARCH 5

The Hebrew Club for the Blind and Vision Impaired holds a Purimshpiel Monday, March 5, 7:30 p.m. at the BJCC. Join them for entertainment and refreshments. For a lift or info, call **Bess**, 905-508-2892.

Thursday, March 1

YIDDISH VINKL

Esther Reiter of York University speaks on "Secular Yiddish Shules in Canada." 12:15 p.m. at 320 College St. RSVP to yiddishvinkl@yahoo.ca or **Bess Shockett**, 416-630-7222.

LIFE IN ANCIENT IRAQ

The Canadian Institute for Mediterranean Studies presents **Prof. Tom Cohen**, department of History, York University, on "Fieldwork With the Dead: Anthropology in My Mountain Village in 16th-Century Italy." 7:30-8:30 p.m. at St. Michael's College, Carr Hall, 100 St. Joseph St., Room 404. Free.

Saturday, March 3

PARSHAH DISCUSSION

Lionel Sharp discusses the weekly portion, *Tetzaveh*, 9:30 a.m. at Beth Tikvah Synagogue. 416-221-3433

Sunday, March 4

SINGLES WALKING GROUP

Join Walk and Talk Etc., a walking club for Jewish singles 50+, for a guided tour of Roy Thomson hall. $6, non-members $16. Meet at Roy Thomson Hall, 10 a.m. Pre-registration required, walkandtalketc@hotmail.com.

Monday, March 5

HAGGADAH ANALYSIS

Rabbi Moshe Stern begins a "Haggadah Analysis" tonight at Shaarei Tefillah Congregation, 8-9 p.m. and continues Wednesdays, March 14, 21 and 28. 416-787-1631

Tuesday, March 6

LUNCH AND LEARN SERIES

Beth Tikvah Lunch and Learn with **Shirley Kumove** on "A Little Salt, A Little Pepper: Translating Yiddish Folk Sayings." Lunch 12:15 p.m. Learn 1 p.m. $12, non-members $15. Pre-registration required, 416-221-3433, ext. 352.

MULTICULTURALISM

Beit Rayim presents **Prof. Michael Brown** giving a lecture in memory of **Rabbi Sol Tanenzapf** titled "Multiculturalism in Canada: Is it good for the Jews?" 8 p.m. at the Reena Battle Centre, 927 Clark Ave.W. 905-889-0276

CHUG HATANACH

Seymour Epstein will lead a study group discussion on *Song of Songs*, introduction and Chapter 1. 8 p.m. at Beth David Congregation.

Wednesday, March 7

PASSOVER PERSPECTIVES

Beth Tikvah Sisterhood hosts "Passover Perspectives: Giving New Meaning to Your Matzah," with a keynote address by **Rachael Turkienicz** preceded by workshops on "Non-Jewish Guests at the Seder," "Yesterday, Today and Tomorrow: Women and Passover" and "Spiritual Resistance: Passover and the Holocaust, A Look at the Gurs Haggadah," and followed by workshops on "The Evolution of the Passover Haggadah," "Engaging Children in Lively Passover Seders," and "A Vegetarian's Guide to Surviving Passover." 7 p.m. $25 or $18 before March 1. Call 416 221-3433, ext 353.

Other News

PRAYER EXPERIENCE

Rabbi Michael Skobac explores the meaning of prayer in a 4-week series on "Deepening the Prayer Experience." Begins Thursday, March 8, 9:30-11 a.m. at Shaarei Shomayim Congregation. $55. Register at 416-877-2050 or www.mekorot.ca.

ROBERT FULFORD

Adath Israel Congregation hosts an evening with author and journalist **Robert Fulford**. Thursday, March 8, 7:30 p.m. 416-633-5340

WOMEN & SOCIAL JUSTICE

Beth David Congregation presents **Rabbi Elyse Goldstein** of Kolel, on "Jewish Women and Their Struggle for Social Justice: From Creation to Cyberspace." Thursday, March 8, 7:30 p.m. 416-633-5500

VILLAGE SHUL WEEKEND

The Village Shul hosts a Shabbaton, Celebrating the Spirit of the Village Shul, with **Rabbi Michel** and **Rebbetzin Feige Twerski**, March 10-11. Shabbat morning services 8:30 a.m. At 10 a.m., Rebbetzin Twerski speaks on "How to Enjoy The Roller Coaster Called Life." At 11 a.m., Rabbi Twerski speaks on "Digging for Buried Treasure," and leads a *tisch* at seudah shilishit. Sunday at 11 a.m. women are invited to "Ask Rebbetzin Twerski" and men to discuss "Transcending the Chaos" with Rabbi Twerski. Sunday, $10, non-members $11. Reserve at 416-785-1107.

BETH TIKVAH WEEKEND

Beth Tikvah Synagogue hosts **Rabbi Marvin Tokayer** as scholar-in-residence March 10-11. On Shabbat he will speak during morning services on "Pepper, Silk and Ivory – the Exotic Jews of China, Japan and India." Following kiddush, he will lecture on "The Fugu Plan: The Untold Story of the Japanese and Jews during World War II." All free. On Sunday at 9:45 a.m. he will deliver a breakfast lecture on "Unknown Jewish Heroes of the Orient." $10, non-members $15, $18 at the door. Reserve by March 8, 416-221-3434.

ORGAN DONATION

Shaarei Shomayim presents "Organ Donation in Jewish Law: A Conversation About Life," dealing with medical and halachic aspects of organ donation with **Rabbi Reuven Bulka** on "The Unspoken Issues," **Dr. Beni Gesundheit** on "Rabbinic and Halachic Sources on End of Life and Organ Donations," **Dr. Sam Shemi** on "Medical Aspects of Brain Death and Organ Donation" and **Dr. Frank Markel** on "Overview of Organ Donation Process." Sunday, March 11, 9:15 a.m.-4:30 p.m. $30, non-members $36, students $18. 416-789-3213 or organdonation@shomayim.org

MEDICINE & TECHNOLOGY

York Centre for Jewish Studies presents a series of lectures on Jewish Issues in Medicine and Technology with **Prof. Susan Kahn** of Harvard University, on "Are Genes Jewish?" **Prof. Edward Reichman** of Albert Einstein College of Medicine, on "Jewish Medical Ethics in the Past, Present and Future: From Smallpox to Stem Cells" and **Prof. Elliot Dorff** of University of Judaism, on "Matters of Life and Death: A Jewish Approach to Modern Medical Ethics." Sunday, March 11, 2 p.m. at Schulich School of Business, York University. RSVP to 416-736-5823 or e-mail cjs@yorku.ca.

AN EVENING OF COMEDY

Associated Hebrew Schools' Parent Teacher Council presents An Evening of Comedy: Gala 2007 with **Robert Cait**. Includes dinner, auction and prizes. Thursday, March 15, 7:15 p.m. at the Leah Posluns Theatre. $100. Tickets, 905-731-3005, 416-785-4547, sarif@thoughtcorp.com or dr.abrams4cell@sympatico.ca.

JF&CS GROUPS

Jewish Family & Child Service, 4600 Bathurst St. Information or registration at www.jfandcs.com or call **Shawna**, 416-638-7800 ext. 215.

High Conflict Divorce. A workshop for parents to lessen the impact of divorce on their children. Tuesday, March 6, 6:30-9 p.m. at The Promenade Mall, Suite 313.

Adolescents and Divorce. A workshop for parents with adolescents going through a separation or divorce. Tuesday, March 6, 7-9 p.m. Lipa Green Building.

Developing a Successful Businesslike Relationship With Your Ex. A workshop to develop a relationship with an "ex" to negotiate details of children's lives based on their needs. Thursday, March 8, 7-9 p.m. Lipa Green.

FOR SENIORS

Earl Bales Seniors In The Club House In The Park. Casino Rama, Wednesday, March 14. Sunday dance, March 18. Call Monday-Thursday, 9 a.m.-1 p.m. 416-395-7881

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Lunch 'N Learn with **Rabbi Moshe Stern**, Friday, March 2, 12-1 p.m. Bring lunch, drinks served.

Tahmila Performing Ensemble perform in the Loggia. Free. Monday, March 5, 2 p.m.

"A Season of Splendour: A Spiritual Vision for Aging" with **Rabbi Dayle Friedman**. Monday, March 5, 7:30 p.m. at Kolel at the BJCC.

Theatre tickets available for *Annie*, March 8. Call ext. 235.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Jacques Israelievitch and Friends, perform works by **Haydn, Shostakovich** and **Mendelssohn**, Sunday, March 4, 4 p.m. at Al Green Theatre. $20, $18 students/seniors. Ext. 0

Staged reading of *The Year of the Flood* with **Gary Farmer, Jerry Franken** and **Theresa Tova**. Sunday, March 11, 4 p.m. at Al Green Theatre. $8, students $5. Ext. 606

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WAGNER, ISRAEL MORRIS (MOSHE) and RUTH *(nee Rabinowicz)* –

Peacefully, at home, on Saturday, February 10, 2007, and Sunday, February 18, 2007, respectively, bound as closely together in death as they had been for nearly 60 years in life.

Beloved parents of Jean (Marek) Sutkiewicz, Evelyn (Evy) Moskowitz (Robert), and Charles (Rachel), grandparents of Stephanie (Oren) Lasko, Jamie (Michelle) Shlagbaum, and Daniel (Regan) Shlagbaum, Adam and Rebecca Moskowitz, and Yonati, Daniella, David, and Adin Wagner, and great-grandparents of Jordy and Benjamin Lasko and Mel Shlagbaum. Survived by his brother Naftuli (Henia), her sisters Dina (Willy) Tenenbaum and Faye (Irving) Gold, and his sister-in-law Rivtchu Wagner.

Moshe was born in Stopnietz, Poland, as WWI was coming to an end. He displayed a keen intelligence and an active interest in family, faith, community, and the world at large from a young age. His hopes of becoming a doctor were thwarted by the dark era that enveloped Europe with the fall of Poland, WWII, anti-Semitism, and the concentration camps. It was to the latter that he lost his beloved parents Yechiel and Esther, his brothers Joseph and Hershel, and his sister Malka. He survived the camps with his two brothers, Bennie and Naftuli. Unable to return to his village, he walked across much of western Europe, eventually reaching London, where he worked for the UN Relief Agency taking Jewish orphaned children to Palestine. In 1948, he made his way to Canada with the aid of friends in Toronto. He later in turn helped his surviving brothers come to Toronto.

Ruth was born in Wierzbnik, Poland, the granddaughter of the *Byzenchine Rav* and a descendant of the *Radomske Rebbe* (Tiferet Shlomo) and the *Yid Hakodesh* (the Holy Jew). She was not yet 20 when she and her immediate family were also trapped by the fall of Poland and the onset of WWII.

Her beloved parents, Rabbi Ben-Zion Shlomo and Gittel Rabinowicz, perished at the hands of the Nazis. Ruth and her three sisters were then subjected to the horrors of Auschwitz. Ruth, Dina, and Faye managed to survive, but the fourth sister, Rivka, died shortly after they were liberated. When Prince Bernadotte of Sweden directed his country to take in survivors, the three remaining sisters managed to reach Stockholm and stayed just over two years in a nearby town. Their mother's sister, Edith Shields, and Edith's husband, Louis, learned what had become of the three young women and successfully petitioned to have them all brought to Canada and their Toronto home in 1948.

Destiny unfolds in mysterious ways. One cannot know whether Moshe and Ruth would ever have met had they and their families been permitted to live in peace in their separate Polish towns. But, at a newcomers' dance at Casa Loma that took place within days of Moshe's arrival in Toronto, they met one another and began a new life together that sustained, nourished, and enriched them both for the remainder of their time on earth. Engaged within 3 weeks and married within 3 months, Moshe and Ruthie joyfully started and then nurtured the family neither had ever expected to have, and together they soon became respected members of the Jewish community in this new city.

Moshe started out in construction but soon became a successful builder and land developer as Toronto and environs burgeoned in the years following WWII. Although he provided the means for everyone in the family to thrive, it was Ruthie who was always his inspiration and strength and the anchor of the family. Instilling each of their 3 children (Jean, Evy, and Chuck) with strong senses of identity and self-worth, Moshe and Ruth saw them all grow to become successful parents and contributors to society in their own right.

As their health declined in later years, they remained together in the home where they had raised their family. Moshe passed away peacefully on February 10. One hour after the Shiva for him had ended, Ruthie slipped away to be with him, also peacefully, on February 18.

The funeral services were held at Steeles Memorial Chapel, 350 Steeles Ave. West., one week apart, on February 12 and 19, 2007. On both occasions, each of Jean, Evy, and Chuck delivered eulogies of surpassing love, dignity, and strength.

Interment at Bathurst Lawn Memorial Park, Stopnitzer section. Shivas were held at the family home.

In memoriam donations may be made to the Heart & Stroke Foundation, the Magen David Adom, the Reena Foundation, or the Princess Margaret Hospital/breast cancer research.

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Coast to Coast

Community watching outcome of tight Quebec race

By JANICE ARNOLD
Staff Reporter

MONTREAL — There is really only one issue in the Quebec election for the great majority of the Jewish community: ensuring that the separatist Parti Québécois does not get elected.

Quebecers go to the polls March 26 after a relatively brief 33-day campaign. The election call last week, which was expected, generated little discernible excitement in the community.

While overwhelming Jewish support for the Liberals is not going to change, the turnout may be an issue, because people who winter in Florida are often not back until Passover.

In the Montreal area, Revenue Minister Lawrence Bergman is seeking a fourth term in D'Arcy McGee, the most Jewish riding, which consistently has one of the largest, if not the largest, Liberal majorities in the province, at around 90 per cent, and a certain complacency may be setting in.

The other Jewish MNA, Notre-Dame-de-Grace's Russell Copeman, chair of the government's social affairs committee, is also looking for a fourth mandate.

The community's relationship with Premier Jean Charest, the most federalist premier in most people's memory, has generally been positive since he was elected almost four years ago. The one blight was the fiasco that ensued from a rushed plan two years ago to subsidize Jewish day schools' general studies curriculums at a 100 per cent rate. The plan was aborted after a public outcry against the idea and how it was introduced, which felt uncomfortably to many like an anti-Jewish backlash.

The community has little history with André Boisclair, who became PQ leader in November 2005, but he is unlikely to have engendered any goodwill by his recent comment that non-Jews should have the right to eat a "ham sandwich" in a Jewish hospital, after the Quebec Human Rights Commission ordered the Jewish General Hospital to pay $10,000 damages to an ambulance technician expelled for bringing non-kosher food into one of its snack bars.

Boisclair has, on the other hand, affirmed the right of Jews to have kosher food in public hospitals, and his belief in the separation of religion and state by suggesting the crucifix should be removed from the National Assembly.

At least one of the PQ candidates is an apparent friend of the Jewish community. Sébastien Richard, who is running in east-end Anjou, was a public relations consultant to the Quebec-Israel Committee from 2004 to 2006. That seat is currently held by Immigration Minister Lise Thériault.

The community lost a longstanding friend in the PQ caucus with the resignation of André Boulerice.

Action Démocratique du Québec leader Mario Dumont has had friendly, if limited, relations with the Jewish community since he took the helm of the new third party in 1994.

His image, however, has been somewhat tarnished by the position he has taken during Quebec's ongoing "reasonable accommodation" debate.

He has suggested that Quebecers' identity is at risk by what he sees as increasing acquiescence to immigrants and ethnics whose ways clash with Quebec "values." He wants limits to be placed on reasonable accommodation, a term contained in the Canadian Charter of Rights and Freedoms, and the drawing up of a Quebec constitution to entrench what it means to be a Quebecer. However, Dumont reacted angrily and threatened to sue rookie Mont Royal Liberal candidate Pierre Arcand when Arcand compared him to Jean-Marie Le Pen, the French far-right, anti-immigrant politician.

Just how much of an issue reasonable accommodation will be in the campaign remains to be seen. Jews, and especially chassidim, have been the subject of a high proportion of the incidents that the media have played up as instances of accommodation going too far.

Charest no doubt hoped to take some heat out of the rhetoric by creating a study commission led by academics Gerard Bouchard (the brother of former premier Lucien Bouchard) and Charles Taylor, who will be at work over the coming year.

The wild card in the campaign is the new left-wing sovereigntist party Québec Solidaire, which says it will field candidates in all ridings. The party is clearly anti-Israel, supports an economic boycott of Israel, helped organize the anti-war rally last August during the Israel-Hezbollah conflict, and runs information from PAJU (Palestinian and Jewish Unity) – the group that for six years has held weekly demonstrations outside the Israeli consulate – on its website.

Muslim cleric draws fire from JDL leader

By RON CSILLAG
Special to The CJN

NEWMARKET — Zafar Bangash, the controversial Muslim cleric who's involved in a proposed new mosque here, is "far more dangerous" than Holocaust denier Ernst Zundel, a Jewish activist told a town hall-style meeting of concerned citizens here on Sunday night.

Zundel, currently serving a jail term in Germany for denying the Holocaust, "is a pipsqueak compared to Zafar Bangash," Meir Weinstein, national president of the Toronto-based Jewish Defence League, told about 35 people at a local hotel who came to hear concerns about Bangash, an imam and president of the Islamic Society of York Region.

"He wants an Islamic state in Canada," Weinstein added. "We have a problem here."

Bangash, an imam at a Richmond Hill mosque, has been a hot topic in York Region in the past few weeks for his involvement in Newmarket's first mosque, which has been approved by the town's council.

The founder of the publication *Crescent International*, Bangash has praised Iran's fundamentalist regime and has reprinted statements from Palestinian terrorists.

Some Newmarket residents have expressed fear that Bangash will have direct ties to the Mulock Drive mosque, where he would continue to spread his radical views, possibly from the pulpit.

But mosque members have said Bangash will have nothing to do with running their place of worship and have distanced themselves from his views.

Weinstein vowed that pressure will continue until the congregation concedes that Bangash's opinions are "repulsive and inhumane."

"He's on record [as] supporting the Iranian regime, supporting Hezbollah," said Weinstein, who, until recently, was known publicly as Meir Halevi. "If, God forbid, his vision of an Islamic state comes to fruition, or close to fruition in Canada, we're doomed."

Weinstein, who helped organize the event, called "House of Worship or House of Terror," said "we have no problem with a mosque. But we do have a problem with an individual who makes certain statements, and we take them very seriously. Because we learned our lessons from the past that not to take such statements seriously could lead to the destruction of millions."

He said he had "just got off the phone" with "someone" at the Canadian Security Intelligence Service (CSIS), who said Bangash is being "monitored" by the spy agency.

Panelist John Thompson, president of the Mackenzie Institute, said that to "challenge the presence of a radical Islamic cleric is not racism. It's your civic obligation. You shouldn't be afraid to protest before they [radical Muslims] do lasting harm that we'll all regret."

Thompson told the *Toronto Star* that had he known Weinstein would be on the panel, he would have "called in with the flu."

Bangash is "a clear and present danger" to Canadian security, stated speaker Ron Banerjee, director of the Hindu Conference of Canada.

He accused the imam of "preaching genocide against Hindus and the West."

The community "must not take [mosque members] at their word that Bangash will be working in the background," Banerjee stated.

Weinstein later found himself on the defensive, fending off questions about the Jewish Defence League's own violent past. The FBI has labelled the JDL "a right-wing terrorist group," but Weinstein said the Canadian wing is "independent" from the one in the United States.

Meanwhile, Newmarket Mayor Tony Van Bynen last week hosted the inaugural meeting of the town's interfaith council at Or Hadash synagogue on Leslie Street. Statements of tolerance and understanding were read in area churches on Sunday.

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[Carolyn Blackman photos]

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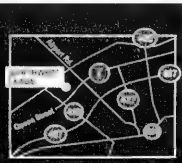

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Young Jews flock to booming Panama

By ALINA OLSHENITSKY
Special to The CJN

Five months ago, I bumped into an old high school friend of mine, Jon Ashurov, in one of Toronto's kosher restaurants. After we greeted each other, I asked him the inevitable question, "So what do you do now?"

"I work in Panama," Jon said with a smile as he handed me his card. "You should come visit."

Five months later, I decided to catch a plane down south and see for myself why young Jewish Canadians are becoming attracted to this new Central American hot spot called Panama, and why some of them have decided to call it their new home.

As I arrived in Panama City, I saw with my own eyes what many refer to as Panama's recent "real estate boom." Almost all of the city's main streets are filled with construction sites of future highrise towers, and developments are being created in the most prestigious neighborhoods there.

The bank district is now host to more than 100 international banks, and the city is blooming with U.S.-style malls and luxurious hotels.

When Jon and I met for lunch in the MultiPlaza, one of Panama City's newly built malls, Jon, 25, who with a partner runs a real estate firm in Panama City, told me that they saw a lot of potential for investment there.

"We decided to bring people to Panama and promote it. We right away thought that a Canadian market would react to our initiative, and now we work with markets from the U.S. Canada and Latin America," he said.

Other factors such as excellent health care, a safe environment, a low cost of living and an overall friendly atmosphere played key roles in their decision to relocate to Panama. Jon said that what he likes most about living in Panama City is that people are relaxed and interested in others.

I feel it's almost like a Jewish country

"Business meetings start with a lot of friendly talk. It is important to first build personal relationships and then talk business," Jon said.

Most importantly, the Jewish community in Panama made Jon feel right at home. Owners of some of Panama's top banks, real estate developments, highrise towers and retail stores, Panamanian Jewry have set their footprints all over the city.

There are eight kosher restaurants, including Muki's meat restaurant and the Tel Aviv dairy café, four synagogues and three Jewish day schools. The most noteworthy landmark is a Kosher Super Store, which is the largest kosher supermarket outside of Israel, selling 10,000 kosher products from Israel, U.S., Europe and Panama.

When Jon ordered his lunch, he asked the waiter in Hebrew: "*Hakol Beseder?*" (Everything OK?) The waiter nodded and, smiling, gave Jon a "thumbs up." I am not sure if the waiter understood what Jon said, but Jon seemed satisfied with the response. "I feel it's almost like a Jewish country," he said.

Other young Canadian professionals, such as Michael Abenhaim, 31, have found a place in Panama's economy and society. Because of the real estate boom and the recent influx of foreigners in Panama, Michael, who moved to Panama five years ago from Montreal, was able to establish himself as the manager of the Latin American branch of a worldwide telecommunications company.

"Up until recently, the telephone business was a monopoly here in Panama, owned by Cable & Wireless," he said. "Now, various companies have come to install themselves here for very affordable prices.

"With the real estate boom, I suddenly have a lot more demand for my product. There are new commercial and residential buildings being built, so I can offer my services to a much larger pool of clientele."

Over coffee at a local café near the business tower where he works, Michael told me about the tremendous changes that Panama has undergone in the five years since he moved there.

"Only five years ago, Panama was a 'virgin country.' It had no malls and very few hotels on the international level," he said. "Now services are being brought to the North American level with new four- and five-star hotels like Decapolis and Playa Bonita."

These changes are reflected in real estate prices, of course.

"Three or four years ago, you could buy an apartment in a high-end area for $600 to $700 a square metre," he says. "Today, you're hitting $1,600 to $1,800 per square metre."

As for lifestyle in this newly booming country, it means keeping active almost 24 hours a day. Although he puts in long office hours – sometimes working 12-hour days – Michael and his friends lead a busy nightlife, going out about five or six times a week to restaurants, bars and clubs. He said the warm weather helps people stay active most of the time.

"Here we don't need to be enclosed into a mall or a movie theatre, and instead of going to a ski resort on the weekends, people here go to their beach houses on Sundays."

Keeping close ties with the tightly knit Jewish community, Michael is part of Hebraica, an informal organization for Jews in their 20s and 30s that puts together activities such as dances, dinners, social events and even poker championships.

Although Michael visits his hometown, Montreal, on a regular basis, he calls Panama City his new home.

"The best feeling in the world is coming back to Panama after a visit to Montreal in January only to discover that it is the middle of summer here," he said.

"I wouldn't trade this feeling for the world."

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Coast to Coast

Whatever they are, they're not 'peace talks'

According to Reports
By
PAUL MICHAELS

The Feb. 19 "tripartite" meeting in Jerusalem involving U.S. Secretary of State Condoleezza Rice, Israeli Prime Minister Ehud Olmert and Palestinian Authority President Mahmoud Abbas attracted substantial media attention, even though it was deemed to be mostly a non-event.

By describing the summit as "peace talks," many journalists remained wedded to a story line that revealed a significant misconception about the current state of Israeli-Palestinian relations.

The *Globe and Mail*'s Carolynne Wheeler opened her report by calling the summit "the first peace talks in four years." She did, however, note that the meeting yielded no concrete results beyond a promise to meet again ("Mideast talks signal little progress," Feb. 20).

Although Rice had indicated early in January that she hoped the gathering would spark movement toward Israeli-Palestinian peace, most analysts even then downplayed any reference to "peace." The feeling was that as long as the Palestinian Authority was controlled by Hamas – a group dedicated to Israel's destruction – no "peace" would be possible at this time.

The Feb. 8 "Mecca agreement" outlined plans for Fatah and Hamas to share power within the Palestinian government. However, Hamas refused to accept the three "Quartet" requirements for the resumption of financial aid and negotiations with Israel: the recognition of Israel's right to exist, the renunciation of violence, and the acceptance of previous Israel-PLO agreements. This only made the goal of "peace" ever more remote.

Recognizing this, Rice tried to lower expectations in the days leading up to Feb. 19 and referred to the summit only as an opportunity to exchange views.

Yet, some reporters persisted in the "peace talks" narrative. In the *National Post*, Margaret Coker of Cox News Service wrote that the Jerusalem gathering was an "effort to restart the Middle East peace process" ("Summit agrees to another meeting," Feb. 20).

Helene Cooper and Steven Erlanger in the *New York Times* also described the meeting as an effort "to start a new peace initiative" ("U.S.-sponsored Mideast talks conclude with little result," Feb. 20).

Cooper and Erlanger continued: "It is one thing for Israel to begin talks with Mr. Abbas while it is boycotting the unity government [he] helped to negotiate. But it is another for Israel to make meaningful progress toward concluding such negotiations and reaching a peace deal with a [PA coalition] government that refuses to recognize it or renounce violence against it."

Interestingly, the *Globe*'s Feb. 20 editorial, "The Palestinians' move," departed from the common narrative. It bluntly recognized that Hamas' refusal to accept the Quartet's conditions "makes the prospect of serious peace negotiations non-existent."

That's the point. It's not whether Israel can reach a "peace deal" with a Palestinian government that includes the rejectionist Hamas. Rather, it's that such a prospect is so far beyond the realm of possibility that any talk of "peace" at this time is misleading and confusing for readers.

Mahmoud Abbas, Condolezza Rice and Ehud Olmert.
[Israel photo]

Instead of referring to the status of the "peace process," journalists might find it more productive to report on how stability can be maintained. Right now the goal is conflict management, not conflict resolution.

To be sure, in the future, when the proper conditions apply, Israelis and Palestinians may return to a genuine peace process based on the two-state solution – something they were close to achieving many years ago.

* * *

Noteworthy for insightful reporting:

• "Israeli hospital heals Gaza fighter's wounds," by freelancer Joshua Mitnick, Feb. 8 in the *Toronto Star*. The headline says it all, but this unusual piece shows that humanitarian care is available to all in Israel. Barzilai Medical Center in Ashkelon "quietly" treats Palestinian gunmen wounded in recent battles between Fatah and Hamas in the Gaza Strip.

• Doug Saunders' series on Iran in the *Globe*, Feb. 10 and 12 to 14, gave a rare, behind-the-scenes glimpse into a totalitarian society trying to control an increasingly restive, resistant young generation.

• The documentary *Out in Iran*, Feb. 18 on *CBC News: Sunday Night*, also provided a behind-the-scenes look at Iran, examining the persecution, torture and murder of gays and lesbians by a fundamentalist Islamic regime.

Paul Michaels is communications director for the Canada-Israel Committee.

Personal grief inspires book on mourning and condolence

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Having lost both of his parents within just 30 days last year, Rabbi Reuven Bulka worked through his grief by doing what he does best: he found something positive to share with others, and he wrote a book.

Rabbi Reuven Bulka

Turning Grief into Gratitude: Reflections and Recommendations on Mourning and Condolence is the most recent of the more than 30 books authored by Rabbi Bulka, and it's definitely the most personal.

Written as a tribute to his parents, Rabbi Hayyim Yaakov Bulka and Rebbetzin Yehudis Bulka, it's a warm and loving reflection on their lives and how they shaped the life of the author. It is both a thank-you to them and a way of telling others about these two people who were so modest in life.

"There is much to be learned from my parents' life, and much to be learned from the aftermath, including how grief turns into appreciation," Rabbi Bulka says in the book's introduction.

"In the journey I share with you, the move from grief to gratitude was helped along by a combination of circumstance, of comforting by others, and of reflection on two wonderful and intertwined lives."

The second theme of Rabbi Bulka's book is the mourning process – and, in particular, guidelines for the proper (and improper) ways to comfort a mourner.

Having served as a congregational rabbi for more than 35 years, as well as being a psychologist, Rabbi Bulka has counselled and consoled innumerable people. He is also no stranger to grief himself, having lost an infant son to sudden infant death syndrome (SIDS) and his first wife, Naomi, to cancer.

Yet, he is still sometimes surprised – and even amazed – by some of the remarks made by people in an attempt to comfort a mourner.

In the book, Rabbi Bulka, the spiritual leader of Ottawa's Congregation Machzikei Hadas, describes some of the apparently well-meaning comments that he has heard, and presents some guidelines for those who are not comfortable in the presence of mourners. Acknowledging that most people really do mean well, he tells of a lecture he gave on this topic as a visiting rabbi at another congregation.

"After sharing some of my observations concerning the pitfalls of mourning at the Sabbath afternoon lecture, I was not surprised that a number of people came over to share their own recollections of stupid things said by people during the mourning period, in the attempt to offer comfort and solace."

One such comment was made during a shivah visit while Rabbi Bulka was mourning his late wife, Naomi. One "local fellow… began his visit with the following insightful question, 'So, Rabbi, what's it like to be on the other side?'"

Rabbi Bulka is well known throughout the Ottawa community. He hosts a television program and two radio programs, writes a regular column for the *Ottawa Citizen*, chairs numerous committees and participates in a myriad of charitable events. His latest book has been lauded by grief counsellors and clergy of all faiths, including Marcel Gervais, the Catholic archbishop of Ottawa, who said, "No matter how Jewish the context of the stories, their universal quality shines out on every page."

To mark the first anniversary of the deaths of his parents, Rabbi Bulka will be giving a talk about life lessons on Tuesday, March 13, 2007 at 7:30 p.m. at Congregation Machzikei Hadas. For information or tickets (which cost $20 and include a copy of the book), call 613-521-9700.

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Cotler defends extension of anti-terror provisions

By JANICE ARNOLD
Staff Reporter

Former Liberal justice minister Irwin Cotler said he dissented from his party's decision to oppose an extension of two controversial provisions of the Anti-Terrorism Act because sufficient "oversight" exists to protect against abuse of civil liberties.

The provisions give police the power to make preventive arrests of suspects without warrant and detain them without charge for several days, as well as to hold investigative hearings to compel witnesses to testify if it is believed these measures will prevent a terrorist act.

Under a "sunset clause," the provisions will expire after five years on March 1 unless both houses of Parliament vote to extend them.

Last month, the Harper government tabled a motion to extend the provisions for three years. Liberal leader Stephane Dion announced that his party would not give its support.

Cotler affirmed his position during a panel discussion on security and the Canadian Charter of Rights and Freedoms at a conference last month held by the McGill Institute for the Study of Canada on the charter's 25th anniversary.

Cotler, who is now the opposition critic on human rights, noted that he is in favour of the extension today, even though he initially had serious concerns about Bill C-36, the Anti-Terrorism Act, when it was adopted by the Chrétien government following 9/11.

Irwin Cotler

He felt at the time that parts of the bill were not consistent with the charter.

He said seven of the 10 concerns he raised in the House of Commons were subsequently addressed "wholly or in part" and he voted for the bill albeit "with some misgivings."

He was justice minister when the first prosecution was made under the act. Mohammed Momin Khawaja, who was arrested in March 2004, was suspected of being a member of and assisting a terrorist organization based in Britain.

Cotler believes any anti-terrorism measures must adhere to the charter, meaning that "racial profiling" or torture, for example, are unacceptable. But he said there is enough parliamentary and judicial oversight to prevent abuses under the Anti-Terrorism Act, which, he added, also conforms to international criminal law.

Moreover, neither of the two anti-terror provisions has been used in five years, he said. "I conclude if they are not used, they are not abused. They are there if necessary."

Fellow panelist Lorne Waldman, who was Maher Arar's lawyer, said the fundamental weakness in the anti-terrorism legislation is that there is "no accepted definition of what danger to national security means."

He contended that protecting democratic institutions, like due process, is a part of national security as much as protecting lives and property. Waldman finds it difficult to understand how a democratic country can justify the RCMP's sharing of information on Arar with Syria, which is known to carry out torture.

Waldman also thinks it is incompatible with democracy to deny a person who is suspected of being a threat to security the right to challenge the evidence against him. The charter, he believes, can only be "a guide… ultimately it is up to Parliament to make laws that are constitutional."

Jennifer Stoddart, Canada's privacy commissioner, warned that, since 9/11, personal privacy has become an "increasingly fragile freedom" in exchange for "the illusion of security."

There are no checks and balances to prevent the state from intruding on our lives, and the charter has no provisions protecting privacy, she said.

From the proliferation of surveillance technology to the increasingly free circulation of personal information within government departments, Stoddart said Canadians have never been more subject to prying.

In any discussion of the balance between security and human rights, Cotler said Canadians should ask themselves what the situation would be like if there was no charter. He thinks it would be very different.

The adoption of the charter 25 years ago was revolutionary, he said. "We moved from a parliamentary democracy to a constitutional democracy… And the courts from arbiters to guarantors of human rights."

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The CJN will not enter into any correspondence with contestants.
Send your response to: "The God of Isaac" Contest, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: 416-391-0949.
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Tay-Sachs testing urged for Ashkenazi couples

By ABIGAIL CUKIER
Special to The CJN

HAMILTON — Many Ashkenazi Jewish couples are advised to be tested for Tay-Sachs disease because of its devastating effects and high carrier frequency, but a renowned professor of human genetics says more attention should be paid to Gaucher disease.

While 1 in 30 Ashkenazi Jews are carriers of Tay-Sachs, 1 in 10 carry a gene for Gaucher.

"This is a public health hazard," said Dr. John Barranger, director of the Center for Study and Treatment of Jewish Genetic Diseases at the University of Pittsburgh.

Gaucher is caused by a deficiency of an enzyme that causes excessive bleeding, an enlarged liver and spleen, anemia, bone pain, low energy and a weak immune system.

High carrier frequency cited among Jewish group

The disease is preventable and treatable, but carrier testing for Gaucher is not routinely performed on Ashkenazi Jews in Canada, Barranger said last month at Temple Anshe Sholom, at an information and screening session on genetic diseases that have a higher prevalence among Ashkenazi Jews.

In 1982, Barranger provided the first-ever treatment for Gaucher – an enzyme replacement – on a four-year-old boy. The boy is now 28 years old and has three children. He receives an infusion every two weeks and has no symptoms of the disease.

Barranger said the effective, safe enzyme replacement treatment has been available since 1991.

If carrier testing were performed on parents, physicians would look earlier for Gaucher disease in children and be able to prevent its effects, he said. Because Gaucher symptoms are so variable, it is often not detected until later in life.

But the blood test is not usually included on the Ontario carrier testing panel for Ashkenazi Jews.

A couple considering having children can go to a genetic centre and request a panel of tests, which checks whether they are carriers for Bloom syndrome, Canavan disease, familial dysautonomia, Fanconi anemia group C, mucolipidosis type IV, Niemann Pick disease types A and B and Tay-Sachs.

Kathy Corley, a professional practice leader at the London Health Sciences Centre Medical Genetics Program of Southwestern Ontario, who also spoke at the information meeting, said it is important to get the word out about all of these diseases.

"We want Jewish communities to start ordering these tests, to know the risks and get the information they need."

She says physicians may believe members of the Jewish community are getting tested, but the relative rarity of these diseases has caused the community to become complacent and not seek testing. Testing is available at hospitals with genetic centres.

The process also includes genetic counselling to help the couple understand the risks and carry out family planning.

Most of these diseases affect the nervous system or metabolic system. And with the exception of Gaucher, none of them is treatable.

A parent who carries a mutated copy of the genes that cause one of these diseases, but has no symptoms, is a carrier. This is because every person has two copies of each gene and the normal copy compensates for the mutated copy.

A baby receives half his genetic material from his mother and half from his father. If a baby acquires two copies of a mutated gene, he will inherit the disease. There is a 25 per cent chance of this occurring if both parents are carriers of the same mutated gene.

There is, however, a 50 per cent chance the baby will be a carrier and a 25 per cent chance he will inherit two normal copies of the gene.

If one parent is a carrier of the mutated gene, there is a 50 per cent chance the baby will become a carrier but no chance he will have the disease.

Dr. Peter Ray, head of molecular genetics at the Hospital for Sick Children in Toronto, said in a phone interview after the information session that at one time, Gaucher was included in carrier testing, but many geneticists opposed it.

While the disease is relatively common, he said, symptoms can range from very mild to very serious, and genetic counsellors were concerned about how to advise couples who learned they were carriers.

For the same reason, last year, the genetics committee of the Society of Obstetricians and Gynaecologists of Canada and the prenatal committee of the Canadian College of Medical Geneticists recommended that Gaucher testing not be included.

Carrier testing is provided for diseases based on seriousness, frequency, whether an intervention exists and if a reliable, inexpensive test is available, he said, adding that Gaucher was not deemed serious enough.

But at recent community screening sessions such as the one in Hamilton, Gaucher has been included, Ray said.

"I believe if patients want it, it's not my job to say no," he said. "So if a clinic wants the test and agrees to test everyone, we do include it and it is up to the clinic to ensure appropriate counselling is provided."

'The younger generation is unaware of the risks'

Otherwise, couples interested in Gaucher carrier testing must go to the United States for the test, unless they have a family history of the disease, Ray said.

Davida Sobel, a London, Ont. volunteer, who brought the community session to Hamilton, believes the Ashkenazi Jewish population needs to be more aware of genetic testing.

"There used to be routine screenjng for Tay-Sachs. We have skipped a generation with genetic testing," Sobel said. "The younger generation is unaware of the risks."

Ashkenazi Jews are at a higher risk for these diseases. When a population is isolated and tends to marry within their own community, they decrease the genetic variability within the community, leading to an increased chance of inheriting certain diseases.

For information on holding a community information and testing session, call Kathy Corley at 519-685-8140.

VIRTUAL FAMILY TREE WORKSHOPS

The Ontario Jewish Archives, part of the *Latner Centre for Jewish Knowledge and Heritage* and a department of *UJA Federation of Greater Toronto*, is offering a half-day workshop on how to create a Jewish family tree.

The workshops, given by *Bill Gladstone*, CJN writer and avid genealogist, will provide an overview of many Jewish genealogical sites available on the Internet. Participants will learn how to use *Family Tree Maker*, a popular software package, and by the end of the workshop, will be able to locate family information on the Web and create their own family tree. Funding for the Virtual Family Tree Workshops is made possible through the generosity of the Jewish Foundation of Greater Toronto.

These half-day workshops will run from 1:00PM – 4:30PM on the following Sundays and at 3 different locations:

March 25th (Bernard Betel Centre)
April 22nd (Miles Nadal JCC)
May 6th (Miles Nadal JCC)
June 10th (Lipa Green Building)

PRICE: $50 per person / $75 per couple (includes a free copy of Family Tree Maker)

Golpstick family portrait, Toronto, 1912. Ontario Jewish Archives, photo #6706

To register, please contact the OJA at 416.635.2883 ext. 170.
When leaving a message, indicate the date and location that you would prefer. Payment must be received one week before the workshop begins.

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On Campus

Institute puts focus on three Abrahamic religions

By SHERI SHEFA
Staff Reporter

Whether you're a student looking to study abroad or an "open-minded traveller" looking for an educational European holiday, the Lessing Institute will provide you with a fulfilling experience, Harry Hurwitz says.

Hurwitz – a Holocaust survivor born in Berlin, a political refugee from apartheid-era South Africa, and a retired professor who now lives in Toronto – is the founder of the Three Rings Project.

Out of the Three Rings Project, an initiative that examines the way western culture is influenced by the three Abrahamic faiths – Judaism, Christianity and Islam – came the Lessing Institute.

The institute, now in its second year, has become the main part of the Three Rings Project, which has three aspects, Hurwitz said.

In 2005, there was a classical concert series, and for next year, Hurwitz is planning a conference in conjunction with New York University, the University of Prague, the University of Berlin and others about nationalism and the rights of minorities.

The third arm of the Three Rings Project is the Lessing Institute's Prague Summer Program, which offers a four-week study program in which students take two credit courses that are transferred to their course of study.

For those who are no longer students and want to take part in the educational experience, the institute also offers a two-week Open Mind Studies program during which participants attend lectures and explore Prague in their free time.

The institute was named after Gotthold Ephraim Lessing, an 18th century German poet who promoted the idea that Jews should be liberated and given the same rights as other people in Germany.

"What Lessing preached was that no one knows which of the three Abrahamic religions God really preferred and you must therefore treat everybody as if they were the chosen people, regardless. This was a completely revolutionary message," said Hurwitz, who has taught at universities in Canada, England, the United States, Mexico and South Africa.

He said that he decided to base the institute in Prague because it "was one of the major cities in Europe and has always been, in the Jewish point of view, the most important. Prague has a history going back to the 1100s and has the oldest synagogue in Europe."

Hurwitz hopes the Lessing Institute will attract people from all faiths who want to learn how the three Abrahamic religions have shaped the world.

The summer program boasts a faculty from prestigious universities all over the world, including York University, the University of Toronto, Ben-Gurion University and the University of Copenhagen.

"It's multicultural, but it is also inter-religious. It's been wonderful to see young students who come from, say, a Muslim background suddenly mixing freely and easily with everyone else and having a wonderful time. If that doesn't leave a mark on them I don't know what does," he said.

Hurwitz said when he met with the Canadian ambassador to the Czech Republic, he said, "'You have created the best export for Canada because what you're doing is what we are all about: multiculturalism, people learning to live with each other, accepting our differences and benefiting from it.' That is the mission of the Lessing Institute. Our mission from that point of view is very clear, very Canadian."

Hurwitz added that the program is not only for students. He wants to attract teachers and other professionals who want an educational experience in Europe.

"We want to get teachers, because teachers are in contact with lots of young minds, and the experience will carry over into the classroom," Hurwitz said.

"The program doesn't treat them like tourists who are sort of gawking at monuments. They come and they take courses with the students."

While students are required to attend the classes and complete assignments to receive the credits, Hurwitz said there is also a lot of free time to explore Prague and travel.

Yulia Pesin, a fourth-year history and psychology student at York, took part in the program in 2006 and recalled what her experience was like.

"The school was right in the heart of Prague. You go to school and the lectures would be about two hours. Then you get a two-hour lunch, which was great because you get to meet up with people, go to shops, little cafes," she said, adding that participants went on excursions to Poland, Germany and took tours around Prague.

Pesin said one of the strengths of the program was that the classes were as small as four or five people and usually no bigger than 15.

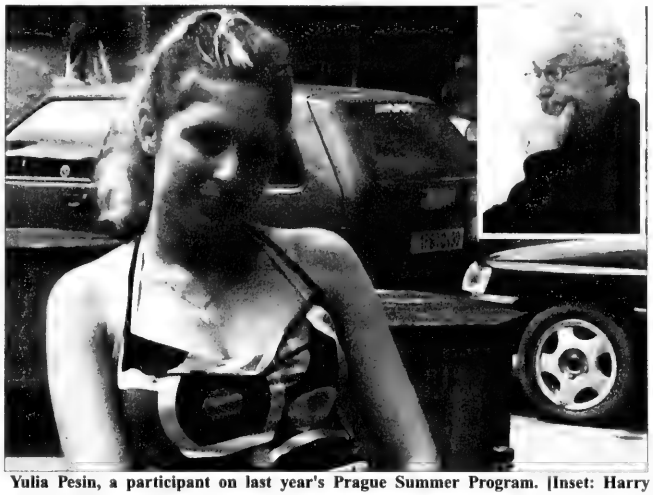
"You get a lot of one on one instruction and really get to have more feedback from your professors," she said.

"When there is a class of five students and one professor, there is a lot more he can do than if he had 500 students. They know your name, they can see your strengths and weaknesses within the first week," said Pesin, who enrolled in a course called Religious Wars and another called Psychology of Beliefs.

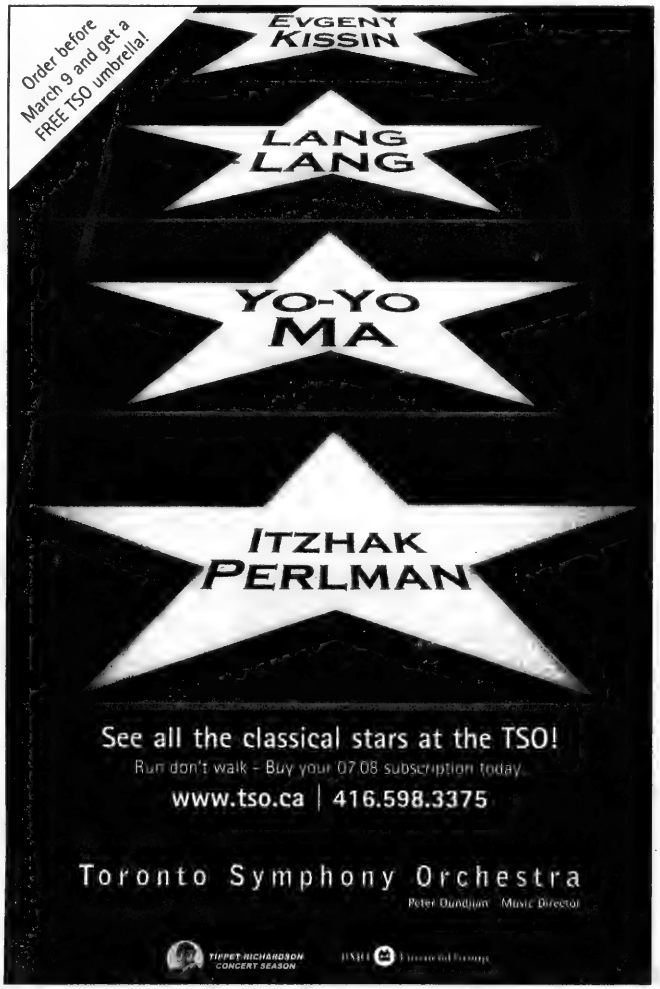
Pesin said that taking part in the Prague Summer Program was a life-changing experience that gave her an appreciation for other cultures.

"After a while, you fall in love with Prague. You open up to a whole new culture you knew nothing about. You do a lot of things you haven't done before. It just opened my mind to many new things and accepting new people, accepting new cultures, experiencing new things."

For more information about the summer program and the Open Mind Studies Program, visit www.lessinginstitute.com.



Yulia Pesin, a participant on last year's Prague Summer Program. [Inset: Harry Hurwitz, the founder of the Lessing Institute]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Purim Food

Use cookies to make a different kind of dessert

By EILEEN GOLTZ
Special to the CJN

What better time than your Purim seudah to serve your family and friends a variation of your favourite cookie and at the same time reward your own sweet tooth.

BLACK FOREST OREO CRISP

Courtesy of Nabisco

2 cups Oreo cookies, coarsely chopped
⅔ cup coarsely chopped toasted slivered almonds
3 tbsp. butter or margarine, melted
2 cans (21 oz. each) cherry pie filling
1 qt. vanilla ice cream

Preheat oven to 350. In a bowl combine the cookie crumbs, almonds and butter and mix until well blended; set aside. Spoon the pie filling into lightly greased 13x9-inch baking pan; top with the crumb mixture. Bake for 30 minutes or until pie filling is hot and bubbly and topping is lightly browned. Cool. Top each serving with ⅓ cup of the ice cream. Serves 12.

OREO COOKIE CAKE

15 oz. Oreo cookies
¼ lb. margarine or butter, melted
8 oz. cream cheese, softened
1 cup powdered sugar
12 oz. whipped topping
6 oz. instant chocolate pudding
2½ cup milk

Crush all of the cookies. Set ¼ cup of the crumbs aside. Mix the rest of the crumbs with melted margarine. Press into the bottom of a 9x13 pan.

Blend cream cheese and powdered sugar with a mixer until smooth. Fold in ½ cup whipped topping. Spread the mixture over the crust. Refrigerate for 30 minutes.

In a bowl, combine the pudding mix and milk together and mix until smooth. Pour the pudding over the crust. Refrigerate for 1 hour. Spread remainder of the whipped topping on top of pudding. Sprinkle the top with reserved cookie crumbs. Chill for about 1 hour before serving. Serves 8 to 10.

PEANUT FUDGE AND OREO ICE CREAM DESSERT BAR

⅓ cup butter
1 cup evaporated milk
½ cup chocolate chips
1½ cups confectioners' sugar
1 tsp. vanilla extract
½ gallon vanilla ice cream
25 Oreo cookies
½ cup butter, melted
1 pint caramel sauce
1½ cups Spanish peanuts or dry roasted peanuts, crushed slightly

Fudge Sauce: Mix the ⅓ cup butter, evaporated milk, chocolate chips and confectioners' sugar in a saucepan. Boil for 8 minutes, stirring constantly. Add vanilla extract; let cool and set aside.

Soften ice cream. Crush Oreo cookies and mix with the ½ cup melted butter.

Layer in a 9x13-in. pan as follows: first layer: crushed Oreos; second layer: softened vanilla ice cream; third layer: peanuts; fourth layer: cooled fudge sauce; fifth layer: caramel sauce.

Store in freezer until ready to serve. Serves 8 to 10.

COFFEE MALLOW PIE

2 cups crushed Oreos
4 tbsp. butter, melted

Filling:
27 large marshmallows
½ cup milk
⅓ cup coffee liqueur
1 cup heavy cream, whipped
1 small container whipped topping
grated chocolate

To make crust, combine cookie crumbs with butter and press into a 9-inch pie pan. Place in freezer. To make filling, heat the marshmallows and milk over a double boiler (or microwave). Stir until melted. Set aside to cool. Add liqueur to cooled marshmallow mixture. Fold in the whipped cream. Spoon the filling mixture into the pie shell. Cover and put the pie in the freezer for 1 hour or refrigerate overnight. Serve garnished with whipped topping and grated chocolate. Serves 8 to 10.

Passover Food

FOOD TO CUBA: UJA Federation of Greater Toronto representative Helen Silverstein, left, and Canadian Jewish Congress Charities — Ontario representative Nanette Rosen were on hand at the SunOpta Food Distribution Group Warehouse on February 21 to see off a shipment of 1,900 pounds of Kosher-for-Passover food and 110 cases of Kosher-for-Passover wine that were donated to Cuba's Jewish community. [Sheri Shefa photo]

Domestic violence and shelters

Family Matters

by

John Syrtash

B.A. (Hon.), LL.B.
Partner, Beard Winter LLP

Q My wife left home, without my knowing, with our eight-year-old child. She hid the child in a friend's home and didn't give me access. I reported her to the police. Soon after she went to a women's shelter and reported that I am a violent husband, although I have not been charged with anything and never committed any violence. How can I deal with this? How do I find this women's shelter and my child? Will they lie for women?

They also introduced my wife and child to a new religion. She appears to have agreed to accept their new religion in order to get help from them. I am quite distressed and don't know what steps I can take.

A Women's shelters were set up to assist women who were brutalized by their husbands and had no safe places to go, often with no money. Their trained workers have performed an invaluable service around the world. I have not heard of Toronto-area shelters that try to convert a client to a religion. For obvious reasons their locations are kept secret and are protected by the police.

Nonetheless, I have been acquainted with the odd case where domestic violence has been correctly disputed and later proven either not to have taken place, exaggerated, or even used as a tactic. I am not referring to cases of serious verbal abuse where a woman perceives a threat of violence and goes to a shelter fearing violence. There have been rare cases where a woman might engineer a "flight" to gain easy advantage in a custody, support or even property fight — however rare such a case might be, it has happened.

The sad part is that such cases discredit the overwhelming number of situations where these shelters provide crucial sanctuary for women and their children who truly have no other place to go.

A father such as yourself who feels he has been truly maligned should retain a competent family law lawyer to claim custody of your eight-year-old on an emergency basis. Recite your allegation that you never committed violence and that, in your view, the entire flight was "staged."

Women who run these shelters are forbidden by law to commit perjury, but some of what they have to say in Court is of limited value because it is "hearsay", repeating what your wife tells them. How the Courts decide cases such as yours depends entirely on your credibility and hers. If you did act violently, consider commencing anger management therapy before approaching the Courts.

*John Syrtash is a partner and family law lawyer with the Toronto firm of **Beard Winter LLP**. Neither Beard Winter LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at 416-306-1733, or e-mailed at jsyrtash@beardwinter.com. You can also visit www.beardwinter.com and www.spousalsupport.com.*

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Hamantaschen you can try

By SUE EPSTEIN
Special to The CJN

The midrash says that when the Mashiach comes, Purim will still be celebrated. And just as controversy erupts between Jewish cooks about light versus heavy matzah balls, and whose recipe is the best, I think at the End of Days, Jewish women will still be discussing the merits and pros and cons of each. And the same goes for hamantaschen. Are yeast hamantaschen better than cookie-dough hamantaschen? Which filling is the best? Who has the best recipe?

Some of my favourite hamantaschen recipes follow. Why not try a few different ones, each with a different filling?

If you have a problem with the corners of your hamantaschen opening while baking, check the oven after five minutes and pinch the edges closed again. This should eliminate the problem.

COOKIE-DOUGH HAMANTASCHEN

3 eggs
1/2 cup oil
1 cup sugar
2 tsp. baking powder
2/3 cup orange juice
1 tsp. grated orange rind
1/8 tsp. salt
4 cups flour
1 egg yolk
filling of your choice

Combine ingredients in the order given, except for egg yolk. Mix well. If dough is sticky, add more flour. Chill for several hours. Divide dough into four parts. Roll out to about 1/2 in. thickness. Cut in rounds with a floured cookie cutter or glass. Fill with 1/2 tsp. filling and fold into triangles. Brush with egg yolk and bake at 350 for 30 minutes. Makes about 24.

YEAST HAMANTASCHEN

1 package yeast
1/2 cup lukewarm water
3 cups sifted flour
4 tsp. sugar
4 tsp. salt
1 cup margarine
2 egg yolks
filling of your choice

Dissolve yeast in warm water. Let stand until completely dissolved. Sift together flour, sugar and salt. Cut in margarine. Add 2 beaten egg yolks and yeast mixture. Knead dough for 10 minutes. Roll dough to 1/2-in. thickness. Cut in rounds with a floured cookie cutter or glass. Fill with 1/2 tsp. filling and pinch edges together to form triangles. Put on greased cookie sheet and cover with a clean cloth and let rise for about one hour. Brush with egg whites and bake at 350 for about 20 minutes. Makes about 24.

PHYLLO HAMANTASCHEN

If you want to add an exotic touch to your Purim baking, hamantaschen made with phyllo dough will do the trick. These are based on Moroccan pastries and are crisp and flaky. The recipe may sound complicated at first glance but after you've done the first triangle correctly it will move very fast.

1 cup margarine
1/2 cup oil
1 package phyllo dough
2 cups nuts (almonds, walnuts or pecans), ground
filling of your choice

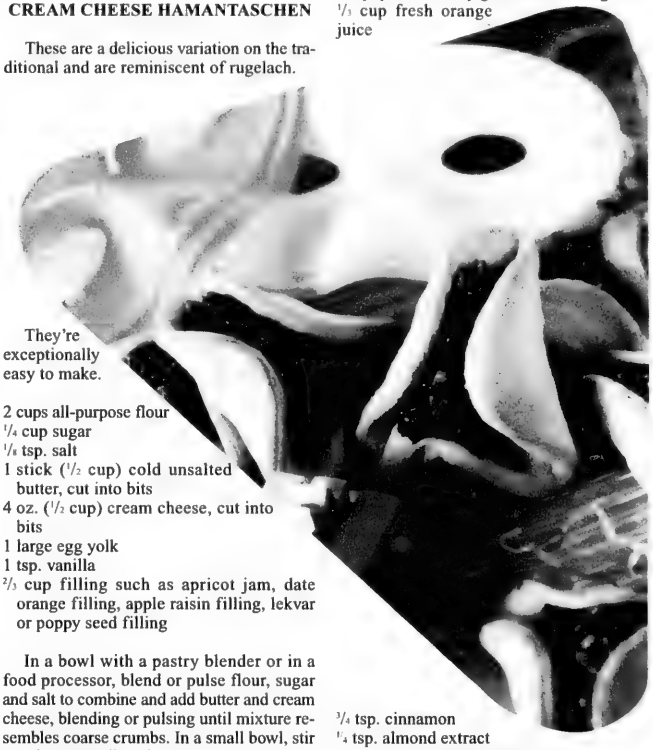
Honey-Sugar Syrup
1 cup sugar
1/2 cup water
1 tbsp. lemon juice
1 tbsp. honey

Preheat oven to 350. In a medium saucepan over low heat, combine the margarine and oil. Place a damp kitchen towel on the kitchen counter and place a layer of parchment paper over it. Work with one sheet of phyllo at a time and keep the remaining dough covered at all times to prevent its drying out. Place a sheet of phyllo on your work surface and cut it evenly into 2-inch strips. Brush each strip with the margarine/oil mixture and sprinkle with ground nuts. Place a teaspoon of filling one inch from the short edge of each strip and fold one corner over the filling. Fold up the phyllo along its length to make a neat triangle and keep folding until the strip is finished. Repeat, using the remaining phyllo dough.

Place the hamantaschen about 1/2 in. apart on a greased baking sheet and brush again with melted margarine/oil mixture. Bake for 15 minutes, or until golden brown and crisp. Remove from oven and spoon the syrup over each hamantasch. Cool on racks. Makes about 6 dozen.

CREAM CHEESE HAMANTASCHEN

These are a delicious variation on the traditional and are reminiscent of rugelach.



They're exceptionally easy to make.

2 cups all-purpose flour
1/4 cup sugar
1/4 tsp. salt
1 stick (1/2 cup) cold unsalted butter, cut into bits
4 oz. (1/2 cup) cream cheese, cut into bits
1 large egg yolk
1 tsp. vanilla
2/3 cup filling such as apricot jam, date orange filling, apple raisin filling, lekvar or poppy seed filling

In a bowl with a pastry blender or in a food processor, blend or pulse flour, sugar and salt to combine and add butter and cream cheese, blending or pulsing until mixture resembles coarse crumbs. In a small bowl, stir together egg yolk and vanilla and add to flour mixture, blending or pulsing just until mixture begins to come together (do not overmix). Gather dough into a ball and flatten into a disk. Chill dough, wrapped in plastic wrap, at least 1 hour and up to 2 days.

Preheat oven to 375.

Divide dough in half. On a lightly floured cool surface, knead half of dough (keeping other half wrapped and chilled) 2 or 3 times to make it less crumbly. Roll out dough 1/4 in. thick, and with a 3-in. cutter, cut out as many rounds as possible. Transfer rounds with a metal spatula to a large baking sheet, arranging them about 1/2 in. apart. Re-roll scraps and cut out more rounds. Put 1 tsp. filling in centre of each round and fold up edges to form triangular cookies resembling a tricornered hat, pinching corners together and leaving filling exposed. (Pinch dough tightly enough so seams are no longer visible and sides are taut enough to prevent cookies from leaking filling as they bake.)

Bake hamantaschen in the middle of the oven for 20 minutes, or until pale golden. Cool hamantaschen on baking sheet 5 minutes and transfer to racks to cool completely. Make more hamantaschen with remaining dough and filling in same manner. Hamantaschen keep in an airtight container at room temperature 5 days. Makes about 24.

DATE ORANGE FILLING

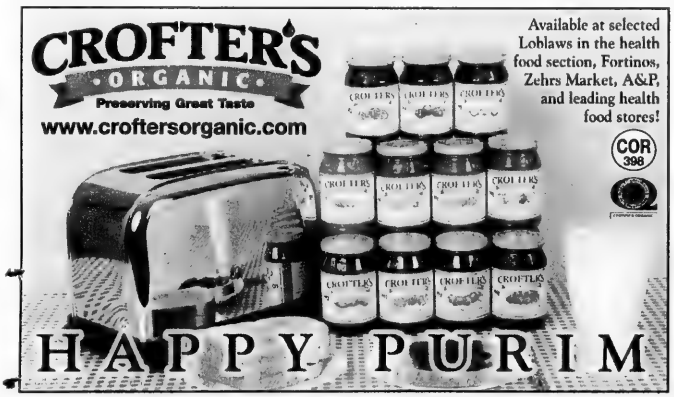
1 1/4 cups packed pitted dates (about 10 oz.)
1 tsp. packed finely grated fresh orange zest
1/3 cup fresh orange juice
3/4 tsp. cinnamon
1/4 tsp. almond extract
1 to 2 tbsp. water if necessary

In a food processor, blend together all filling ingredients except water until an almost smooth, jamlike consistency. If date mixture is very dry, blend in water, 1 tbsp. at a time. Filling may be made 2 days ahead and chilled, covered. Makes about 2 cups.

PECAN-FIG FILLING

4 cups dried figs
1 cup seedless raisins
apple juice
1 cup toasted chopped pecans

Place figs and raisins in large bowl with enough apple juice to cover. Refrigerate 3 hours, or overnight. Place fig mixture in medium saucepan and bring to a boil. Reduce heat; simmer until soft, about 10 minutes. Let cool; drain, reserving syrup. Puree figs and raisins in food processor along with 1/4 cup reserved syrup. Transfer to bowl and mix in pecans. Cover with plastic wrap and refrigerate until ready to use. Makes about 6 cups.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Peace or war: what does Syria want?

By LESLIE SUSSER
JTA

Analysis

With Syria talking peace while in the throes of a major new arms buildup, Israeli intelligence is divided again over President Bashar Assad's intentions.

The Mossad intelligence agency argues that Assad is not interested in peace, but only in a peace process to alleviate international pressure on Syria over its meddling in Lebanon and Iraq, and its suspected implication in the assassination of former Lebanese Prime Minister Rafik Hariri. Military intelligence, however, maintains that Assad is genuine and would be ready for a peace deal with Israel in exchange for the strategic Golan Heights captured by Israel in 1967.

For now, Assad is unlikely to be put to the test. The United States strongly opposes any Israeli contact with Syria on the grounds that even exploratory talks would help get Assad off the hook internationally. Israeli Prime Minister Ehud Olmert agrees and is resisting domestic pressure to engage the Syrians.

Mossad Chief Meir Dagan and military intelligence boss Maj.-Gen. Amos Yadlin spelled out their differences when they briefed Olmert in mid-February on the national intelligence estimate for 2007. Yadlin argued that the possibility of peace with Syria was strategically far too important for Israel to ignore, that it could weaken Syria's ties with Iran and put pressure on the Palestinians to cut a deal with Israel.

Moreover, the very fact of talks with Damascus would lessen border tensions, and if the Syrians knew that at the end of the day they would get back the Golan, there would be a real chance for peace.

But there was a caveat: if peace talks broke down, the Syrians might feel, like the Palestinians after the Camp David failure in 2000, compelled to go to war.

Dagan argued that Assad only wanted negotiations for tactical reasons, on the assumption that talks with Israel would ease western pressure on Damascus, especially from France over the Hariri investigation and the United States over Syrian support for insurgents in Iraq. In the Mossad chief's view, the Syrians have no intention of making peace with Israel, and Israel shouldn't play into their hands.

Despite the accelerated Syrian arms buildup and the absence of talks, both Yadlin and Dagan estimate that the probability of war with Syria this year is low.

In presenting the intelligence estimate to the full cabinet Sunday, both men predicted that Syria would not initiate war against Israel in 2007, but that it would respond if it felt threatened. Military intelligence believes Syria won't go to war until it explores peace possibilities with Israel. The Mossad maintains the Syrians won't go to war because they don't think they are strong enough yet. In Dagan's view, they will go on rearming until they feel ready to take on Israel within the next 10 years.

According to Ze'ev Schiff, one of Israel's leading military analysts, the Syrian arms buildup over the past few months has been on a scale unprecedented in recent times.

With generous funding from Iran, Syria is buying thousands of sophisticated anti-tank weapons from Russia, upgrading its navy and deploying advanced Scud-D missiles with a range capable of covering virtually every point in Israel. The Syrians also recently successfully test-launched a Scud-D missile and reportedly have been supplying Hezbollah in Lebanon with medium-range rockets with cluster-bomb warheads.

Analysts give a number of reasons for the Syrian arms buildup: In the wake of Israel's 34-day war against Hezbollah in the summer, a sense that the Israeli home front is vulnerable to missile attack and Israeli armour to Russian-made anti-tank weapons; fear that if another war between Israel and Hezbollah breaks out in the north, Israel might target Damascus; a desire to use the threat of war to persuade Israel to talk peace; and a desire to be in a position to use force to change Middle East realities.

Some pundits suggest the Syrians are acting out of a sense of insecurity. They point out that Syrian oil supplies are running out, that the Syrians don't fully trust their Iranian ally, that their influence in Lebanon has been severely diminished, that U.S. soldiers in Iraq are on their doorstep and Israel has been conducting large-scale military manoeuvres on the Golan Heights. According to these pundits, insecurity is one of the main reasons for both the arms buildup and the peace overtures.

Olmert, however, remains adamantly opposed even to secret feelers to test Syrian intentions. In a meeting with foreign correspondents Feb. 21, he argued that Syria was still supporting terror, smuggling arms into Lebanon and trying to sabotage its legitimate government. Under these circumstances, Olmert said talks with Damascus would simply help Syria "pretend that it is now a peace-loving country," and help it get the investigations into its role in the Hariri murder and its ongoing military aide to Hezbollah dropped.

"We are interested in peace, not in the 'industry of peace,'" Olmert declared. But Syria doesn't want peace, only a peace process, he said.

"How can you sit down and negotiate with someone who at the same time is preparing to assassinate you from behind your back?" Olmert asked.

Unlike Olmert, Defence Minister Amir Peretz and other mainly Labor ministers are ready to test the Syrians' sincerity. Peretz is deliberately staying low key on Syria's arms buildup to avoid getting into a war of words. He argues that Israel cannot afford to ignore any chance for peace with Syria.

But the differences within the Olmert cabinet are unlikely to come to a head, given the American veto on contacts with Damascus. On her recent visit to Israel, U.S. Secretary of State Condoleezza Rice made it clear the United States is adamantly opposed even to exploratory talks with Syria. When Israeli officials asked her about the possibility of sending out feelers to test how serious Syria was about peace, she reportedly snapped, "Don't even think about it."

The uncompromising American veto makes for two grim intelligence estimates: Dagan's, which sees years of stalemate, with Syria preparing for war as soon as it feels strong enough, and Yadlin's, which sees Syria rearming while waiting for changed circumstances that would enable a peace feeler from Israel or a military move by Damascus.

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Security Council members meet to consider Iran sanctions

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LONDON — Restrictions on trade and arms for Iran were likely to be considered at a Monday meeting of diplomats from the five permanent United Nations Security Council members and Germany, as the world powers seek new ways to pressure Tehran to suspend parts of its nuclear program.

Senior representatives of the six nations were meeting at the Foreign Office in London to discuss how to respond to Iran's failure to respect a UN deadline to halt its uranium enrichment work.

The UN's nuclear watchdog agency confirmed last week that Iran had ignored a Security Council ultimatum to freeze enrichment – a possible pathway to nuclear arms – and had instead expanded its program.

A senior British diplomat attending Monday's meeting said the representatives would examine options for further sanctions, including whittling away at lucrative export credits Iran receives from Europe in support of trade.

Restrictions on arms exports to Iran were also likely to be discussed, said the diplomat, who spoke on condition of anonymity because of the sensitivity of the subject.

Talks began around midday, said a spokesperson for Britain's Foreign Office, on condition of anonymity in line with government rules.

Outside the Foreign Office, close to Britain's Parliament, a small group of demonstrators chanted slogans denouncing Iran's president, Mahmoud Ahmadinejad. Many held placards bearing the slogan "Ahmadinejad Must Go."

No conclusions are expected after the meeting. Instead, the diplomats were to return to their home capitals to report on the issues they discussed.

The United States and its European allies have been urging Iran to halt its enrichment program and re-enter negotiations meant to ease concerns that Tehran could be intending to use its civilian nuclear power program as a cover to produce weapons. Iran has refused to give up enrichment and insists its only interest in the technology is for the production of fuel for nuclear power plants.

A spokesperson for British Prime Minister Tony Blair's said Monday that last week's nuclear watchdog report caused concern, and the preliminary talks were aimed at gathering opinions on how to proceed.

"What Iran shouldn't in any way do is make any mistake about the unity of the international community in opposition to its continuing flaunting of what the UN has said its obligations are," said Blair's spokesperson, who spoke on condition of anonymity in line with government rules.

The senior British diplomat said there was evidence that the Security Council's adoption of limited economic sanctions against Iran in December had begun to show success.

The Dec. 23 resolution ordered all countries to stop supplying Iran with materials and technology that could contribute to its nuclear and missile programs and to freeze assets of 10 key Iranian companies and 12 individuals related to those programs.

Besides a wider arms embargo and new economic penalties, other diplomats said last week that new, tougher measures could include a mandatory travel ban against individuals on the UN list and an expansion of the list to make more individuals and companies subject to sanctions.

Russia and China, which both have strong commercial ties to Tehran, forced other council nations – the United States, Britain and France – to drop a travel ban and other tougher measures from the December resolution, and it's likely they will resist some of the harsher restrictions this time around as well.

Still, the British diplomat said all participants in the talks supported an incremental tightening of sanctions.

On the possibility of economic penalties, he noted that European agencies provide $20 billion (US) worth of export credits to support trade with Iran and that some of those credits were already shrinking.

Meanwhile, Ahmadinejad remained defiant. State-run radio quoted him as saying Sunday that Iran would press ahead with uranium enrichment. He also described his nation's path as a train with no brakes.

It's the world community that Iran has to answer to, not one of two individual countries – but unfortunately the president seems unwilling to do so, Blair's spokesperson said.

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DEADLY DISCOVERY

An Israel Defence Forces officer examines some of the equipment found in a bomb-making hideout in Nablus after IDF raids there last weekend. Among the material found were pipe bombs, two gas tanks and a large quantity of other material such as steel ball bearings that are stuffed into the bombs to become projectiles during explosions. Since the beginning of the year, IDF units have found seven explosives laboratories in the West Bank. [Isranet photo]

Is Israel seeking air corridor to Iran?

By YOSSI MELMAN
© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Deputy Defence Minister Ephraim Sneh denied that Israel was in talks with the United States to use Iraqi air space as part of possible plans to attack Iranian nuclear sites.

Britain's *Daily Telegraph*, citing an unnamed senior Israeli defence official, reported last Saturday that Israel had sought permission from the Pentagon to use an "air corridor" in Iraq in the event that it decided to launch air strikes on Iranian nuclear facilities.

"We are planning for every eventuality, and sorting out issues such as these [airspace passage] are crucially important," the *Telegraph* quoted the Israeli official, who spoke on condition of anonymity, as saying.

"If we don't sort these issues out now, we could have a situation where American and Israeli war planes start shooting at each other," he added, according to the newspaper's website.

Asked if Israel had turned to the United States to use Iraqi airspace in any possible attack, Sneh told Israel Radio: "No such approach has been made – that is clear."

"Those who do not want to take political, diplomatic, economic steps against Iran are diverting attention to the mission we are supposedly said to be conducting," Sneh said.

"[They] are anxious to spread the idea that we are planning to attack Iran in order to absolve themselves of the need to do the things that have been requested of them," he added.

Israel and the West accuse Iran of seeking to develop nuclear weapons under the guise of a civilian atomic power program, which Tehran denies.

Iran has said it wants to negotiate with the Europeans and even the United States, but it has refused to halt its nuclear enrichment activities as a pre-condition for talks.

Neither Israel nor the United States has ruled out using military force on Iran, although Washington says its priority is to reach a diplomatic solution.

Israeli strategic analysts have said it would go against Israeli military doctrine to seek U.S. permission for any possible strike on Iran, given the need for total secrecy.

U.S. Vice-president Dick Cheney said on Sunday that the United States and its allies must not allow Iran to become a nuclear power. The five permanent members of the UN Security Council plus Germany met in London this week to discuss possible further steps, on top of UN sanctions barring the transfer of nuclear technology and know-how that were imposed in December.

Israel capping Ethiopian aliyah?

By URIEL HEILMAN
JTA

JERUSALEM — In a sign that Israel is taking steps to cap the number of future Ethiopian immigrants, the Interior Ministry has begun delivering rejection notices to Ethiopian petitioners deemed ineligible for aliyah.

Since 2004, Israel has been bringing 300 Ethiopian immigrants to Israel each month from among a pool of several thousand Ethiopian aliyah petitioners. The mid-February change marks the first time Israeli officials have issued a substantial number of denial notices.

In Addis Ababa, members of 385 Ethiopian families whose immigration applications were denied responded angrily to mail couriers seeking to deliver rejection notices, in some cases barring the couriers from approaching their homes.

The Interior Ministry, hoping to avoid violent confrontations, said it was exploring alternative ways of delivering the rejection notices, such as posting them on public message boards.

Some of the petitioners have been waiting up to eight years to emigrate, living in fetid shanty towns near the Israeli Embassy while waiting for word on their applications.

"They submitted their requests, the requests were checked in Israel and Ethiopia, some were declined and some were approved," said Yariv Ovadia, deputy spokesperson of Israel's Foreign Ministry. "This is the nature of requesting petitions."

About 90 per cent of the Addis Ababa petitioners were deemed eligible for aliyah. Ovadia said Israel has no intention of compensating those deemed ineligible to immigrate.

The United Jewish Communities federation umbrella group, which has advocated for and economically supports the aliyah from Ethiopia, said it might compensate the denied petitioners if they agreed to cease all efforts to get to Israel.

"We are prepared to create a responsible mechanism to compensate people who have been waiting for long periods of time and now find that their wait was in vain," said Doron Krakow, UJC's senior vice-president for Israel and overseas affairs.

Ethiopian aliyah advocates in Israel, such as Avraham Neguise of the group South Wing to Zion, said they are furious with the government's approach to the petitioners.

"Let's bring all of them," Neguise said. "These are our people and at the end of the day they'll come."

At issue is the number of Ethiopians eligible for aliyah.

On Feb. 14, the Interior Ministry said 6,899 legitimate petitioners remain in Gondar, the Ethiopian city where the vast majority of petitioners now live. Of those, 1,468 have been approved and will be brought to Israel in coming months. The number of eligible aliyah petitioners left in Addis Ababa is negligible.

Neguise says the number of legitimate petitioners is closer to 15,000, including some 8,000 Ethiopians who migrated from rural villages to Gondar over the past two years to be closer to the Israeli officials in Gondar determining aliyah eligibility.

Both Ethiopian advocates like Neguise and the Interior Ministry base their numbers on a 1999 census conducted by a former Israeli official named David Efrati. That census originally counted some 27,000 Ethiopian candidates for aliyah, but the Interior Ministry said the list shrunk to some 17,000 once the Israeli government made clear its criteria for aliyah.

In intervening years the list has grown by some 3,000 as a result of natural growth, the ministry said.

In all, 11,264 Ethiopians have come to Israel since 2004, according to the Interior Ministry. This week's move is a sign that the ministry is serious about its plan to end mass Ethiopian aliyah once all those eligible from the 1999 group are brought to Israel.

The controversy in Israel over the aliyah of these Ethiopians, known as Falash Mora, stems from lingering doubts over their Jewishness, concerns about Israel having to endure an endless flow of Ethiopian immigrants as a result of fraudulent claims by Ethiopians determined to escape Africa's desperate poverty, and the high cost of absorbing the immigrants. Some also accuse Israel of racism.

The average Ethiopian immigrant costs the Jewish state $100,000 over the course of his or her lifetime, according to government estimates. The Falash Mora claim they are descendants of Ethiopian Jews who converted to Christianity several generations ago due to social and economic pressures. For the past two decades, the Falash Mora, encouraged by American Jewish aid and advocacy groups, have been returning to Judaism and hope to immigrate to the Jewish state.

As their Jewish provenance is virtually impossible to determine, the Falash Mora are being brought to Israel under the Law of Entry designed to unite families with members already in Israel, rather than the Law of Return, intended for those who can prove their Jewish identity.

Some veteran Ethiopian immigrants say the Falash Mora are opportunists or phonies exploiting the system to get to Israel, even though they have been accepted as Jews by Israel's Chief Rabbinate and the three major American Jewish religious movements.

Last week, a group of Ethiopian rabbis and religious leaders claimed that some Falash Mora in Israel are engaged in Christian missionary activity. Among Israeli officials, the primary concern is uncertainty over the number of Falash Mora left in Ethiopia. The aliyah was declared finished in 1998, when Israel held a ceremony at Ben-Gurion Airport in Tel Aviv hailing the last planeload of immigrants, but the number of applicants soared to 8,000 several weeks later as thousands more Falash Mora poured into American Jewish aid compounds in Ethiopia. By 1999, the number had risen to the 27,000 counted in Efrati's census.

In January, with the number again hovering around 8,000, a coalition of Ethiopian advocacy groups in Israel claimed that an additional 8,000 had turned up in Gondar.

Last month's unprecedented issuance of denials, along with the Interior Ministry's public release of the numbers on their lists, is a sign that Ethiopian aliyah advocates may face an uphill battle getting those lists expanded beyond the current group of 7,000 or so petitioners.

Israel Briefs

Quartet reaffirms conditions

The diplomatic "Quartet" overseeing Mideast peace efforts reaffirmed its demands of the Hamas-led Palestinian Authority. Officials from the United States, European Union, Russia and United Nations said in Berlin they would continue to call on the Palestinian Authority to recognize Israel, accept past peace deals and renounce terror if the government wants western aid. But the Quartet also reserved judgment on the recent power-sharing deal between Hamas and the more moderate Palestinian faction Fatah, with diplomats saying they would meet again when the new cabinet takes shape.

Israel gets welfare minister

Israeli Tourism Minister Isaac Herzog moved to the Social Welfare Ministry as part of a long-awaited cabinet shuffle. The welfare portfolio had largely been neglected by the government until now, but Herzog vowed to use it to step up benefits to Israel's underclasses and offset growing wage disparities. Prime Minister Ehud Olmert said Herzog would also be responsible for liaising with Diaspora Jewish communities and fighting anti-Semitism. The tourism portfolio will go from Herzog's Labor Party to the Yisrael Beiteinu Party.

English Ramallah radio

A South African Jewish man is financing an English-language radio station in Ramallah. Fashioned after 702 Talk Radio, a popular South African radio station, the new station was set to launch this week. The aim is to inspire "peaceful dialogue," said Isaac Kirsch, who gave $50,000 (US) – or about 25 per cent of total startup costs – to the project, *Ha'aretz* reported. The station will be called 93.6 RAM FM, short for Ramallah and also meaning "high" or "lofty" in Hebrew. Its parent company, Middle East Broadcasting Holding Ltd., is based in South Africa. The station did not accept government funds and "will not toe any political line other than peace," its news editor said.

Authors & Poets

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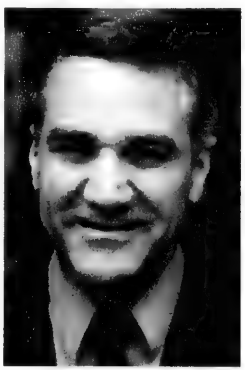
Natural supplement can boost stem-cell count

By SHERI SHEFA
Staff Reporter

A recent discovery that a natural botanical extract can increase the number of stem cells released into the blood stream may offer a non-controversial way to benefit from stem-cell research.

Christian Drapeau, director of research and development at Desert Lake Technologies in Oregon, is the co-inventor of StemEnhance, a natural botanical extract that triggers the release of adult stem cells from bone marrow into the bloodstream.



Christian Drapeau

Through a natural process, those stem cells then travel to areas of the body where they are most needed, said Drapeau, who holds a master's degree from the Department of Neurology and Neurosurgery of the Montreal Neurological Institute at McGill University.

StemEnhance, a blend of two compounds extracted from the aquatic botanical aphanizomenon flos-aquae (AFA), affects the stem-cell system of regeneration, added Drapeau, who has more than 13 years of research experience in the fields of natural foods and nutrition.

"Stem cells have life in the bloodstream anywhere between six minutes and six hours, the average being one hour. When stem cells are released from the bone marrow, they patrol the body… for a part of the body that is having a problem," he said, adding that circulating stem cells become cells of an organ that needs repair, helping it maintain optimal health.

The controversy over stem-cell research usually surrounds the use of embryonic stem cells, because starting an embryonic stem-cell line requires the destruction of a human embryo – a process that is opposed by members of the pro-life movement.

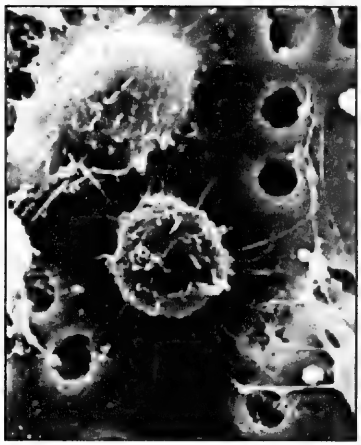
But stem cells have been proven to treat spinal-cord injuries, degenerative conditions such as Parkinson's disease, and cardiovascular diseases. While adult stem cells have demonstrated such potential, some believe that embryonic stem cell have more potential to benefit other parts of the body.

StemEnhance, which was released onto the market in November 2005, claims to increase the number of stem cells circulating in the blood stream by releasing your own adult stem cells from the bone marrow.

Most medical procedures involving stem cells are invasive techniques for cancer patients who are undergoing radiation treatment that depletes the bone marrow's supply.

"There is a compound injected in the blood called G-CSF, granulocyte colony-stimulating factor, which stimulates the release of stem cells from the bone marrow in a very significant way. Once the number of stem cells has increased in the blood, then it is possible to harvest them. We freeze them, and then later on after the radiation treatment, we can re-inject stem cells in the patient's blood. It will migrate to the bone marrow, and this will reconstitute the bone marrow," Drapeau explained.

He said that his product is not meant to be a substitute for a transplant because StemEnhance stimulates the release of stem cells from the bone marrow and if you are receiving post-radiation treatment, you don't have any stem cells to release.



A micrograph of a bone marrow stem cell, seen in centre of photo.

But, he said, StemEnhance can be a substitute for the process of injecting stem cells into the body to increase a person's stem-cell count in the bloodstream.

Drapeau said that people operating in the underground markets in countries like Mexico, Germany, Korea, China and to some extent, in the United States and Canada, will inject people with stem cells.

"We're talking about injecting umbilical-cord stem cells. Umbilical-cord stem-cell injections are problematic when it comes to supply and cost. It costs about $10,000 to get an injection of umbilical-cord stem cells… People can also get injected with embryonic pig stem cells, duck stem cells, sheep stem cells. People get injected with all kinds of embryonic cells."

But Drapeau believes that not only is StemEnhance as effective in increasing the number of stem cells in the blood stream, but there is much less chance of complications.

Injections of foreign stem cells can be rejected by the body, but one dose of StemEnhance naturally increases the number of your own circulating adult stem cells by 25 to 30 per cent, which corresponds to about three million cells, Drapeau claimed.

And, he said, studies have shown that simply releasing more stem cells from the bone marrow into the bloodstream can lead to optimal health.

Drapeau said that recent studies suggest that the higher the number of circulating stem cells, the greater the ability of the body to heal itself.

He said that based on a study conducted last year, the number of stem cells in the bone marrow was one of the predictors of cardiovascular health. In other words, a person with a lower stem-cell count was more likely to suffer from a heart attack than someone with a higher count.

"More stem cells mean the development of more blood vessels in any tissue that may lack oxygen a little bit," he explained. "[Stem cells] simply repair the heart by rebuilding blood vessels that help the delivery of oxygen, so you can solve the problem as it comes."

Very careful not to portray StemEnhance as a drug, since it has not been approved by the FDA in the United States or by Health Canada, Drapeau said the reason he didn't go the pharmaceutical route is because a product like StemEnhance doesn't fit the "normal medical mentality," which dictates that one product is good for one thing.

"If you have a headache, you take a Tylenol. But you don't take Tylenol to treat diabetes. Here you have a product that once it releases stem cells, if you have a heart attack, it can regenerate the heart. If you have Parkinson's, it can repair the brain. If you have diabetes, it can repair the pancreas. If you have liver problems, it can regenerate the liver."

Drapeau said discovering a natural way to help your body heal itself is a major advantage.

"By supporting the system, you are giving your body an edge to be as good as a body can be to reach an optimal state of health."

For more information about StemEnhance, visit www.stemenhance.com.

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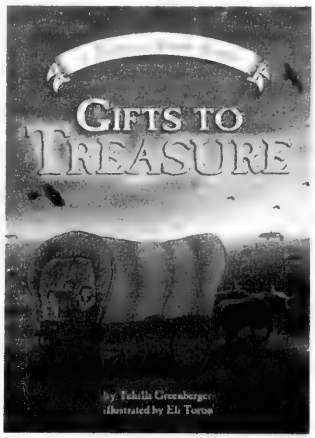
Making a life as pioneers and Jews

By LEILA SPEISMAN
Staff Reporter

Can you imagine what it must have been like for children to come to North America from Europe and have to cope with a world where absolutely everything was different? That includes the food, the weather, the houses, even the day to day routine.

And can you imagine also trying to keep up Jewish customs and laws in that situation?

That's what happened to the Rabinovich children when they came to the United States from Russia in 1897. Their story is told in Tehilla Greenberger's *Gifts to Treasure* (Hachai Press, 2007), with illustrations by Eli Toron.



At the time, life for Jews was very hard in Russia. Not only was there terrible poverty, but the Russian government encouraged the population to attack the Jews. These attacks were called pogroms, and Jewish people, homes, stores, even whole villages were in great danger.

Many Jews – including the Rabinovich family – took the brave step of moving to the new world. The American government had passed The Homestead Act in 1862 to encourage people to settle in the American midwest, rather than in the cities. The head of a household could claim 160 acres of land. He had to live on the land, build a house at least 12 by 14 feet, make improvements and farm for five years. Then the land would be his.

For Jews, who were not allowed to own land in Russia, this was a wonderful opportunity.

The father would often go to America by himself and earn enough money to bring the rest of the family from Europe. It could take years.

Papa Rabinovich spent four years in North Dakota all by himself, building a house, planting crops and starting a farm, before he could bring his wife, his daughters Chaya and Raizel and his son Moshele from Russia. Just think how happy they were to see each other again.

For the family, even the trip to the farm from Ellis Island, where most immigrants landed, was an experience. They had to travel in a wagon, which had to hold not only them, but all the things they had been able to bring from Russia. Chaya especially, who was very curious, wanted to see the gold that people thought lined the streets and roads of America. She soon realized that there wasn't any gold.

When they got to the farm, there were a lot more surprises. The house, called a soddie, was made of bricks made from the hard earth. The walls were also of dirt, very thick, which kept the house cool in summer and warm in winter. Well, sort of. It got so cold in winter that they needed a stove to heat the two rooms, as well as to cook on. Since there was no wood, the stove was heated with buffalo chips – what was left after buffalo came by. Collecting them became one of Chaya's jobs – as was milking the cow, gathering the eggs and helping around the house.

In addition to everything else, the dirt fell from the ceiling; when it rained, everything in the house got wet; there were mice and insects in the house; and there was no kosher (or any other) meat, chicken or fish.

Gradually, the family learned to cope, and got used to the livestock that kept appearing inside. There were even a few other Jewish families, so that holidays could be celebrated together. There was also a rabbi who taught the boys Hebrew subjects – girls at that time, got very little Jewish education.

Other Jewish families also meant there were other Jewish children, and Chaya and Moshele especially found friends. Chaya's friend Fraydel taught her how to make dolls out of corn husks.

One of the worst parts of coming to America was leaving their family and friends behind, knowing they would probably never see each other again. Remember that there were no telephones, e-mails or convenient travel.

Before the family left, their grandparents gave each of the children a special present. Zaide gave Moshele his watch, to remind him to make time to keep mitzvot, the Jewish commandments. Bubbie gave Raizel her beautiful Shabbat necklace. To Chaya, she gave what looked like a rusty, twisted nail. Chaya was very hurt, until she found out what it was. When their grandparents were first married and they didn't have much money, Bubbie lost her wedding ring. She was devastated. Zaide went into his barn and bent a nail into the shape of a ring. Bubbie wore that ring, even when they could afford real jewelry – until she gave it to Chaya.

When their first year was over, the Rabinovich family realized how much they had accomplished. They had learned how to keep Jewish customs and had helped develop a small Jewish community. They had gained confidence and independence, and learned to survive and even thrive in a very harsh land.

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These Israeli youngsters had no need of snowsuits as they played last week on the beach in Tel Aviv. [Israel Sun photo]

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KIDDISH
Jewish Kids' Fun Page
by Ellene Newman and Hallel Newman

King and Queen

adapted from the Book of Esther and the Midrash

Queen Esther looked out the palace window, gazing at the crowds below. To her left lay the royal city of Shushan, capital of the Persian empire. Below her was the King's Gate, entryway to the palace. She looked around. Where was Mordechai?

Mordechai had raised Esther from infancy after the death of her parents. He loved her like his own daughter. Esther vividly remembered the day when the king's soldiers took her away from him.

"Esther," he told her, "never forget that you are Jewish. But keep your Jewishness a secret. Tell nobody." Even when she was in the palace with all the other girls who were brought there, Mordechai came every day to check on her. He couldn't get inside, but he would walk back and forth in front of the palace until she noticed him out the window. They would exchange silent glances, looks of hope and encouragement.

And then King Achashverosh chose her as his queen. Queen Esther, queen of the Persian empire! Most girls would be thrilled, but she wanted nothing more than to go back to Mordechai and live like a Jew.

Five years had gone by since Esther had come to the palace. Mordechai still came to check on her daily, mixing with the crowds at the King's Gate.

So where could Mordechai be? She usually spotted him right away. She examined the crowds again and again, but he was nowhere to be seen.

There was a knock at the door. Esther closed the window shade. "Come in!"

The door opened and Esther's lady-in-waiting entered.

"Your Highness, that Jew Mordechai that you are always asking about is going around the city with ashes on his head, wearing sackcloth, and screaming."

"What?" Esther was alarmed. Something terrible must have happened to Mordechai. Had he been robbed? Was he left with so little that he didn't even have a decent set of clothing to wear?

"Quickly, send him some clean clothes," ordered Esther. She opened the shade again and looked to the left. There was Mordechai in his torn clothing, crying and wailing. A servant approached him, bearing a clean set of clothing. Mordechai shook his head, refusing to take them. Esther's heart sank. He must be dressed that way as a sign of mourning.

"Hasech!" she called.

"Yes, Queen Esther?"

"Go to Mordechai and find out what is going on."

Esther waited anxiously for Hasech to return. When he did, his face was grim. "What happened?" she demanded. Wordlessly, he handed her a scroll. With trembling hands, she unrolled it.

"Confidential: To all the nobles of Persia. By order of the King, on the 13th day of the month of Adar, all Jews in the empire are to be eliminated, men, women and children. Their possessions should be plundered. Begin preparing for the liquidation, but do not publicize it until further notice." The document was signed with the royal seal.

Esther looked up, her face ashen. "What ...why?"

"The new prime minister Haman is behind this," explained Hasech. "He bribed the king and received permission to do whatever he wants. Mordechai told me we must act now. The time has come for you to tell the king that you are Jewish. Beg him to revoke the decree and save your nation."

Esther shook her head sadly. "Tell Mordechai that right now there is nothing I can do. I am sure he knows that you can't just come to the king. Anyone who enters the king's inner courtyard without invitation is executed on the spot, unless the king has mercy on them and stretches out his sceptre as a sign that they should live. And I am not sure the king would. He would be furious that I came in unbidden. And even if he spares me, it would hardly be the time to start asking favours from him! Listen, I haven't been called to the king for a month. I am sure that soon he will summon me and then I'll talk to him."

Mordechai's response was immediate.

"Esther, my dear, do not think that you are any safer than we are. You must go now, before it is too late. Who knows? Perhaps this is why God made you Queen."

Esther's answer was tinged with fear, yet strong.

"Gather all the Jews of Shushan. Fast and pray for me for three days and nights. Then I shall go to the king, and if I die, I die."

On the the third day, Esther dressed herself in her best queenly robes, encrusted with pearls and rubies. She slipped on her golden shoes and adjusted her crown. It was time.

Escorted by her servants, she walked toward the inner court. Her footsteps echoed through the vast corridors. In front of her stretched the seven chambers leading to the throne room. Silently praying, she entered, alone. The guards glared at her. *They could kill me right now.* The guards made no move toward her. She continued, her heart pounding. At the end of the corridor, she could see the massive throne, flanked with golden lions. Achashverosh was sitting there, and he didn't look too happy. *The sceptre, stretch out the sceptre*, she silently begged, but he didn't. She kept walking. It was too late to turn back. She could hear the soldiers whispering to themselves.

"Kill her."

"You kill her."

"Fine, but I get her crown."

"I get her shoes."

"Please, God," begged Esther, "have mercy on me and my people."

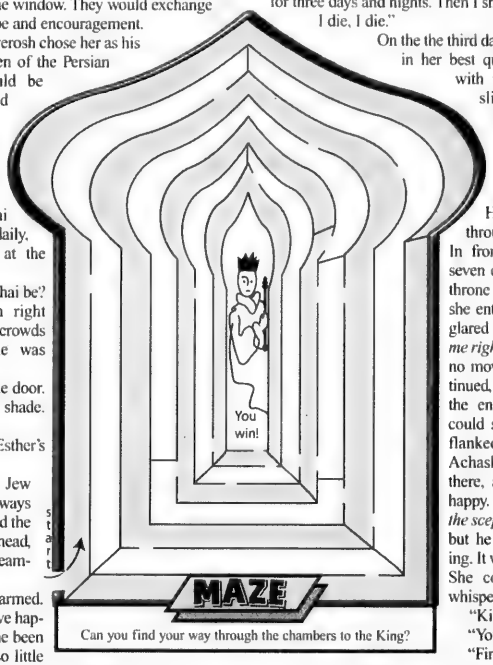
The soldiers raised their weapons.

Achashverosh smiled at Esther, and slowly extended his sceptre.

"Esther, my precious queen, what is it? What do you wish? Ask for half my kingdom and I will give it to you."

Keeping her composure, Esther replied lightly, "I would like to invite the King and Haman to a banquet which I have prepared. Then we will talk."

You can find out how Esther and Mordechai succeeded in thwarting Haman's evil plans and saved the Jewish people from destruction by reading the Book of Esther or listening to it on Purim at your local synagogue.



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Soprano bridges cultures with her new diverse CD collection

By ANDY LEVY-AJZENKOPF
Staff Reporter

If you've ever wondered where to find Jewish, West Indian and African-American songs in one place, your question has been answered.

Acclaimed Toronto soprano Denise Williams has assembled a diverse cultural collection of songs on her latest CD, *Walk Together Children: A Collection of Black and Jewish music.*

Sung mostly in the 20th-century art song and operatic styles, Williams puts a silken-voiced, beautiful twist on some of the iconic classics from both cultures.

Singing in Yiddish, Ladino, Hebrew, Creole, various African languages and English, Williams offers up a rich, ethnic musical stew.

The old spiritual *Wade in the Water* sits comfortably next to *Dona Dona*, and an uplifting *Ose Shalom* cozies up to the gentle *Allunde Alluya,* an African prayer lullaby.

And those are just four of the 20 splendid tracks on the CD.

The project has been a labour of love for the affable Williams, going back more than 12 years when she first conceived of the album through her initial performances as a support singer with the Toronto Jewish Folk Choir in 1994.

From there, the repertoire for *Walk Together Children* developed and was presented at various events and locations around Toronto, including the Yiddishland Cafe, the Ashkenaz festival and the Ford Centre (now the Toronto Centre for the Arts), and on CBC radio's *Music Around Us* broadcasts.

Toronto soprano Denise Williams

She spent long hours perfecting her pronunciation of Hebrew, Ladino and Yiddish for the Jewish songs on the album.

Williams has always maintained that the music is but a small reflection of a natural bond shared by the two cultures.

"There is a deep affinity between the historic struggles of blacks and Jews, and a rich common ground in their music as well," she wrote on her press release for the CD. "They have each faced centuries of oppression, and have fought long and hard for equality and freedom, often supporting one another together with hope, faith and the saving grace of humour."

Williams unveiled the CD to various colleagues and venues late last year, but officially launched the album on Feb. 11, with a concert at the Al Green Theatre in time for Black History Month.

Since then, she's had terrific feedback on the project from both the Jewish and the black communities.

"I got a warm, embracing reaction across the board," Williams said. "In fact, when I went into Israel's Judaica store [to promote the album], a saleswoman there saw the CD and shouted, 'Oh my god! This is wonderful!' It's not always that you see a black face on the cover of a CD with Jewish songs."

Though not Jewish, the Antiguan-born Williams said she happily considers herself a living example of the "Toronto mosaic."

"This album… represents Denise Williams growing up in Toronto," she said. "I often shop in the kosher sections. And I love blintzes [and] latkes as much as rotis, Jamaican patties and lasagna."

Williams hopes listeners will hear the beauty in the languages showcased on *Walk Together Children*, and hopes she's done a small part to keep them relevant in her medium.

"We need to keep these languages at the surface," she said.

To find out more or to purchase the CD visit www.denisewilliamssoprano.com

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Eye on Arts

By Bill Gladstone

OTTAWA-BORN ACTOR PLAYS IN *PIRATE QUEEN* ON BROADWAY

Perhaps you saw her as Anne Frank in the Toronto production of *The Diary of Anne Frank*; or perhaps in the Toronto production of *Urinetown*, or at Stratford's *Into the Woods*, in which she played Red Riding Hood.

Ottawa-born actor **Jennifer Waiser**, 28, is currently deep into rehearsals for *The Pirate Queen*, a new Broadway musical by the famous French creative team of **Alain Boublil** and **Claude-Michel Schonberg.**

Jennifer Waiser

Directed by **Frank Galati**, the show is based on the life of **Grace O'Malley**, a legendary 16th-century Irish pirate, chieftain, lover and mother. Previews begin March 6 and it opens April 5 at the Hilton Theatre, 42nd Street and Broadway.

"It's pretty exciting," Waiser told *The CJN* last Wednesday, just as she was leaving for rehearsals. "It's great to be involved in a new project – it's much better than doing a revival.

"You get to be involved in the whole creative process and to work hands-on with the team that wrote *Les Miz* and *Miss Saigon*. It's pretty neat. Boublil and Schonberg are with us every day. It's a cream-of-the-crop creative team and the quality is pretty awesome."

Waiser was originally cast as the young Grace O'Malley, but when that part was cut she was given a lesser role in the ensemble. However, she is still thrilled by the opportunity to work amidst such talent. "I wake up each day very excited to go to work," she said.

She has been working professionally since attending the arts program at Canterbury High School; she took a year off to appear in the Mirvish production of *Jane Eyre* in Toronto. She completed her training in Ryerson University's theatre program.

"She's the only Canadian in the show," said proud mother **Joni Waiser** of Ottawa. For details about *The Pirate Queen*, visit the website www.thepiratequeen.com.

* * *

Glick Memorial Concert: Musica Beth Tikvah presents a musical tribute to composer **Srul Irving Glick**, former composer-in-residence of Beth Tikvah Synagogue, on the fifth anniversary of his passing. Participating musicians include saxophonist **Paul Brodie**; concertmaster of the Toronto Symphony Orchestra, **Jacques Israelievitch**; percussionist **Michael Israelievitch**; the **Penderecki String Quartet**; flutist **Suzanne Shulman**, concert pianist **Valerie Tryon** and cellist **Winona Zelenka**.

Beth Tikvah Synagogue, 3080 Bayview Ave. Sunday, March 11, 7:30 p.m. $36, $25, $18. 416-221-3433, ext. 354. Tickets also available at Negev Books, Israel's and Matana Judaica.

* * *

Film on Spanish Jews: The Si-Si-Cine Toronto Latin Film Festival presents the North American première of *Sefarad: Caminos Y Vida, Reencuentro Leon*, the first part of a trilogy on the history of the Jewish presence in Spain. The film, which debuted last year in Madrid, is directed by **Jack Matitiahu** and commented on by his mother, poet **Margalit Matitiahu**. English subtitles. $10-$8. Bloor Cinema, Sunday, March 4, 4:30 p.m. 416-487-6787. www. glendon.yorku.ca/sisicine

* * *

Winchevsky Purim: "Funny, Frivolous Folk Tales: Light & Humorous Jewish Stories from Around the World" is a storytelling workshop to be presented by storyteller **Eli Rubenstein** as part of the Winchevsky Centre community Purim party.

Children, parents and grandparents are urged to "put on a costume and get ready to tap into your inner silliness" for the intergenerational event, which features songs and stories, a costume parade, raffle and prizes, graggers, hamantaschen and shalach manot. $7; less for members. 585 Cranbrooke Avenue (north of Lawrence, east off Bathurst). Sunday March 4, 11 a.m. to 1 p.m. 416-789-5502

* * *

Purim Cabaret: Toronto musician **David Buchbinder** and bellydancer-actor **Roula Said** are among the musicians and dancers to present a "very wild, very downtown Middle Eastern-flavoured Purim Cabaret."

Styled as a Jewish Mardi Gras, the evening "full of colour, revelry, humour and performance" also includes theatrics from **Alon Nashman**, dance contests, cross-dressing bellydancers and more. A "hilarious script" has been prepared by actor-writer **Marilla Wex** in collaboration with **Michael Wex**, author of the bestseller *Born to Kvetch*.

$22 at the door; $18 in advance for revellers in costume. Lula Lounge, 1585 Dundas St. W. (west of Dufferin). Sunday, March 4, 8:30 p.m. Doors open 7 p.m. For more information or dinner reservations, 416-588-0307. www.lula.ca.

* * *

Heschel Conference: A centenary conference on the religious thinker, writer and political activist **Abraham Joshua Heschel** (1907-1972) explores major areas of his life and works and marks the publication of the first intellectual and cultural biography of Heschel by **Edward Kaplan**. Brandeis University, Waltham, Mass., March 11 and 12. 781-Call 736-2314 or visit www. brandeis.edu/events/heschel

* * *

Arts in Brief

• The second of Five Small Concerts presented by the Associates of the Toronto Symphony Orchestra features the **Toronto Symphony Youth Orchestra** performing a varied program. Trinity-St. Paul's Centre, 427 Bloor St. W. March 5, 7:30 p.m. $17-$14. 416-221-8342.

• Mezzetta Restaurant's Wednesday concert series focuses on klezmer and jazz in the month of March and features the **Yiddish Swingtet**, with **Jonno Lightstone**, **Jordan Clapman** and **Tony Quarrington**. March 7, sets at 9 and 10:15 p.m. Reservations recommended for first set. Cover $8. 681 St. Clair Ave. W. 416-658-5687. www. mezzettarestaurant.com

• **Dganit Daddo**, the top Ladino group in Israel, will perform their unique show in Toronto for the Canadian Music Week Festival. This is a free event sponsored by the Consulate General of Israel.

Beth Emeth Synagogue, 100 Elder Street (Elder/Willmington), Toronto. March 7 at 8 p.m

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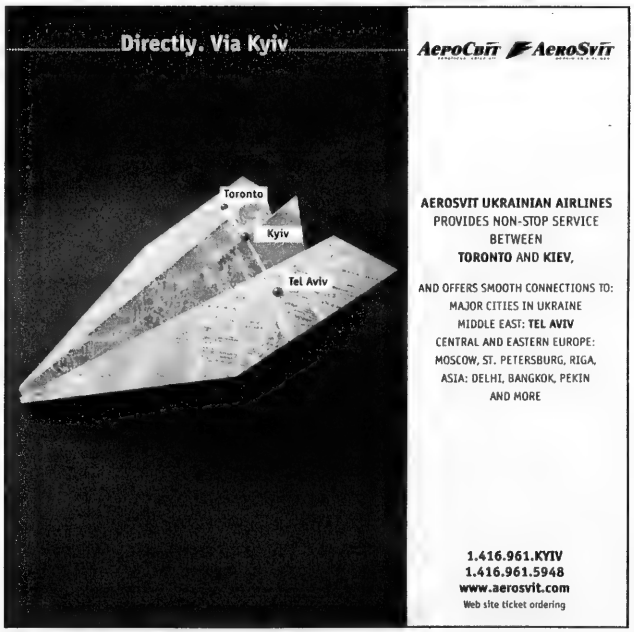

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The Tahmila Ensemble from Israel

Concert brings Chinese and Jewish performers together

By CYNTHIA GASNER
Special to The CJN

The Tahmila Ensemble, a group of students from the Jerusalem Centre for Middle Eastern Classical Music, will perform at the Chinese Cultural Centre in Toronto as part of an evening that features Chinese, Middle Eastern and Jewish music.

The event, Between Heaven and Earth, on March 4 at 7:30 p.m., brings together Jewish and Chinese performers, including Anna Guo and the Dunhuang Chamber Ensemble, the Yun Dance Studio and the Lachan Jewish Chamber Choir.

The Chinese Cultural Centre and the Jewish community of Toronto have partnered in the past to explore the fascinating history of shared experiences, said Canadian artist Ian Leventhal, the executive director in Toronto of the Jerusalem Foundation.

He added that as a co-producer of Between Heaven and Earth, the Jerusalem Foundation, in celebration of its 40th anniversary, is proud to introduce Tahmila to North American audiences.

"They are a unique blend of Middle Eastern fusion with a fascinating mix of Spanish, Turkish and Persian influences," he said.

The Tahmila Ensemble's instrumentation includes the bandir, a wooden frame drum with a membrane; the riqq, a frame drum with Persian or Kurdish origins; the bansuri flute, which originated in India and Pakistan; the djembe, the most common and popular drum in West Africa; the oud, a Middle Eastern lute; and a guitar and bass.

At the centre, there will also be an art exhibition in conjunction with the concert. Titled "The Meeting of Two Cultures," the exhibit features *The Good Wall*, an installation by Rochelle Rubinstein; selected works from the collection of Afonso Chen; "The Road to Jerusalem," photographs by Jack Toledano; and "Memories of the Shanghai Ghetto," photographs by Eric Goldstaub.

The artistic director and conductor of the Lachan Jewish Chamber Choir, Benjamin Maissner, cantor and director of music at Toronto's Holy Blossom Temple, recently returned with the choir from the International Choir Olympics in China. The choir will present its ever-popular shtetl to Broadway selections, along with a look at the ancient traditions of Ladino, African and Italian-Jewish music, at the the upcoming concert.

Guo, who plays the dulcimer-like yangqin, is a founding member of the Shanghai Silk String Quintet. Since immigrating to Canada, she has participated in numerous concerts and musical functions with various chamber ensembles and orchestras. She has a solo album, *Anna Guo Yangqin Music*, and she teaches at the Royal Conservatory of Music.

For more information on Between Heaven and Earth or for tickets, contact the Jerusalem Foundation of Canada, 416-635-5491, or e-mail jerusalemfoundation-toronto@rogers.com. The Chinese Cultural Centre is located at 5183 Sheppard Ave. E.

The Tahmilla Ensemble also performs at the Free Times Cafe on College St. on March 4 at 3 p.m., at the BJCC-Jewish Community Centre on Bathurst St on March 5 at 2 p.m. and at the Anshe Minsk Synagogue, 10 St. Andrew's St. in Kensington Market at 7 p.m.

Shul gives sense of responsibilty to musician's singing

By BILL GLADSTONE
Special to The CJN

At times his voice carries the timbre and rhythmic energy of Van Morrison, and you can also hear semblances of Tom Waits and even a male version of Rickie Lee Jones in his singing.

Waiting On Your Love is Noah Zacharin's sixth and best CD. It's a polished, professional package of 11 mostly romantic songs with folksy, eclectic arrangements. Lyrically poignant and filled with strong musicianship, the musical tracks are the product of a gifted lyricist and musician who clearly puts his heart into what he does.

I first encountered Zacharin some years ago at the Minsker Shul in Kensington Market, where he has been leading Shabbat services for about a dozen years. I still remember how bluesy the service sounded and I told him so when we met again recently at a coffee shop on Eglinton Avenue West, across from the Village Shul.

"A lot of what I do as a singer has come out of the last few years, and I attribute a lot of that to what I do in the synagogue," he said.

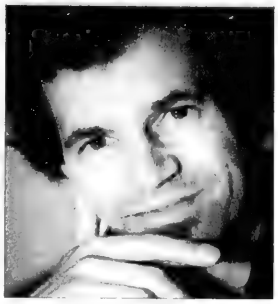
"Getting up to lead services, that's quite a big responsibility. I really had to dig in and see what I was singing about and really just go for it. And I found that, over time, that sense of responsibility and honesty and taking risks started to affect the way I sang my own songs as well."

While some of his lyrics reflect the romantic naturalism that has long been a staple of the popular song, surprising and original images – as when the narrator of the title track describes himself as "a Calder junkyard sculpture draped in skin" – crop up frequently.

Equally pleasing are the music's various unexpected turns and modes. *Convertible Kind* falls into a New Orleans jazz mode while *In the Heather* reflects a rich Celtic sound. *Sick At the Heart* takes on a dark jazz feel with tenor sax and electric guitar, and *All Go Blind* runs rampant with bluegrass mandolin, banjo and fiddle.

Waiting On Your Love, which was recorded in a professional studio, took two years to produce and presented many more challenges than Zacharin had anticipated. He celebrated its release with a concert with his band at Hugh's Room in November.

With commercial studio backing and a promotional machine going full tilt, this is the kind of album that could hypothetically earn lots of radio airplay and perhaps a coveted spot on the popular charts – it's that good. But being an indie product, it will have to vie for attention with thousands of other indie products.



Noah Zacharin

Zacharin admits that he'd rather put his heart into his artistry than into the sort of business thinking and self-promotion that's needed for commercial success.

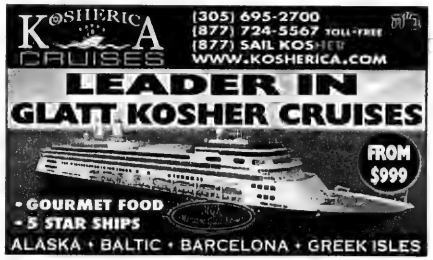
"I worked so hard on this record and I feel a responsibility to get it out there," he said. "But more than that, I have a strong craving to withdraw again and work on new songs."

The former Montrealer, who moved to Toronto about 20 years ago, practises dentistry in a community health centre in Toronto's east end, and has limited time to devote to the business side of his music, especially since he keeps a busy concert schedule, both locally and abroad. He has some U.S. dates coming up and is planning a concert tour of England and Europe in the summer.

"I like the feel of being up there alone and trying to 'tame the lions' – trying to win the love and attention" of an audience, he said. "I like being part of their lives, and I like being up there and offering something that they might want to be a part of. It's a challenge. It's something that I love. I'd like to do it on a bigger scale."

Already this month he's hosted a blues night at the Free Times Café and played with a band called the Guitar Boys of Alderon at the Winterfolk Festival. Upcoming gigs include dates at the the Liberty Café on March 10, and the Now Lounge for City Roots on March 15.

His website, www.noahsong.com, has further information about the gigs and instructions on how to sample his music or order his very listenable CD.



Film expands on Purim story

By LARRY ANKLEWICZ
Special to the CJN

The story of Purim is familiar to most Jews.

We grew up with it from our earliest childhood days, and most of us remember how Queen Esther and her uncle Mordechai defeated the evil Haman and saved the Jews of Persia from annihilation. And we also remember Megillat Esther being read aloud in our synagogues and how we would shout and twirl our graggers whenever Haman's name was mentioned.

Now a major film company has made a feature film about the Purim story called *One Night With The King*. FoxFaith, a division of 20th Century Fox that specializes in biblical and religiously themed films, made this retelling of the story of Esther, about how she saved the Jewish people from the evil Haman.

Although the filmmakers took some liberties with the story and expanded on the Book of Esther, the film depicts how a young Jewish woman became queen of Persia and then used her position to thwart a plot to kill all the Jews.

The film is beautifully shot, and it boasts lush cinematography and an all-star cast that includes Peter O'Toole, Omar Sharif and John Rhys-Davies. Esther is played by the beautiful Tiffany Dupont, while Luke Goss, John Noble, James Callis and Jonah Lotan play some of the other major roles.

Despite the epic scope of this film and the beautiful production values, it does stray from the story as told in the Megillah. Love interests, a war element and lots of dirty politics within the palace are added to fill out the bare bones. And even the main elements of the story are somewhat altered.

But it does make for an interesting film to watch and its recent release on DVD was timed to make it more accessible to its audience.

Another recent DVD release is the comedy *Only Human*. This Spanish-language film tells the age-old story of introducing your parents to your significant other, but with a twist.

In this case, the parents and the young woman are Jewish, but her boyfriend is Palestinian. When she brings him home, hysteria ensues as one outrageous twist follows another.

This comedy, first presented at last year's Toronto Jewish Film Festival, is fun for one and all. It features Oscar-nominated actor Norma Aleandro and provides more than a few laughs.

Both films should be available at most good video stores, or you can purchase copies at www.amazon.ca.

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Books & Authors

Essayists recount destruction of Jewish fashion industry

By SHELDON KIRSHNER
Staff Reporter

An unusual and unique exhibition, *Broken Threads: From Aryanization to Cultural Loss – The Destruction of the Jewish Fashion Industry in Germany and Austria*, was mounted by the Vancouver Holocaust Education Centre and the Original Costume Museum Society eight years ago.

The exhibition, the first of its kind, featured the period clothing of Claus Jahnke, a local collector with a passion for history and an interest in textiles.

Broken Threads, published by the Vancouver Holocaust Education Centre, is a spinoff of the exhibition. Consisting of brief illustrated essays focusing almost exclusively on Germany, it's edited by the centre's executive editor, Roberta S. Kremer.

Kremer, who also teaches museum studies at the University of British Columbia, leads off with a piece titled *The Holocaust and Cultural Loss*, which places the topic in perspective.

On the eve of Adolf Hitler's accession to power, Jews owned 80 per cent of Germany's department and chain stores, and 60 per cent of the wholesale and retail clothing trade.

She adds that Berlin's major department stores – Wertheim, Herman Tietz, Nathan Israel and KaDeWe – were Jewish-owned.

In an essay, *From Rags to Riches, Jews as Producers and Consumers of Fashion*, Christopher Friedrichs explores the rise of Jews from lowly rag-pickers to exalted entrepreneurs.

During the Middle Ages, the vast majority of Jews were poor, shut out of powerful trade associations known as guilds. Since only members were permitted to practise various trades and crafts, Jews were strictly forbidden to make goods they could sell on the open market to Christians.

Jews, however, were allowed to sell recycled goods, and thus many earned a living by peddling second-hand products. With the elimination of anti-Jewish restrictions in the 19th century, Jews tapped into new commercial opportunities and prospered. By the end of that period, Jewish clothiers were "a fixture" in both Germany and Austria.

According to Friedrichs, Jews were at the forefront of the development of the department store.

As he puts it, "Until the early 19th century, most goods were still manufactured by hand and sold in the workshops where they had been produced. With the growing complexity of the manufacturing process, the point of sale increasingly became detached from the place of manufacture. Soon there were general stores which sold a variety of dry goods. Eventually some of them evolved further into true department stores. In Germany, many of them were founded by Jews."

Christian Schramm, in *Architecture of the German Department Store*, notes that the *grands magasins* of France served as a prototype.

"The decisive step for the future of German department store architecture was the construction of the Wertheim department store," he observes.

Built in three phases from 1897 onward, it was eventually Europe's largest department store.

Schramm says that the Wertheim template in Berlin was copied by large and medium-sized cities throughout Germany. "These stores helped to decide the character of the city," he states.

Between 1926 and 1929, the five largest department stores – Karstadt, Kaufhof, Tietz, Wertheim and Schocken – grew into substantial enterprises employing 10,000 to 20,000 people.

Ingrid Loschek, in *Contributions of Jewish Fashion Designers in Berlin*, says that the ready-to-wear clothing trade, or *Konfektion*, became a model for industries in London, Paris and New York. One of the first individuals in that business was Jacob Israel, a used clothing peddler whose descendants established a department store empire.

In a survey of major boutiques that catered to the rich and famous in German society, Loschek cites such salons as Glaser & Gotz, Flatow & Schaedler, Gerson, Prager & Hausdorff, Max Becker and Regina Friedlander.

With respect to designers, she mentions Ernst Stern and Otto Haas-Heye. Stern, of Romanian origin, designed costumes for the films of Ernst Lubitsch, a popular director. No less a personality than the sultry actress Marlene Dietrich modelled his creations. Haase-Heye, the founder of Berlin's famous Couture Salon Alfred-Marie, was also a painter and publisher. Due to the war, he closed his salon in 1917. But in 1920, he was appointed a professor at the School of the Museum of Applied Arts.

Not surprisingly, Jewish journalists from Elsa Herzog to Ola Alsen played a pivotal role in German fashion journals such as *Elegante Welt* and *Die Dame*.

Friedrichs writes that anti-Semites resented the fact that Jewish manufacturers, clothiers and tailors created the fashions that draped the bodies of German women.

The Nazis harped on that theme ad nauseum. They claimed that the flower of German womanhood was contaminated by the "impudent" and "insolent" fashions of "Jewish racketeers," and argued that racially correct clothing was a necessity for "noble German women."

One pro-Nazi author wrote: "Powers are at work to destroy feminine dignity. They are sworn to annihilate the Aryan race, which is chastely conscious of its human dignity."

Shortly after the Nazi era began in 1933, Georg Riegel, a seasoned ready-to-wear manufacturer, took it upon himself to form a purely Christian garment industry.

His objective was to break the Jewish "monopoly" in the industry and permanently eradicate Jewish influence in the design, production and sale of German clothing and textiles.

It was no easy task, since even the wives of highly placed Nazi officials, including Magda Goebbels and Emmy Goering, frequented Jewish fashion houses.

Ultimately, as Irene Guenther points out in an essay, the Nazis succeeded in rooting out Jews.

Many of them were deported to ghettos in eastern Europe, others were sent to SS slave camps, and a handful were put to work in so-called "tailoring shops" in Auschwitz.

The Jewish owners of "Aryanized" department stores and fashion emporiums never recovered their properties. A few launched lawsuits in an attempt to regain what they had lost, but in vain.

Broken Threads recounts this chapter of the Nazi onslaught in a sober, detached style.

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CJN Profile

Fantasy author's 10th novel has a modern setting

By SHLOMO SCHWARTZBERG
Special to The CJN

There's something different about *Ysabel* (Viking Canada), acclaimed Toronto fantasy author Guy Gavriel Kay's 10th novel – its time frame. "This is the first book I've ever written that is entirely set in the here and now," says Kay, adding that though the opening scenes of his debut novel *The Summer Tree* (1984), the first in his *Fionavar Tapestry* trilogy, were also contemporary, "the thrust of it is not [set in the present day]."

Ysabel is the name of an impossibly beautiful woman who, every 70 years or so, is brought back to life in Aix-en-Provence, on the eve of Beltane, the Celtic festival that has spooky similarities to the original historical observance of Halloween.

Once resurrected, she plays her part in a recurring love triangle, involving a Celt (Cadell) and a Roman (Phelan) who compete for her affections. Unexpectedly, their existence is revealed to a callow 15-year-old Canadian, Ned Marriner, who has accompanied his famous photographer father, Edward, on a shoot in Provence for a coffee-table book. Though threatened by Phelan, the boy is inexorably drawn into the ancient drama, leading to startling revelations about Ned's family and continuing encounters with supernatural events and otherworldly protagonists.

As with Kay's other books, *Ysabel* is packed full of interesting characters, provocative scenarios and highly descriptive passages. He even manages to avoid the clichés that often pop up in these types of stories; the cellphones, for one, always work.

In many ways, Provence itself functions as the most arresting character in the book, the place where past and present collide, changing all who are caught up in that collision. Kay chose Provence as the setting for *Ysabel* because of something he observed upon his frequent work related visits to that part of France. (Both *A Song for Arbonne* and *The Lions of Al-Rassan* were written there.) "What fascinated me for this book, one of the reasons it's contemporary, is I started to think about the ways in which the most beautiful parts of the world are often the parts with the most complex, violent history… areas which are temperate and fertile and physically beautiful and can sustain life will be coveted – they become battlegrounds for that reason.

"I became more and more conscious of that and I wanted to work it into a book, this duality of very great beauty and graciousness and underneath it [the violence]. You trip over it, you can't help but trip over the remains of Celtic sacrificial places… and very, very beautifully laid-out Celtic villages or towns that were smashed flat by Roman catapults. They're all around you. In a certain sense, it's a love letter to Provence," says Kay about *Ysabel*, "but it's a love letter with an extreme awareness of the dark side of the loved one."

The use of the modern setting and motifs in *Ysabel* also represented a challenge for Kay. "It takes me three years to write a book. It's a long, focused labour. I can't do it unless I'm deeply engaged by the theme, by the technical challenges, by the whole process. Challenging yourself is I think how you grow as a writer." He notes approvingly that one book reviewer wrote, "This is the first time [Kay] can write about history instead of working in history and evoking periods for contemporary readers."

Ysabel also diverges from much of Kay's previous output in that its magical elements are more prominent; many of his past novels hardly featured any traditional fantasy tropes, a departure from the norm that either enthralled readers or dissuaded them from sampling his work. "I've never deliberately said I'm going to play down magic or play up the supernatural. I've always regarded it as tool in a writer's arsenal, that if a given book requires it, I'll use it. If it doesn't, I'm not going to use it to boost appeal."

Guy Gavriel Kay

Outside America, where genre labels seem to be mandatory, Kay is often not even considered or marketed as a fantasy writer. "I'm published as a political novelist in [South] Korea," he points out, adding that *Tigana*, which centred on a people whose very name cannot be mentioned after they are cursed, was published there with an introduction of how it linked to the Japanese occupation of Korea in the early part of the 20th century.

That idea of a people whose identity is the subject of possible erasure does, of course, refract Jewish history, though Kay's most explicit Jewish reference, besides a significant Jewish character in *The Fionavar Tapestry*, pops up in *The Lions of Al-Rassan*, in which the Kindath, a religious group who are periodically subject to blood libels yet also patrol the highest corridors of power as advisers to the king, are clear stand-ins for the Jews.

Kay's other significant Jewish connection is through the officially authorized website, Bright Weavings: The Worlds of Guy Gavriel Kay (www.brightweavings.com), created by Deborah Meghnagi, a Jerusalem-based book editor. In 2004, he was also the guest of honour at Israel's premier science fiction convention – Hebrew is one of the 21 languages in which his books have been translated – an experience which moved him deeply.

"An amazing number of soldiers, men and women, were in line, having asked for and received leave to come for the day to get their books signed. It was really touching and what was also really touching was how young so many of these people were."

These days, Kay is trying on a new hat, that of Hollywood screenwriter. Though he has written for television and radio, as the principal writer on *The Scales of Justice*, and penned an unproduced script (with George Jonas) of Robertson Davies' *What's Bred in the Bone*), Tinseltown has never beckoned before. "Hollywood is taking up more of my time now. *The Lions of Al-Rassan* is being developed by Warner Brothers – they've optioned it for [director] Ed Zwick [the Oscar-nominated *Blood Diamond*]. Classy people are doing this. *The Last Light of the Sun* is being developed by [producer] Robert Chartoff [*Rocky*, *Raging Bull*] and I'm writing the script for that one."

He's also educating the public on the whole process of the book business, through his reportage on the Bright Weavings website. "I'm doing a journal on how books get from a manuscript that an author gives to a publisher to the book on the shelf in a bookstore. I find it really interesting that so many people who love books have no idea how books get made, how and why does an author tour, who gets an ad [for his book in the newspapers], how does an ad get put together in the *Globe and Mail*."

All this is a long way from how Kay, 52, imagined his life would turn out after he acquired his law degree (he never practised). "Realistically, I expected to be practising law. I hoped for Morley Torgov's lifestyle, [a] practising corporate lawyer who wrote his books on evenings and weekends and holidays, published infrequently because he was very busy raising a family and carrying on his practice."

Kay's been writing long enough – since 1984 – that he's also seen a new-found respect accruing to him from some of his earliest mainstream critics, who were reflecting their own prejudices about fantasy writing.

"I think the literati perception [of me] was shaped by the fact that my first trilogy was purely high fantasy. I've often said that origin is destiny. How you're defined early is how you may always be defined, but over the years that's been eroding and evolving. The last couple of books, [the] mainstream reviews [*Washington Post*, *Time* magazine, *National Post*) have been the best I've ever gotten.

"The sense I've gotten is that the mainstream literati are gradually shaking off pre-suppositions about genre and fantasy. Some of that has to do with the fact that I'm published very well, very intelligently in many countries. The rest has to do with a kind of Jewish prairie stubbornness. I've been doing this for a long time [and] after awhile if you keep working at a relatively high level, consistently, you will eventually find people get it."

Sonny Goldstein, CFP
President

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Real Estate Inc. Brokerage

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Forest Hill Village Central Bayview

CENTRAL PROPERTIES

RIVER LOT IN HOGG'S HOLLOW $2,690,000
Rare opportunity! 75 x 286' lot overlooking golf course – nestled at end of private cul-de-sac. Carolyn Feldman** 416-488-2875

BATHURST/WILSON DESIGN BUILD - $1,099,000
Superb custom home to be built on magnificent 50' lot on most desireable quiet street. Patti Pollock* 416-226-1987

CASTLE HILL – EXECUTIVE TOWNHOUSE $1,088,000
Lux., 3 bdrm. w/view of Casa Loma, hrdwd thru, spac. principal rms., terrace, walk to all amen. Adam Feldman* 416-488-2875

YONGE/EGLINTON DETACHED – JUST LISTED $985,000
Modern des. meets great loc., 2 storey, 3 bdrm., 4 bath, superb L/L w/walk-out to gar. Gary Mitcheli** 416-488-2875

LOWER FOREST HILL - $985,000
Gorg. reno'd spacious det. 3 bdrm., 3 bath, large rm. flr. fam. rm./off. – great L/L, steps to village. Gary Mitchell** 416-488-2875

AVENUE RD./LAWRENCE EXCLUSIVE LISTING
Fabulous 30x130' buildi[SOLD]ast of Avenue Rd. on prime street. Patti Pollock* 416 226-1987

27 HEATHVIEW AVENUE/BAYVIEW VILLAGE $659,000
3+1 bdrm. sidesplit, modern kitchen, newer roof, wndws., A/C, inground pool, fin. bsmt. Allen Tobe** 416-488-2875

ARMOUR HEIGHTS – MAGNIFICENT 41X125' LOT
Spac. 3 bdrm./2 storey,h[SOLD] fireplace. Live in, renovate or build new. Patti Pollock* 416-226-1987

HANNA & MILLWOOD DUPLEX - $475,000
Recently rented for $750.[SOLD]now vacant, easy to show, private drive. Brenda Westbrook* 416-226-1987

BATHURST SHEPPARD – EXCELLENT VALUE $474,900
Spacious+spotless 3 bdrm., 4 bath, high demand str. Beautiful 50x120' lot, fin. bsmt. apt. Patti & Gary Pollock* 416-226-1987

BATHURST/WILSON $429,000 ATTN. BUILDERS
Renovators, excellent 60x140 sunny South lot in high demand neighbourhood. Patti Pollock* 416-226-1987

NORTH PROPERTIES

HOGGS HOLLOW – MASTERPIECE $3,895,000
Breathtaking new home on secluded lot w/walk up to L/L, theatre room, wine cellar, exquisite European finishes. Carolyn Feldman** 416-488-2875

CLARK/WESMINSTER – 5 BEDROOM $619,000
Fabulous, bright, spacious, 3400+. fin. L/L w/Scarlett O'Hara staircase, hrdwd., great master suite. Adam Feldman* 416-488-2875

GREENLANE/LESLIE BEAUTY $554,900
Bright, Immed. + spacious 4 bdrm. – 2856' on Quiet Street, Suberb Layout! Fab. Master Retreat! Great Curb Appeal! Carolyn Feldman** 416-488-2875

CONDOMINIUM PROPERTIES

THE PRINCE ARTHUR – CORNER SUITE $1,950,000
ONE OF A KIND 2455'.
2 Bdrm, w/direct elev. access, extensive upgrades, 9' ceilings, balc., 2 pkg. spaces. Adam Feldman* 416-488-2875

SOPHISTICATED FOREST HILL PENTHOUSE $679,000
Stunning total gorgeous city views, 2 bdrms., 2 baths, pool, conceirge, pkg. Marilyn Merrick* 416-488-2875

BEAUTIFUL 2 STOREY RENO'D CONDO $639,000
Approx 1720 sq. ft. hdwd. floors, fireplace, w/outs from every room, 2 parking spaces. Reesa Sud* 416-488-2875

455 ROSEWELL AVENUE #211 $282,900
1 yr. new, gorg. 1 bdrm. + den + open balc. – lots of amen., conc., pkg., lock., near Pusateri's + TTC. Saul Merrick* 416-488-2875

23 OBSERVATORY LANE/RICHMOND HILL $348,900
Elegant 3 bdrm., 3 bath, close to sch., Hillcrest Mall, transit. Low maint. fee, spac., fplc. Megrdad Peikarnegar** 416-226-1987

60 MONTCLAIR AVE. – FOREST HILL CO-OWN. $266,000
Only 2x2 bdrm. units available for immediate occupany, CAC, parking, From $266,000. Allen Tobe** 416-488-2875

1201 STEELES AVE. WEST P.H. $229,000
Stunning 1400 sq. ft corner unit, open concept, new kit. & bath 24hr gatehouse, close to all amenities. Al Karim** 416-226-1987

5 EMERALD LANE $179,900 EIFFEL TOWERS
1 bdrm., upgr., hrdwd., balc. & much more. 24hr. sec., great fac., guest suite, steps to TTC & plaza. Hedda Zaionz* 416-226-1987

RENTAL PROPERTIES

226 ARMOUR BLVD. $1,850/MONTH
Spacious spotless reno. 3 bdrm., 2 storey, attached gar. fin. bsmt. Patti Pollock* 416-226-1987

3000 BATHURST ST. $1,425/MONTH
1 bdrm., hrdwd. firs., washer, dryer, fridge, stove, central air, 24hr. sec. Shabbat elevator. David Snitman** 416-226-1987

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WANTED * WANTED
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42 GREEN BUSH CRES.
Det., 4 bd., 4 bths., mn. flr. fam. rm., reno'd kit., new ceramics, recent appls. Shows very well! **Elaine Sone, 905-764-7111. Century 21 Heritage Grp. Ltd., Brokerage**

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TOWNSGATE & BATHURST
2 bedroom, 1 bath, balcony, eat-in kitchen, asking $210,000.
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REAL ESTATE Section

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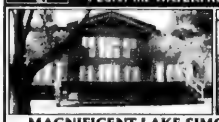


MAGNIFICENT LAKE SIMCOE BEAUTY NEAR SHUL
Magnif. Custom, one of the finest!! Lrg Estates, multi-chef kit, open plan, vast stone frpl, wd Flrs, cath Ceil, 7+bdrms, fin'd lower Le., boat house, bunkie, gor Le. Lot $1,879,000. (35 min. to TO) contents incl'd.

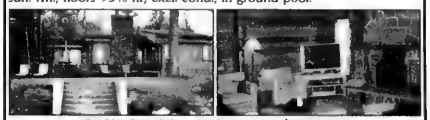
LAKE SIMCOE GRAND ESTATE
$2,200,000. (50 min. to TO). Picture-Book perfect prvt. setting, 200' (1-ac) lakeshore, prvt. enclave Kempenfelt Bay. Finest extensive renos. & amenities. Entertain extravangantly in grand spaces 4 fp, great rm. Nanny qrts. Much more, everywhere gorgeous!!

PRIVATE LAKE SIMCOE ESTATE
(45 mins. to TO). Distinguished 6,528' magnificent Estate, gorgeous le. lot, high ceiling, wood floors, granite kitchen, 3 fireplaces, 5+2 bedrooms, 4+baths, boat house, 3 car garage, see! $1,749,000.

LAKE COUCHICHING PARADISE
Muskoka setting - $999,000.
See this!! Rare prvt. treed excl. enclave mins. from Orillia on 183' lk. front point. Arch. design high ceil., glass, wd. Fls, open plan o/looks great rm. w/fp. from gorg. Kit., lux. master & ens., full bsmt., boat hs. & bunkie. (Special!!)

LOG RETREAT LAKE SIMCOE
Auth Log, high beam ceil, Pine floors, open plan, s/s appls, fin'd lower level, paradise backyard kitchen, hot tub, fireplace & boat house, WOW after skiing - imagine lite fire, glass of wine & friends. $965,000.

LAKE SIMCOE - 100' SAND BEACH - $949,000
Secl. treed setting, 4 bdrms, 2 1/2 bath, lrg. Lr/dr. w/fp. with w/o to sun. rm., floors 95% fir, excl. cond., in ground pool.



LAKE SIMCOE - BIG BAY PT. $799,000
Perfect get-a-way, just gorg. MUST see to appreciate LOG beauty, high beam ceil, wd. fl, huge stone fp, s/s appl., log ga. ideal as bunkie. Secl. 120' lk.ft., gated/hedged.

LAKE SIMCOE - WALK TO SHUL. $776,000
A setting filled w/privacy w/2 perm. Res. + work shop w/2 le of glass ideal as arch. style bunkie. Main res., massive great rm., stone fp, open to lrg. Glassed sun rm. & WOW the 2 br guest beach hs.

LAKE SIMCOE DREAM RETREAT (only 35 mins. to TO)
Royally App't - like new, luxury amenities & ensuite, high ceiling, wood floors, 3 bedrooms, 2 baths, c/air, gas, wrap deck, dock. $479,000.

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LAKE OF BAYS – 114' X 737'
Fab. 3 Family unit estate on lake! Each unit has newer kits. Wood Frplce and lndry. Huge deck, tennis Court, Lots of upgrades, Close to Synagogue call * Jerome Schrier For more info.

* * *

BATHURST/THONHILL WOODS
Beautiful 3 Bdrm home backing Onto park, clean and bright, Open Concept, Gas frplce, Parquet flrs, Pot lights, 3 large bdrms, 2nd floor Lndry, Double door entry to large foyer, Interlock patio front & backyard Call *Lucy Melamud

* * *

YONGE/HARDING – FAB. 3 BEDROOM
Freehold Townhouse-Large Eat-in Kit, C/Air, New Windows, Shows Great!! Call **Mark Waxman

* * *

GLENCAIRN/MARLEE – 37' X 130'
Income or Owner Occupied. Great Potential, 3 Separate Units, Updated Kitchens, 1 Yr Roof, Ideal Location Close to shopping, Walk to subway & Ttc Asking $399,000 *Ted Waxman

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BATHURST/MAJOR MACKENZIE
"Heritage Estates" Approx 4000 sq.ft Large 5 Bdrm on court- Extra's Galore Appliance, Skylite + + + Huge Room Sizes A ing $599,000 *Ted Waxman

* * *

BATHURST/CENTRE LARGE 5 BEDROOM
Over 4000 sq.ft, Grand Foyer, Circular Stairs, Fin bsmt, Hardwood Great Layout, Must See!! **Mark Waxman

* * *

BATHURST/STEELES – 67' X 132'
Large 4 Bdrm – 5 Level Backsplit W/circular Drive, Open concept Design Ing Pool, Fin bsmt with sep entrance, Extra's Galore!! Must see! **Mark Waxman

* * *

CONDOMINIUMS FOR SALE

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Luxury 2 Bdrm, 2 Bath, 24hr Concierge, Social Activities, Close to all amenities, Call *Susan Shainhouse

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AVENUE RD/EGLINTON – EXQUISITE
2 Bdrm, 2 Bath Unit. Completely Reno'd. All the Bells & Whistles! Granite, Hrdwd, Lndry, U/G Parking A must see!! Call *Jerome Schrier

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BATHURST/STEELES – APPROX 1400 SQ.FT
Large 1 Bdrm + Den & Solarium with Balcony, Cent/Air, U/G Parking & Security –Must see!! Asking $188,000 Call *Ted Waxman

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$219,000. 1 bedroom, 1 bath unit with bright East exposure. Parquet floors, sunroom, updated eat-in kitchen. Ensuite laundry, exercise room, parking and locker. Visitor parking. Close to amenities & transit. Well maintained building.

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3 bdrm., 2 bath, L-shaped liv. and din., fin. bsmt., dble. drive, gar.

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LYTTON PARK — NEW EXCLUSIVE LISTING
Brand new custom executive home, 4,500+ sq. ft. + fin. basement, high ceilings, superb craftsmanship & luxurious finishes throughout, dream kitchen. Pre-completion price $2,549,000. Call Mark Eichorn, Sales Representative, or David Eichorn* (416) 787-1712.

* * *

AVENUE ROAD / LAWRENCE
Bright, spacious 3 + 2 bedroom bungalow on 51 ft. lot surrounded by multimillion $ luxury homes. Shows beautifully! Glass-enclosed porch, 3 pc. ensuite in master bdrm., modern kitchen, big basement with large above-ground windows. **ONLY $699,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

* * *

PRESTIGIOUS GLENGROVE — CUSTOM EXECUTIVE HOME
SPACIOUS HOME on gorgeous deep 134 ft. lot. 2 yrs. new, 3,700 sq. ft. + basement, 4 + 2 bedrooms, 5 baths, high ceilings, gourmet kitchen. $1,399,000. Call David Eichorn* (416) 787-1712.

GREAT CONDOMINIUM VALUES

BATHURST / SHEPPARD — NEW LISTING 100 CANYON AVE. Immaculate 2 + 1 bdrm., SOLD sq. ft., modern kit., 2 baths, huge balcony, indoor pool **ONLY $214,900 — ACT NOW!**

BATHURST / EGLINTON: NEW PRICE. Spacious, prof. renovated & designer decorated 1 bdrm. in prestigious bldg., **only $189,000.**

ONE GLEN PARK Spacious 2 bdrms, 2 baths in luxurious new building. Upscale appliances and upgrades galore, **$399,000.**

10 PRUE 2 bdrms., 2 baths, large eat-in kit., sunken living room, ensuite laundry, security camera. **ONLY $419,000 — ACT NOW!**

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CARIBOU PARK
Spacious 3 + 1 bedroom bungalow on fabulous 50 x 117 ft. lot steps to Caribou Park and surrounded by multimillion $ luxury homes. Ideal for redevelopment. Call David Eichorn* (416) 787-1712.

HOMES & APARTMENTS FOR RENT

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  - 3 + 2 bdrms., balc., walk to subway, shuls, $1,475 / mo.;
  - Spacious junior 1 bedroom, ONLY $750.
- **BATHURST / DOUGLAS** 3 + 1 bdrms., desirable location, $2,499.
- **LAWRENCE / BATHURST** Newly renovated & decorated, ideal for professional office, $1,850 / mo.
- **LAWRENCE / BATHURST.** 3 bdrm., 2 storey, $1,600 / mo.

* * *

BATHURST / DELL PARK — RENOVATED & DECORATED
3 + 1 bdrm. on 50 ft. lot in prime central location. Hardwood floors, modern kitchen, separate entry to finished basement. **ONLY $ 479,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

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HOMES

Bathurst/Lawrence – 3 bedroom bungalow, finished basement with rental income, updated kosher kitchen, steps to subway. Asking $499,900

Bathurst/York Downs – New Custom Home! 4 bedrooms, 4 bathrooms, finished basement, 40 x 115 lot, beautiful finishings, double garage. Asking $849,900

CONDOS

Bathurst/Lawrence – Luxury unit at 1 Glen Park Avenue, approx. 1,720 s.f., 2 bedrooms, 3 baths, den, balcony, west exposure, close to everything. Asking $599,900

Bathurst/Lawrence – "The Encore" 2 bedrooms, 2 baths, balcony, 12th floor, NW exposure, sabbath elevator, asking $294,900

Bathurst/Wilson – New Viva Condo! "Monaco Model", 7th floor, 2 balconies, 2 parking spaces, approx. 1,630 s.f., 3 bedrooms, 2 baths. Asking $479,900.

Bathurst/Wilson – New Viva Condo! Almost new unit, 1 bedroom, 1 bath, large balcony, west exposure, 2nd floor. Asking $219,900.

COMMERCIAL

Bathurst/Wilson – Store with 2nd floor apartment, updated building, minutes to Bathurst Street, gross income approx. $36,000. Asking $399,900

RENTALS

Bathurst/Lawrence – 1 bedroom, large eat-in kitchen, clean and spacious, available immed. Asking $895 per month.

Bathurst/Eglinton – Renovated 2 bedroom, updated thru-out, garage, available immed. Asking $1350 plus hydro.

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BATHURST & SHEPPARD
26A Stafford Rd., lovely 4 bedroom, main fl. fam room and a fab. finished basement with rec-room, bedroom, bath. View @ www.rtp.ca/stafford. Call **GABBY GOLDRING**, Royal Lepage Partners Realty, **416-229-4459.**

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2 BR. CONDO $235K PROMENADE TOWERS
7440 Bathurst at Clark. Avail. immed. Maint. fees + taxes $730/mo. Balcony, wood laminate flrs., 2 bath, indoor prkng. Call Sam 416-273-3555.

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160 ISRAEL PROPERTY FOR RENT

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240 EMPLOYMENT OPPORTUNITIES

Toronto based children's book publisher seeking admin. assistant/customer service rep. Prev. teaching experience & computer skills an asset. Applicant should be a self-starter, motivated & have a good sense of humour. Interested applicants should send a resume to: sandra@tumblebooks.com or fax to 416-781-2764.

240 EMPLOYMENT OPPORTUNITIES

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UN marks repeal of 'Zionism equals racism' resolution

JTA

NEW YORK — The United Nations hosted two panels Feb. 23 marking the 15th anniversary of the repeal of a 1975 UN resolution denigrating Zionism as racism.

The Conference of Presidents of Major American Jewish Organizations convened a lunchtime commemoration of the December 1991 repeal, honouring efforts – ultimately unsuccessful — by the late U.S. senator Daniel Patrick Moynihan and then-Israeli president Chaim Herzog to block the 1975 resolution.

Chaim Herzog, Israel's ambassador to the UN, tears the resolution during the debate in the General Assembly in 1975.

Earlier in the day, Israel's UN ambassador, Dan Gillerman, took part in a panel discussion organized by the UN Department of Public Information.

Gillerman called the 1975 resolution "an obvious nail in the coffin" of Israel's relationship with the United Nations, setting in motion a campaign of demonization of Israel that continues to this day.

In a statement, Conference of Presidents chairman Harold Tanner and executive vice-chairman Malcolm Hoenlein hailed the United Nations for marking the repeal.

"Israel and Zionism face continuing attempts to denigrate them," they said. "We are especially pleased that this event was under official UN auspices, reminding those who seek to perpetrate this travesty that the world community rejects it."

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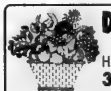

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Israelis watch with delight as Parker makes good in NBA

By JERRY MITTLEMAN
Ha'aretz Daily Newspaper Ltd.

TEL AVIV — Israeli basketball fans have been watching Anthony Parker's success with the Toronto Raptors with pride, surprise and delight, but they're also still waiting for a native-born son to make it in the NBA.

The 31-year-old Parker has made a silky, smooth transition from Euroleague superstar with Maccabi Tel Aviv to important member of the improving Raptors. Parker, a fixture in the Raptor's starting lineup since the beginning of the season, is Toronto's third leading scorer, averaging almost 12 points a game, and one of the reasons it is in strong contention for a playoff spot in the NBA's Eastern Conference.

The personable Parker was a popular figure with Maccabi fans during his five seasons with the team. Though he is a native of Illinois and no longer with Maccabi, the Israeli sporting public still takes a personal interest in his NBA exploits, which are mentioned on a daily basis in the local media.

Parker's successful transition to the NBA stems from a combination of talent and luck in comparison to fellow former Maccabi teammates Maceo Baston and Sarunas Jasikevicius, who are both still looking to make their mark.

Parker, as opposed to Jasikevicius and Baston, had at one time been considered a future NBA star. After an outstanding junior year at Bradley University, he was considered a probable lottery pick. But a less impressive performance as a senior made him less attractive to NBA scouts, and he was only the 21st player selected in the 1997 draft.

After two injury-plagued seasons with Philadelphia, Parker was out of the league and on his way to Europe, seemingly another case of a talented player whose NBA career falls through the cracks and winds up a European league lifer.

But Parker's scenario turned out differently. First, he reached the heights of European basketball, helping Maccabi to three Euroleague titles and grabbing several MVP trophies along the way. Now, even more amazingly, he has returned to the NBA after a seven-year hiatus and become a significant player.

Parker has also been fortunate to join a team like the Raptors, where new general manager Bryan Colangelo and his assistant, Maurizio Gherardini (formerly Benetton Treviso's GM), are trying to assemble a Phoenix Suns East-Euroleague West type squad. The Raptors have five Europeans on their roster and often start three. Parker, who thrived in Maccabi's ball-movement, team-oriented style of play, is a good match for this team.

Parker's success with the Raptors is no fluke and, ironically, his years with Maccabi gave him good preparation for the evolving stylistic changes in today's NBA.

JVS Toronto bowl-a-thon to help youth

JVS Toronto will hold its fourth annual Youth Services Bowl-a-thon on March 1.

The bowl-a-thon, to be held at Playtime Bowl, 33 Samor Rd., near Dufferin Street and Lawrence Avenue, will raise funds for programs and services that benefit at-risk youth and young newcomers to Canada, while underwriting training initiatives and entrepreneurship programs.

The JVS bowl-a-thon also promotes visibility of the agency's services, encourages community support and fosters the spirit of partnership, JVS announced. More than 5,000 young people benefit every year from JVS services.

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Maccabi Tel Aviv's Israeli experiment a flop

By YOAV BOROWITZ
Ha'aretz Daily Newspaper Ltd. ®

Maccabi Tel Aviv Chair Shimon Mizrahi likes to say his team "represents Israel," but for years the connection between the state of affairs at Maccabi and that of Israeli basketball has been tenuous at best. This season, there is a symbiosis between the two. Both are a flop.

A couple of factors were at play this season in favour of Maccabi's Israeli hoopsters:

- The weak American signings;
- Maccabi coach Neven Spahija likes Israeli players.

"I look at a player's quality, not his passport," Spahija said at the start of the season, when he gave almost unlimited credit to forward Lior Eliyahu and guard Yotam Halperin.

The inclusion of the duo as starters in Spahija's roster surprised many, but as the season progressed it became clear the Croat, unlike his predecessor Pini Gershon, doesn't think American players are necessarily better than local hoopsters.

The fact that most of the Israeli players haven't seized their chance is one of the sad things about Maccabi's season.

Eliyahu and Derrick Sharp are the exception. Eliyahu has had a breakthrough season and is playing the best ball of his career. Sharp is only Israeli through marriage, but Eliyahu is a bona fide blue and white talent.

One player who was supposed to have stood out alongside Eliyahu is Yotam Halperin. However, the guard has failed to fulfil the promise he showed with Slovenia's Olimpija Ljubljana last season. Halperin's output has been the lowest in the team per minute, and the combo guard has fallen out of favour with Spahija. "Goran Jeretin is our starting guard," Spahija said last week. The Croat seems to have despaired of Halperin even more than of Will Bynum.

Eliyahu and Halperin are opposing poles when it comes to Spahija's Israeli experiment. The ability shown by Yaniv Green, Sharon Sasson and Jamie Arnold shows why Maccabi's season is more like Halperin's than Eliyahu's.

With Gershon, Sasson showed glimpses of his shooting ability, but this season he has returned to being an insignificant player on Spahija's roster.

Green's case is even more saddening. The most talented Israeli centre has failed abjectly to take advantage of Maceo Baston's departure, Noel Felix's weakness and Arnold's instability. As for Arnold, he is surely sorry that he turned down the Spanish Tau Vitoria's generous offer last summer. The naturalized forward made a strong start to the season, but his ability has since gone downhill.

For your consideration

Almost Famous

By Jacob Medjuck

Somehow Purim became associated with the idea of costumes, which I of course remember wanting to sew myself (a hobby that I fruitlessly hoped would earn me a non-existent scholarship in home economics).

The Purim story of Queen Esther is contained in my second-favourite megillah (Kohelet is No. 1). There's nothing like a good story, and the five megillot are chock full of pulp attraction.

What's most interesting is the possibility that someone reading this is discovering that Megillat Esther is not the only megillah. How then did four others slip out of popularity? The answer: marketing.

How important is marketing? Consider this: movie trailers are now more scrutinized by their distributors than the films they promote. I rented an interesting film recently, *Idiocracy*. In execution, its humour was mostly broad and sophomoric, though its satirical structure was honorable. Notably, it had an opening premise about the future that was wickedly smart and well observed, but its cinematic merits are not what make this film a remarkable study.

The film stars Luke Wilson, a bankable Hollywood actor, and 20th Century Fox – which, it's fair to say, knows something about making movies – produced it. The budget was $30 million, which translated into a polished visual piece, and it was written and directed by Mike Judge, the very successful creator of *Beavis and Butthead* and *King of the Hill*, two pioneering animated comedies.

So why hasn't anyone heard of this major motion picture? Why did it make its debut at the video store? The movie certainly carries itself better than others released theatrically in the same genre. The answer will mystify you.

Fox was unable to make a trailer for the film that made the movie look as funny as it actually was. Without a marketing campaign to carry the picture, there was no confidence that audiences would flock to theatres – an absolute requirement for a studio theatrical release. And so a prominent assemblage was put to pasture.

Marketing a movie theatrically often costs $20 million to $30 million dollars. Studios need assurances that the advertising works before coughing up further investments – so much for "inner beauty" or "content is king." The whole thing just makes me want to do more sit-ups. Marketing is the new right hand of the Lord, and the bottom line is moving product.

Going to the theatres used to be an event for me. But a time is quickly approaching when younger audiences will not attach the same significance to going out to see a film in its theatrical first-run release. A DVD première will be socially acceptable, and, even more importantly, financially relevant for distributors. My knee-jerk reaction to this trend has aged me somewhat, echoing my father's first reactions to rap music. In my universe, what we call "direct to DVD" has the stink of being second rate. But attitudes change with each generation, and the quality of entertainment premiering on home video is improving dramatically.

A side effect of this to consider is that for the Academy Awards, a film must have a theatrical run in certain cities for a minimum period to qualify for consideration. We can't blame the corporate dollar for following trends that maximize earnings, but if blockbuster films become the only movies that stand a chance to recoup their meteoric marketing and production costs, then the only films in theatres, and at the Oscars, will be Adam Sandler and laser-ninja fare.

The lesson to us as Jews – not all of our rich history comes prepackaged with holidays – is that before we decline into a robotic nation of High Holy Day shul attendees, we might benefit culturally from some deeper self-appreciation.

And the lesson for the four other megillot: market yourselves with costumed holidays – or get kosher with the notion of direct-to-shul-library-shelf releases.

Purim Sugared Almond Salad

SALAD: 12 c washed and dried salad greens of your choice
1/4 c sugar
3/4 c slivered almonds
3 11-oz. cans mandarin oranges, drained 1 purple onion, sliced

DRESSING: 3/4 c white vinegar
3/4 c granulated sugar
6 Tbsp. parsley, chopped
1 Tbsp. salt
1 1/2 c vegetable oil

Shake all dressing ingredients in a tightly covered jar. Refrigerate at least 1 hr.

Place almonds and sugar in skillet over low heat and stir until sugar is melted and nuts are coated. Cool on parchment paper. Break into small pieces. Set aside.

Toss dressing with salad greens. Top with orange sections, onion slices and sugared almonds.

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Israel's chief Sephardi Rabbi Shlomo Amar writes in a special Torah scroll dedicated to the 400,000 Jews who perished during the Holocaust in what is today Romania, at the opening last month of the renewed Yeshua Tova-Teiferet Dov Synagogue in Bucharest. [RNS/Reuters photo]

A kick-back student conference

By AVRUM ROSENSWEIG

Urban Writer

I recently spoke at a conference in Vancouver sponsored by the Canadian Federation of Jewish Students that was attended by students from Vancouver, Winnipeg, Lethbridge, Calgary, and other western campuses.

The event was titled LOUD, which stands for Live it, Own it, Use it, Do it. The objective was to encourage Jewish students to embrace their Jewishness and act on it.

The conference participants were warm and laid-back, with a very strong sense of community, Judaism and Israel. As one of the participants said, when you're one of the only Jews on campus, you are thrust into the position of being an emissary for the Jewish people and our homeland.

The itinerary was well-balanced and included programming on Israel, Jewish involvement in politics, tikkun olam and Torah study.

All of the participants took part in a tikkun olam program, including a walk along East Hastings Street (a very angry area) to give out food to the homeless.

A genocide panel was held on Saturday night following a funky, New Age *Havdalah* service. The panel included a Holocaust survivor, a leader of the Sudanese Canadian community, a student representing STAND (formerly known as Students Taking Action Now: Darfur, a university-based committee that's fighting the atrocities in Sudan) and me.

Robbie Waisman, who survived Buchenwald, spoke about his experiences during the war – about the family he lost and the evil he witnessed. He spoke of how he would lie in his bunk at night in Buchenwald listening to older people speak about how the world would one day be peaceful after witnessing such evil. He said he remembered hearing this and being so excited that he would live in a utopian world. "Unfortunately, that has not been the case," he said, citing the atrocities currently happening in the Darfur region of Sudan.

There was Torah aplenty at LOUD, including a workshop on Kabbalah by Rabbi Yosef Saltoun. I gave a one-hour class on the Jewish approach to being a *ba'al chesed* (a good person), based on an article written by Rabbi Benjamin Hecht (of Nishma.org). A healthy discussion ensued about the formula for giving, the sentiment involved and what one should experience when helping others.

The LOUD conference was full of heart, and I wish more students would take advantage of such opportunities. In fact, one of the greatest challenges in the Jewish world today is attracting Jewish students to campus activities and conferences such as LOUD. This challenge is not exclusive to Western or Eastern Canada. It exists in Toronto as well. Jewish student professionals at Hillel will tell you that although there are more than 10,000 Jewish students in Toronto, a small percentage of them attend or play a role in Jewish campus programming.

LOUD was also full of pride – pride for Israel and the Jewish people. My hope is that the students who took part in LOUD – and in fact every Jewish student – will carry on that pride, and hold their heads high on campus and never, ever, be afraid to express his or her Jewishness or love of Israel.

This is another challenge facing Jewish leaders as many of our students feel threatened by growing anti-Semitism and anti-Israel sentiment on campus. A number of student leaders told me that they will often mute the Israel and/or Jewish component of programming so that it won't be a deterrent to students.

(Mike, a participant and student from Calgary, inspired me, however. His friends told me he knows some Arabic, and will stand up proudly against Arab students who express negative statements about Jews or Israel in their mother tongue. According to his friends, Arab students are surprised that he does this, because, they say, most Jews are too frightened to challenge them).

LOUD was a fine testament to the Jewishness, warmth and kick-back attitude of our brothers and sisters to the West. Nice job!

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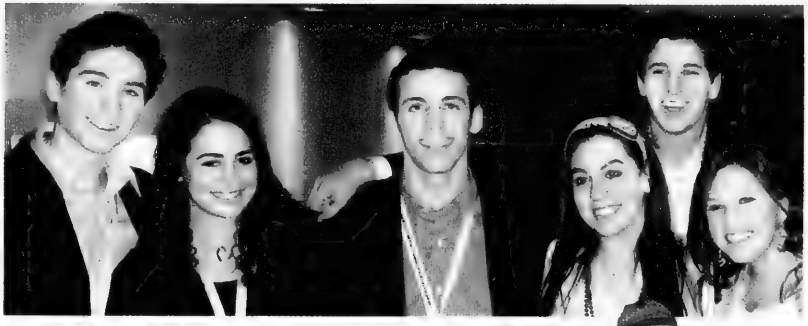
Section B

LIVE & LEARN

Joshua Satov, a senior kindergarten student at Leo Baeck Day School's Holy Blossom campus, takes part in a school art program.

Senior kindergarten students Raigan Spector, left, and Rebecca Train show off the sweet results of their Baking Fun project at Leo Baeck's Atkinson campus.



The recent Model UN in Parsippany, N.J., gave students a chance to interact with peers from other cities. From left are Jason Fishman of TanenbaumCHAT's north campus in Richmond Hill; Tali Aziza of Winnipeg's Joseph Wolinsky Collegiate; Evan Reinblatt, TanenbaumCHAT; Danit Hassan, Wolinsky; and Jared Goldberg and Madison Rochwerg, both of CHAT.

Above, nursery students Yoni Golombek and Audrey Greenwald celebrate Shabbat at Associated Hebrew Schools' Posluns Education Centre.

Right, Bialik Hebrew Day School students from grades 5 to 8 participate in the school's Shelach Program, led by Habonim Dror representatives, which offers activities designed to enhance their studies on Israel. From left are Lisa Shapero, Daniel Sterlin Altman, Rachel Colomby, Zoey Katz and Mira Zuchowski.

Tuvi Rockove, a middle school student at Zareinu Educational Centre, skis with a volunteer as part of the students' involvement with the Special Olympics ski program.

Something to consider...

Editorial

New ideas, as a rule, take time to be implemented. Ideas that were the catalysts for some of the articles in this supplement represent trends that are still in the process of emerging.

Consider these, especially if they have yet to hit your personal radar screen.

Stacy Markin, the mother of a special needs child and an advocate for special needs kids, writes a moving account of her efforts to help young students understand the challenges faced by people with special needs. Her gentle but straightforward approach is part of an ongoing effort to sensitize people and integrate those with special needs into mainstream society as much as possible. The trend has gained momentum over the past decade or two, but as Markin points out, the change that is effected often comes about slowly, one person at a time.

Another emerging trend is the growing involvement of grandparents in their grandchildren's lives. In this supplement, we examine how that trend – which incorporates both financial and personal involvement – is filtering down to Jewish day schools.

Sheri Shefa takes a fresh look at the "gap year" – a year away from school, usually before starting university – and why it hasn't caught on in Canada as it has in some other countries, while Andy Levy-Ajzenkopf writes that plans are in the works to offer vocational programs at the Anne & Max Tanenbaum Community Hebrew Academy of Toronto, an idea that is slowly gaining credence in Jewish academic circles.

Also, Paul Lungen asks whether Jewish schools make the grade in a report that discusses standards of quality in education.

We hope the articles in Live & Learn 2007 will give you much to consider.

– F.K.

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Grandparents' involvement on the rise at Jewish schools

By FRANCES KRAFT
Staff Reporter

In February 2006, Leo Baeck Day School launched a Nachas Club for grandparents and special relatives. It kicked off with two Kabalat Shabbat services at the school's Thornhill branch, one of which was hosted by actor Harvey Atkin, and one at the southern branch of the school, hosted by Toronto Jewish community leader Toby Feldberg.

Both hosts have grandchildren at the school.

Grandparents have always been welcome at school events, but their involvement was not formalized until last year, says Leo Baeck's director of development, Elysa Greisman.

However, grandparents' involvement at Jewish day schools – not least their financial involvement – is a trend that has begun to receive more attention in the past few years.

At a 2004 conference run by the U.S.-based Partnership for Excellence in Jewish Education (PEJE) in October 2004, one session was devoted to "Grandparents as partners in growing the day school enterprise." A program blurb encouraged participants to "explore ways in which grandparents can be more significant supporters of day schools and schools can see them as more intimate and critical partners."

In July 2005, the *New York Times* ran an article titled "Financially set grandparents keep families afloat, too."

At Leo Baeck, where a steering committee for the Nachas Club met for the first time in September, the school encourages grandparents not only to give financial support if they can but to volunteer as well.

The school is "working really hard to make sure it's not just the financial" aspect, Greisman said, citing grandparent volunteers and upcoming Nachas Club events. Grandparents are being encouraged to "support the school in the way you can."

However, she admitted, Leo Baeck is "hoping to expand our donor base… It's one of the purposes but not the main purpose."

"We would hope grandparents would be giving – those that can in the way they can – to support the day school as well. Day schools, like any other private school, in order to be responsible, each have to have their own fundraising programs. Tuition usually does not cover the entire cost. As generous as UJA [Federation of Greater Toronto] is, each school has to take on that responsibility. To strive for excellence costs money."

Continued on page B3

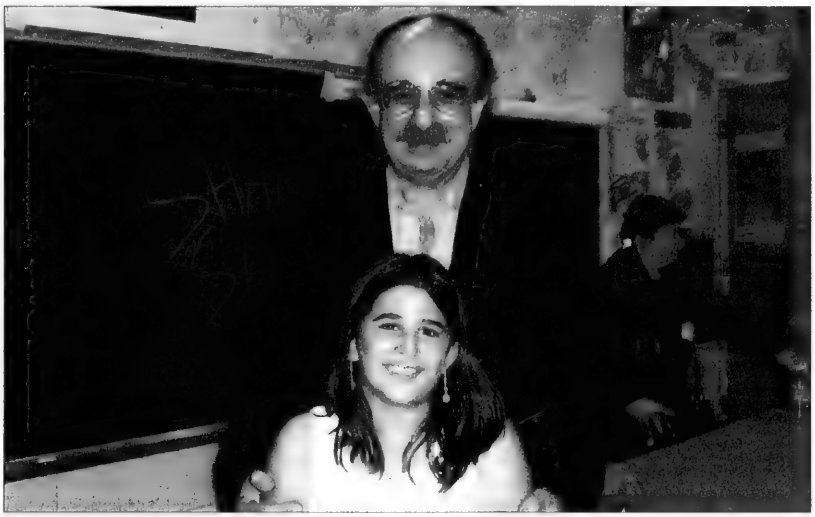
Today's grandparents more active than the previous generation

Continued from page B2

Reaction from families to the financial aspect has been mixed, Greisman said. "And that's honest. I think it's a learning curve, just like anything else... Should we be asking? How should we be asking? When should we be asking? Grandparents are of different means and different circumstances... We've asked for donations. We haven't identified a specific amount. We have asked for grandparents to come forward if they can. We have a tribute-card program."

At the Toronto Heschel School, which celebrated its 10th anniversary last year, there has been outreach to grandparents "since day one," albeit not in a systematic way until recently, according to principal Gail Baker.

In the past year, the school has had a couple of events just for grandparents, one being a reception immediately before they joined their grandchildren for a Chanukah celebration. The separate grandparent meetings were geared to inform them about school news and philosophy.



Actor Harvey Atkin, seen with his granddaughter Amanda, is involved with the Leo Baeck Day School Nachas Club for grandparents.

Also, grandparents have been asked for donations as part of larger fundraising campaigns, but personal involvement is more of a focus, said Baker, noting the importance of generational continuity.

"We will ask parents, 'Can we call your parents and invite them to something?' Sometimes they say yes. Sometimes they say no," she said.

"It's a very sensitive issue," she acknowledged, adding that a number of grandparents have taken the initiative and approached the school about donating money.

Others have volunteered "in a serious way" at the school, such as reading with kids or working in the school's organic garden.

"We want to model that to the kids. These are people of the utmost value, not just from a financial point of view, but they have a history to tell," said Baker.

Today's grandparents tend to be more active members of society in general than those of the previous generation, with more of a desire to be involved, she noted.

In terms of philanthropy, she added, "people want to give to something of social value. That's a shift I didn't see 10 years ago. They want to see their monies going to do something that will better the world, even if it's in a small school. They want to support that."

Atkin, who has three grandchildren currently at Leo Baeck, confirms that the financial aspect of grandparent involvement can be a delicate issue. "In some cases, I don't like it," he said of schools asking grandparents for donations, noting that grandparents may already be paying their grandchildren's tuition.

At a 2005 *CJN* roundtable discussion on communal and spending priorities of UJA Federation of Greater Toronto, federation president Ted Sokolsky said that "a huge number" of tuition receipts are made out to grandparents.

Mark Smiley, educational director of Associated Hebrew Schools, estimates that in the greater North American Jewish community, between 20 and 40 per cent of grandparents "are assisting in a major way" with their grandchildren's day school education tuition.

In terms of fundraising, Associated is "moving more in the direction" of asking grandparents and alumni for financial support, he said, noting that the two groups sometimes overlap at the 100-year-old school. Thus far, he said, response has been positive, and he has found it "uplifting" to get support from a group who may not initially realize that the school needs funding.

Last year, Gerda Frieberg, an Associated grandparent, made a donation to the school that was described in a newsletter as "momentous" (the amount was not specified). The initiative was partly hers, and partly the school's, said Smiley.

Like other schools, Associated includes grandparents in many celebratory programs, Smiley said. He made a point of singling out grandparents to honour them at last year's school graduation.

One of the reasons that grandparent initiatives are relatively new at Jewish schools, Smiley said, is the Holocaust. "We grew up in an era where you couldn't assume children had grandparents."

Atkin noted that grandparents today may also have more time for their grandchildren than previous generations did.

His relationship with his five grandchildren is very different from the one he had with his own Russian immigrant grandfather. "My grandfather sat and learned, and you didn't bother him," he recalled.

Today, he said, "it's a whole different ball game."

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Double cohort students compete for graduate school spots

By SHERI SHEFA
Staff Reporter

It's been four years since the last Grade 13 students and the first graduates of the four-year high school curriculum in Ontario were competing to get into university at the same time.

And now, the double cohort students are preparing to deal with the same problem as they apply to graduate schools.

Paul Hertz, a fourth-year biomedical sciences student at York University, has applied to five medical schools across Ontario – University of Toronto, University of Western Ontario, Queen's University, McMaster University and University of Ottawa. He said that some students may be unaware of the challenge of competing with more students for spots in graduate programs.

"I don't think so many people realize that it is an issue, but it definitely is. Just look at the number of applications that schools have received – it has gone up by anywhere between 20 and 25 per cent since last year," he said.

"I think the provincial government was estimating that it could be as high as a 30 per cent increase in applications this year," said Robert Tiffin, York's vice-president, students.

Hertz said that even he didn't start thinking about the increased number of applicants until recently.

"I'm really only thinking about it now that I'm waiting to hear back because I just don't think that many people have noticed that we're dealing with the same issue four years later. It definitely is a problem because there are not enough spots available and [there are] a lot more graduating students… Spots may have increased slightly, but nowhere near enough," Hertz said.

In an attempt to meet the needs of the double cohort students, the provincial government will provide Ontario colleges and universities with about $240 million a year to create 14,000 new graduate spaces by 2009, compared to the number four years ago.

In 2005-06, Ontario colleges and universities received about $211 million from the Quality Improvement Fund, which is part of a plan that will invest $6.2 billion more in the province's post-secondary system by 2010.

To qualify for the fund, each school signed a multi-year accountability agreement with the province indicating what their enrolment plans are for undergraduate as well as graduate students.

Paul Hertz

"Graduate growth is going to be a significant issue because it does draw on more resources, and as you increase the number of graduate students, there is a need to provide financial support for those students. There is also an increased demand on resources such as the library. Even making sure that we have sufficient office space for our graduate students is going to be an ongoing issue across the system," Tiffin said.

"We recognize that the government has made a significant investment to try to address this, and all the institutions are trying to partner with the government to make sure we can achieve these goals."

Tiffin said that being able to accommodate the dramatic boost in applicants is a concern, but there are many factors to consider.

"For example, in our MBA program, normally we ask applicants to have one or two years of business experience before they apply, so that would essentially rule out many of the cohort students who are graduating this year," Tiffin said.

"But for the other programs, we are seeing anywhere from 15 to 25 per cent increases in applications. By the same token, we have also increased the number of spaces available for graduate students," he said.

"This past fall, we took in about 1,418 full-time master's students and 255 doctoral students. In total, we have about 4,800 graduate students," Tiffin said, adding that there will be about 400 more graduate spaces at York next fall, primarily for master's programs.

> ***'Graduate growth is going to be a significant issue because it does draw on more resources'***

The *Toronto Star* reported that U of T has seen a 15 per cent jump in graduate applications for the next school year and has plans to create 2,100 more spots, for a total of 10,060 full-time spaces by September.

Tiffin said York has already experienced an increase in its graduate programs with the "pre-double cohort students" – those who fast-tracked through high-school to graduate in 2002 to avoid the double cohort in 2003.

He said schools in Ontario have been preparing for this for the past three years.

Although he couldn't provide a number, Tiffin said his school has been increasing the number of faculty members since 2001 in anticipation of the double cohort, and many of the faculty are also qualified to teach graduate courses.

Despite the efforts being made by post-secondary institutions and the provincial government to minimize the effect this transition will have on the thousands of graduate school hopefuls, some may have to postpone their goals for another year.

Hertz said that if he isn't accepted into any of the five Ontario medical schools for next fall, he'll cast a wider net and apply to out-of-province schools and even schools in the United States next year.

"If it doesn't work out for me this year, I'm just going to take a year off and work and relax and do some travelling and just apply again next year for sure," Hertz said.

KIDS CELEBRATE PURIM

Torah Tots Preschool teacher Soochi Eizecovics, centre, poses with students, from left, Pearson Zwicker, Berkley Silvermen, Daniella Maresky and Gabi Maresky in the school's Purim castle.

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Learning disabled students find support at universities and colleges

By BARBARA SILVERSTEIN
Special to The CJN

When he was a student at a Jewish day school, Adam (a pseudonym) could not focus in his class of 30 children. If he was asked questions during discussions, he could not answer correctly.

"Kids called him stupid," his father recalled.

In Grade 2, Adam was assessed as learning disabled (LD). Today, he is excelling at York University, which provides the learning accommodations he requires.

Adam is one of many LD students who have successfully made the transition from the Anne & Max Tanenbaum Community Hebrew Academy of Toronto (TanenbaumCHAT) to university, says Judit Kenyeres, head of the learning centre (a special education/remediation program) at the school's south campus. Before entering TanenbaumCHAT's special education stream, Adam – who graduated with an A average – was in the special education program at Dr. Abraham Shore She'arim Hebrew Day School.

Under the provincial Human Rights Act, universities and community colleges are obligated to provide educational support to LD students, says Carol Morton, a guidance counsellor who works closely with LD students at TanenbaumCHAT's south campus. She explains that this support can include a range of accommodations, including oral testing, assistance with note-taking, tutoring, assistive technology and/or extra time for writing exams.

While students with special education needs also represent a significant group within the public school population, it has only been in the last decade that support services at the post-secondary level have become widely available in Ontario, says Marc Wilchesky, chair of York University's Counselling and Development Centre and head of the centre's learning disabilities program (LDP).

Wilchesky has been running the LDP at York since its inception 22 years ago. "It was the first program of its kind in Canada," he says. "Back in 1985, people were thinking that kids with learning disabilities did not have the potential to go on to university."

He says applicants to York can inform the school of their learning disability during the admissions process or they can contact the LDP after they get accepted.

However, he stresses that students themselves must speak with staff at the centre to get the support services – they need to hone their self-advocacy and negotiating skills. "Professors will not talk to parents. The policy of the university is to communicate with students."

There is a parent orientation at the beginning of the school year, he adds. "Students get a letter, and it's up to them if they want their parents to attend a separate orientation."

He says sometimes students don't identify themselves to the LDP until after the term starts and they're too late to take advantage of supports like the degree credit course to improve reading and writing skills or Project Advance, an intensive six-week summer course designed to ease the LD students' transition to university.

However, other services, such as assistance from a writing tutor, time management, a study strategies program and accommodations for writing exams can be arranged, he says.

Wilchesky recommends a reduced course load for LD students because with fewer courses, they can more easily keep up their grade point average.

He says that sometimes the centre must advocate on behalf of students who do not identify themselves initially and end up getting low marks.

"There's an appeal process for grades if they didn't get the help they needed. They lose credits, but they won't have a sea of Fs."

Advocacy is also an important role for Accessibility Services at the University of Toronto, says Pearl Levey, an LD specialist who works there part time as well as in private practice.

Once the students are registered, the office contacts their professors about such matters as administering exams, negotiating assignment extensions or finding alternative test formats.

"We have to make sure that what they're testing is not compromised," Levey says. "We want to put people on a level playing field and not give them an unfair advantage."

Levey encourages students financially eligible for the Ontario Student Assistance Program to apply for the LD bursary. The $10,000 covers tutoring, assessments and a range of adaptive technology such as Kurzweil 3000, software that converts text to speech. "It's a lifesaver for students with reading problems."

She also suggests that incoming students consider taking Ready Set Go, a summer transition course for incoming students with disabilities.

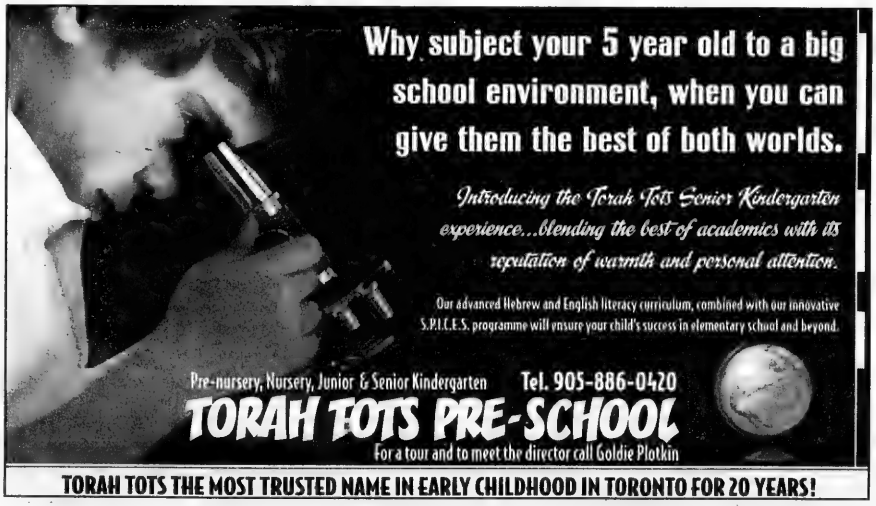
Some students don't discover their disability until they reach university with its heavy workload, Levey says. "They come to university, and suddenly they have to cope with a lot of reading and independent learning.

"Initially they may not want to contact us. Then things start to fall apart."

Many of the LD students go on to graduate school, and those who demonstrate problems with processing speed are eligible for "reasonable accommodations" for such admission tests as the Law School Application Test (LSAT), she says.

"We see students from every faculty, including all the professional faculties like engineering, law and medicine."

YOUNG SCIENTISTS: Grade 2 students Sean Sepiashvili and Nicole Klaiman of United Synagogue Day School's Bayview campus take part in a Scientists in the School program.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Mom builds bridges of understanding for daughter with special needs

By STACY MARKIN
Special to The CJN

Guest Voice

Before my daughter Shayna was born 11 years ago, I would never have believed the path God had in store for our family. Nor could I have envisioned the journey we were about to embark on.

Our dear, first-born child has "special needs," including global developmental delays and autism.

As a mother, I have come to terms with my daughter's needs, and accepted her for the wonderful little girl she has become, in part through therapies she has received at Zareinu Educational Centre.

Associated Hebrew Schools of Toronto, where Shayna's younger siblings are students, started a wonderful new program this year for grades 2 through 5 – the Mitzvah Corps, led by Associated teacher Maytal Helfand. It offers hands-on learning experiences about a specific mitzvah each week. Through this program, I was recently able to spend some time bringing together Shayna's world and that of some of her peers at Associated.

In January, as a parent of a child at Zareinu, I had the opportunity to address the Mitzvah Corps, to open the students' eyes as to what it might be like to be or deal with a child with special needs.

I wanted to help the students understand that not all children have the same abilities, and that some need to attend a special school that accommodates their needs, where they can learn more efficiently and become the best they can be.

I took the students through a series of exercises to allow them to experience first-hand the frustrations people can feel when they are unable to perform simple tasks the rest of us take for granted. I wanted to help them understand the child who has special needs.

I gently blindfolded the students, and asked them to try to find their way to the door or to obtain a tissue, without the use of eyesight. I put two pairs of socks on their hands so that they could feel how hard it is to pick up coins to make a purchase when hands do not function well. Some students placed a bandage on their mouths and tried to communicate their thoughts to a friend.

The children began to understand how laughing at someone is hurtful and inappropriate. They learned to offer help, encouragement and understanding.

We watched a short video about Zareinu, allowing the children to take a look into a very different kind of school, but one where students who are just like them in many ways can learn.

The reactions and responses of the children made my short time with them very worthwhile and personally rewarding.

After the Mitzvah Corps session, I was especially touched by the children's written observations.

"Today Mrs. Markin came, and we did some really cool things with her," Reena Feldman, age 10, wrote. "First, she gave us blindfolds and we had to see what it was like to be blind. It was extremely hard. I couldn't even get a tissue! Next we used socks to try and pick up coins. That was tough! After [that], I put a bandage on my mouth and tried to tell my friends that I didn't know where the washroom was and needed it. It took three people before anybody understood me! I can't believe people have to do that every day!"

I truly believe that in less than an hour I accomplished a great deal with this small group of kids.

Anna Nabutovsky, age 7, wrote, "I learned that if you can't do stuff that other people can do, you are still the same."

Hanna Ziegler, age 9, wrote, "We learned what it's like to have special needs. It made me feel happy to know how I can help!"

Interestingly, there were several students in the group who had their own special needs. One child floored me when he proudly volunteered information about his own needs.

I was also moved when it was announced that the Associated student council had recently voted to make Zareinu their charity of the month. I was delighted that the children of Associated had banded together to help their peers at Zareinu.

Noam Golombek, age 9, wrote that he felt "sad, because some people can't do what I can. I want to try and raise all the money I can to help."

I felt that, in some small way, these children have a new perception.

Seth Kerzner, age 9, wrote, "Today we felt how hard it is to be different."

My message was sent. We are all, in our own ways, "different."

With the right type of help, the spirit of community and the desire to never say "never," all children can be the best that they can be.

My objective was to inspire, educate, and open the students' eyes to special needs, so that they would have a better understanding and not be afraid of the unknown.

What I learned from them was that they were interested in helping other children, and they had a newfound respect and understanding of "special needs."

When I reflect on the time I spent with the children of the Mitzvah Corps, I realize that my Shayna, who many felt would never accomplish much of anything, has accomplished a great deal without the use of any words (she is nonverbal). I am proud to be Shayna's mother. Her life does have meaning and she does make a difference, one person at a time.

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Live & Learn

BOOKS BY KIDS: Netivot HaTorah Grade 4 students hold folders that contain the writings and illustrations they did as part of a book-writing project. Their teacher, Marilyn Miller, is at back left. At back right is Sarah Bilerman of the school's educational support services.

IN THE SOUP: It's soup-making time for Grade 3 students at Or Haemet Sephardic School. From left are Yehuda Moshe, Moshe Elmaleh, Evan Sankar, Yaakov Benyair, Nina Benyair, Neomie Peretz, Liliana Abramov and Talya Saban.

PRESENTING THE ACTORS: Students from the Dr. Abraham Shore She'arim Hebrew Day School, Sara and Sam Hennick Educational Centre perform a play on Yehoshua the prophet. From left are Julian Aquino, Tyler Swartz, Raphael Belanger, Mitchell Kerbel, Zachary Susman and Tzvi Wachsman.

Rabbi Yonatan Cohen. Born in Tel Aviv. Student of Reb Nachman of Breslev, Abraham Joshua Heschel, and Yehuda Amichai. United observant and secular teens at Israeli camp. Teaches together with wife, Frayda. Poet and storyteller. Rabbi at Congregation Beth Israel, Berkeley, CA. Yeshivat Chovevei Torah alumnus '06.

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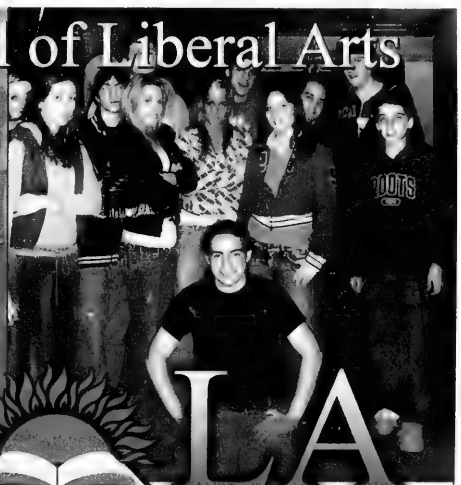

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Do Jewish day schools make the grade?

By PAUL LUNGEN
Staff Reporter

Every year, the Vancouver-based Fraser Institute publishes its Report Card on Ontario's Elementary Schools, ranking more than 2,000 educational institutions based on results on standardized test scores taken by children in grades 3 and 6.

While all public and Roman Catholic schools are required to participate in the testing, administered by the province's Education Quality and Accountability Office (EQAO), only one Jewish day school regularly takes part – Bialik Hebrew Day School. And year after year, its students do pretty well. Last year, Bialik was ranked 105th out of 2,800 in tests that measured reading, writing and math. Over the past five years, the school's cumulative position was an impressive 85th in the province.

In publicly releasing its findings, the Fraser Institute stated that it hoped the Report Card will help parents evaluate the performance of schools and assist them in deciding where to send their children. By giving parents a set of criteria by which to measure school performance, the Report Card can help them press their schools to improve their offerings, the institute stated.

The EQAO testing, however, has no shortage of critics. Some say the tests don't measure all aspects of learning, while others say factors other than schooling affect test results, including family stability, parental involvement and expectations for students' success.

The Fraser Institute responds by noting that variations in results from school to school can't be accounted for solely by personal and family characteristics of students. "The more effectively schools enable all their students to succeed, the weaker will be the relationship between the home characteristics of students and their academic success," it asserts.

So how are parents to evaluate whether their children's schools are providing a good education? Is there an objective way to determine if the schools provide a quality education, or must they rely on anecdotal evidence from other parents and school officials?

In an evaluation of the Jewish day school system, a task force of UJA Federation of Greater Toronto urged last year that "quality must be at benchmark levels."

The report, titled *The Way Forward: Report of the Task Force on Jewish Day School Education*, was released in August 2006, and it made recommendations on improving the day school experience that an implementation committee is now considering.

The task force addressed four areas: structure, funding, marketing and quality. In an appendix to the report titled "Toronto Fact Finding," the task force described an "eroding quality of education." It attributed the erosion to "a shortage of qualified and/or competitively paid teachers; lack of sharing of best practices across the schools; and need for more diverse programming, particularly pertaining to special education.

"The quality issue is exacerbated by heightened parental involvement in their children's education and their increased expectations of accountability and communication by educators regarding the quality of education provided," the task force stated.

The Toronto Fact Finding section further reported that the task force had conducted focus groups involving parents with children in public, private and Jewish day schools. The majority possessed the financial means to send their children to day schools.

"For the most part, these parents are unclear or unconvinced as to the value of Jewish day school education." After noting the parents "have significant misperceptions" about day schools, including the quality of the system, the task force reported that the parents believed the schools needed, among other things, "a higher quality of teaching, inclusive of greater creativity and passion, and the need for better facilities."

On the question of quality, the task force made six recommendations.

It called on the federation – which in 2005-06 provided $7.8 million in tuition subsidies to parents and another $3.7 million in other aid to the day school system– to make "a significantly greater investment in strategies that will result in enhanced quality of day school education."

It called for "implementation of a quality review process at the individual school level for both general and Hebrew studies, conducted by a third party expert in school assessment, to measure school performance on a number of key dimensions and develop plans for attainment of benchmark levels of educational excellence."

Other recommendations called for improved school board governance, enhanced inter-school collaboration, and for the quality review to evolve into a school accreditation process.

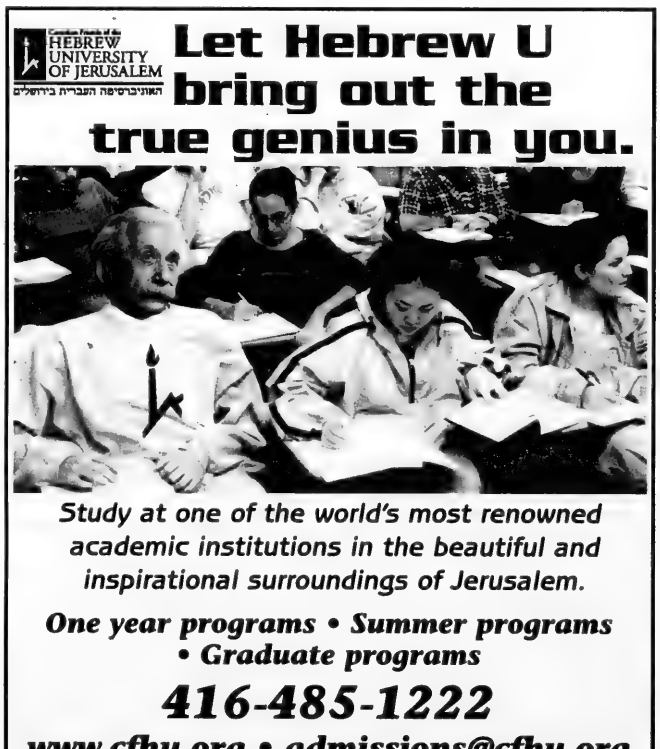
So how exactly did the federation define quality? Were quality concerns at federation-supported day schools a factor in the 9.2 per cent drop (from 5,649 to 5,129) in elementary school enrolment since 2001? Was the drop a result of demographic changes? Or was it due to a migration of kids from schools affiliated with the federation's Board of Jewish Education (BJE) to other non-affiliated Jewish schools?

The authors of the report were unavailable for comment. All questions were steered to federation spokesperson Howard English, who rejected suggestions that the task force had significant concerns about quality in day schools. He acknowledged, however, that "the perceived quality of Jewish education can have a role in whether parents send their children to Jewish schools."

The BJE has for years fielded calls from some parents about their children's schooling, but those calls haven't increased dramatically in recent years, he said. "The task force believed the standards of quality in Jewish day schools system are generally high and the BJE believes that as well."

Nevertheless, he continued, the task force did recommend that "more objective standards" be developed "to measure the quality of Jewish education… in order for everyone, parents, schools, the BJE, to evaluate the quality of education in schools."

Continued on page B9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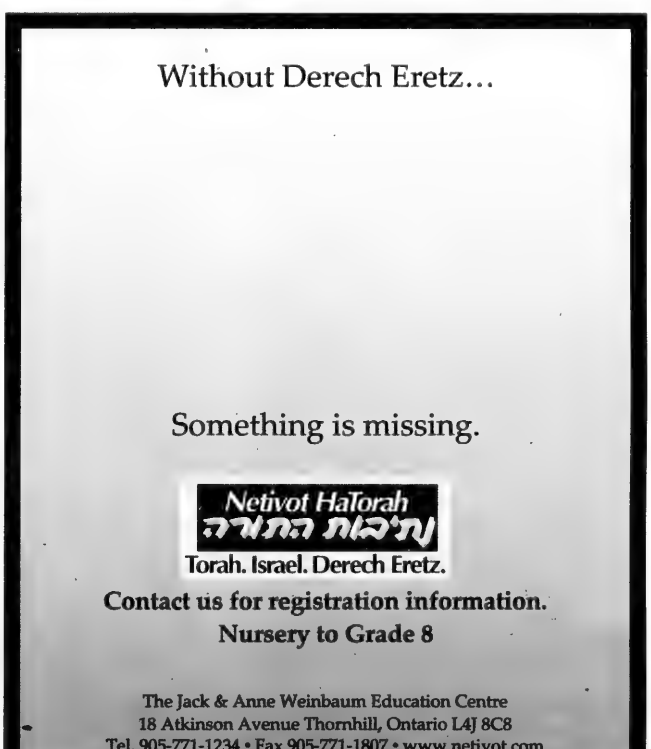
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Live & Learn

'Constantly striving to improve'

Continued from B8

One Jewish educator was unequivocal in her assessment, saying the day schools are constantly striving to improve and provide a quality education to their children.

Yael Seliger, the BJE's vice-president for Jewish education and identity, said the task force section on quality assumes "the schools are not responsible enough. I don't buy that. The schools care a great deal about the quality they provide."

The BJE constantly monitors classes across the system, she said.

"I see some wisdom in making it more formal and not rely on our informal way of reporting," she conceded. But "to infer from here that this is a jungle out there is not true."

The BJE, whose future mandate and relationship to schools is being studied by the federation's task force implementation committee, oversees professional development of teachers and principals and provides "a whole array of services that enhance the quality of the teaching." It provides professional development to teachers; helps write curricula; assists teachers in presenting education about Israel; provides materials to supplementary schools and trains teachers in that system; provides continuing education to school principals; and promotes Jewish family education to enable parents to learn at home alongside their children, Seliger said.

She dismissed reliance on standardized testing as a means of parents gauging school quality. Instead, she recommended visiting a school, sitting in on a class, reviewing the curriculum and speaking to parents.

She did, however, agree with five of the task force's six recommendations, disputing only its suggestion that a third party be brought in to evaluate schools and give them accreditation.

That's a very expensive process and the accreditation body "does not do a damn thing to help the school rectify a problem. That's not good enough," she said.

"What's more important than standardized testing is a portfolio, the totality of a child's progress. You want a school to take you from A to Z. They're going to be able to identify the learning skills in the school itself and vis-a-vis the province."

Gail Baker is principal at the Toronto Heschel Day School. For part of the past year she has also served as chair of the executive committee of the Day School Principals' Association. The organization brings together day school principals about every six weeks to discuss issues of concern and common interest.

Baker said the task force did not interview any of the 30 members of the group, but the association has asked to make a presentation to the implementation committee before it reports.

Regarding the task force's concerns on quality, "we asked, is there a problem that people are citing or is it just that people are always trying to better themselves. All of us feel strongly that anything that can raise the quality of education, we're completely for that," she said.

"We are concerned with who will pay for the quality review process. It's very expensive."

What's more, she continued, "everybody sitting at the table is interested in improvement… One of my concerns is that I don't know what they mean by quality."

Baker said her view of educational excellence does not necessarily lend itself to quantitative measurement. She defined quality as "thoughtful learning, the ability to think and to transfer learning from one situation to another. That to me is excellence in education. It's not necessarily high marks in standardized tests. That spews back information without a lot of thinking."

Baker said if the implementation committee recommends tying financial incentives to outcomes, schools would face a disincentive to enrolling children whose first language is not English or who have special needs. Competition between schools could also lead to less co-operation.

Schools now share information, educational techniques, and best practices, and distribute materials between them. That could all change in a more competitive environment, she said.

Moishe Kesten is co-chair of the federation's implementation committee. He said the committee is dedicated to "making every school in the system better and to putting into place mechanisms that elicit striving for excellence as part of the system."

Kesten said the committee hasn't reached any conclusions about how that should be done, but he said the task force's recommendation for certifying schools presents difficulties. How do you compare schools which have chosen to present their Hebrew/Judaic content in quite different ways? It may be a heavy part of the program in one school and treated lightly in another, he said.

Kesten noted that day schools attract "a fraction" of the age cohort available. (Task force data indicated that in 2006, only 28 per cent of Jewish children in the available age cohort were enrolled in affiliated and funded day schools.) "We want to get more children into the system… so that every Jewish parent will think it is something they aspire to."

In addition to making a day school education more affordable and convenient, "top of the list is to make them excellent. If you make them excellent, they'll draw," he said.

One Jewish educator was unequivocal in his assessment of day schools – calling them "great schools." Mark Smiley, director of education at Associated Hebrew Schools, said the day school system produces students who "should far exceed any standardized test" administered to public school students.

Associated educates 1,713 students in three branches from nursery school through Grade 8. Smiley said "most day schools or all far exceed Ontario [curriculum] requirements."

"I think that's the goal of the Jewish day school movement nationally and internationally, to provide a product second to none.

"It is a tradition of having high academic standards and graduating hundreds of children into other academic programs," he said, noting that 90 per cent of his school's graduates go on to study at a Jewish high school.

'Goal is to provide a product second to none'

And further down the road?

"I don't think you could walk into an emergency room and not meet a graduate of day school," he quipped.

Associated administers its own reading and mathematics tests in Grade 6, and the school has done very well in national competitions. It also boasts good results in public speaking contests.

Results posted by the Canadian National Mathematics League show that among eighth graders in 2005-06, Associated finished 23rd out of 414 participating schools across the country. (The highest ranked student, however, was Mark Karantayer of Ohr Menachem Academy, a day school that serves the Russian Jewish community. The school finished sixth nationally in the contest.)

In the same school year, Associated Grade 7s were 16th nationally out of 465 schools and the Grade 6 class was 21st overall. (The Jewish People's Schools and Peretz Schools' Van Horne campus in Montreal finished third nationally, while the Calgary Jewish Academy was ninth in Region 1 in Alberta.)

Shana Harris, director of education at Bialik, which has just over 800 students from junior kindergarten through Grade 8, said the school has been participating in the EQAO testing for about nine years. It was introduced to provide "accountability to our school, parent body and our students" and to demonstrate teaching effectiveness.

In addition, the test data are analyzed to determine if there are any areas that need improvement, and if needed, resources will be invested in those areas.

"I think the parents like to know what the achievements of their children are," Harris said. "When we compare to public schools, they do it in six hours a day, we do it in three hours."

Test results are shared with parents and while she acknowledged the tests are only "a snapshot of the child's achievement," the school assesses progress in other ways. It surveys school graduates to see how well prepared they are."

Remediation programs are available if children are having difficulty, professional development is offered to teachers, and textbooks are brought up to date.

The school emphasizes instilling a "strong Jewish identity, and students will know their Jewish roots and be proud of being Jewish." Anecdotal evidence suggest a good number of graduates go on to Israel, where they continue their studies, Harris said.

Continued on page B10

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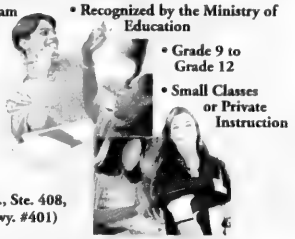

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'Kids who can cope in day schools can cope anywhere'

Continued from B9

Not every parent who sends their children to day schools is satisfied with the education offered. Two parents of two different children, who requested anonymity, pulled their children out of day schools and have them now in a private school in a tony neighbourhood near the Bridle Path.

Crestwood School is a refuge for day school dropouts, they said.

The first mom, Joan (not her real name), took her daughter out of Associated when the combined general studies/Hebrew program "got to be too much."

"For some kids, it's great," Joan said. "They thrive in that environment. For us, we were constantly working to keep our daughter's head above sea level."

Joan regretted taking her daughter out of Associated, as she felt it did provide "a strong sense of Jewish identity."

But she said Associated, with its secular program crammed into fewer hours than the public school, couldn't offer the repetition and exercises her daughter received elsewhere.

At first, she enrolled her daughter at a local public school and she found the school was way ahead of Associated in math and more or less on par for the rest of the curriculum

Speaking with other parents, she found a common complaint. "If you're exceptionally bright, there are no resources for you. If you need extra help, they can't help you. These are not specialty schools."

Some of the teachers in the Hebrew program she felt were "old school" and somewhat "military" in style.

(The BJE's Seliger maintains that in the last six or seven years, the organization has begun addressing children with special needs and training teachers who deal with these children. About 30 teachers receive training each year at York University in this field, and schools have made strides in helping children who find the dual program difficult, she said.)

After a stint in public school, Joan moved her daughter to Crestwood, where the $17,000 tuition far exceeds that at day schools. Nevertheless, "there were a lot of Hebrew day school refugees at Crestwood," Joan said.

Ruth (not her real name) has her daughter at Crestwood after an unhappy experience at Heschel.

After four years at the school from junior kindergarten through Grade 2, her daughter was miserable. Ruth attributed it to the school's lack of organization, structure and discipline. She said the school administration was not responsive to her concerns and she felt her daughter was falling behind in reading. She hired a tutor for her daughter and learned several other parents were doing the same. Her younger son was also having trouble in the school.

Three years ago, she pulled her daughter out of the school and enrolled her at Crestwood. "A lot of kids left when we left," and she found at least eight other youngsters at the private school who'd given up on Jewish day schools.

Heschel principal Baker said it's not uncommon for some parents to be dissatisfied. "I'm not aware of any major move of parent dissatisfaction. I'm sure there are some individual parents who aren't happy."

The school's enrolment stands at 301 youngsters from junior kindergarten through Grade 8, and the number has been fairly stable over the years, she said.

Dov Goldberg has three children enrolled at Associated. He is "generally happy with their education, but there are challenges."

Goldberg said class discipline has been a problem, resulting in children not being able to learn.

He also has found a wide discrepancy in teacher's abilities and a resulting major difference in his children's enthusiasm for learning from year to year.

Nevertheless, Goldberg has no intention of removing his children from the school. "We consider Associated the best of the alternatives. We want a Jewish education."

Goldberg, who spends more than $30,000 a year on tuition, believes if he spent the same amount at a private school, his children would get a lower student-to-teacher ratio, more non-academic activities such as music and sports, better facilities and a better general studies education.

Sarah Burakowski is a veteran public school educator in York Region. "We have a lot of kids coming from day schools," she said. "A lot haven't been able to cope…Many are categorized as exceptional," which could mean they are particularly gifted or have learning disabilities.

Burakowski said learning disabilities are "a cognitive thing" and a child's difficulties do not necessarily mean they were receiving a poor education.

"I think quality [in Jewish day schools] is excellent," she said. "Don't forget you have to cover two languages. It's hard. Not every child can cope with that level of education."

Burakowski has friends who teach in the day school system and she has seen lots of kids who studied there. "I think you develop better work habits, better structure as you have to get through more work," she said. "The kids who can cope in day schools can cope anywhere."

A strong proponent of public schools, Burakowski said the general studies program at public schools is at least as good as at day schools. "If parents send their children to day schools, it's for a Jewish education, not a better education."

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'Gap year' offers youths experience outside the classroom

By SHERI SHEFA
Staff Reporter

Taking a "gap year" to work and volunteer abroad, or just travel the world, is seen by educators and career counsellors in the United Kingdom as an experience that can help young people become more resourceful, more mature and gain independence.

So, why isn't this trend encouraged in Canada?

While some Canadian students may opt to take a year off in between high school and university, there tends to be a perception among educators and parents that deferring a year of school is a deferment of responsibility. Some worry that taking a year off could deter a student from returning to school, said Aino Lokk, the employment counsellor at Ryerson University's career centre.

She noted that some students don't want to prolong the education experience, either.

They "feel that they would not like to extend their education by any length so as to better position themselves for employment or further studies," she said, adding that the cost of taking a gap year is also a factor.

But in the United Kingdom, many students see a gap year as a given, as common as it is for North Americans to take a summer-long backpacking trip through Europe.

In an article that appeared in *Verge Magazine*, an online publication, in 2003, 10 Canadian universities were asked whether a student could apply for admission and take a year off before attending. Only two universities – the University of Toronto and the University of Regina – gave students the option to defer admission, with no strings attached.

David Gibson basks in the sun in the Atacama Desert in Chile during his 2005 gap year.

Alison Withers, editor of *The Gap Year Guidebook*, said that young students as well as those who have already begun a career can benefit from taking a gap year.

"It's a chance to step back and take a fresh look at life, to experience another culture in a way that you don't on a shorter vacation, to challenge yourself and learn to deal with situations you wouldn't normally face," Withers said.

Lokk said that the trend may be catching on in Canada.

"I think more students are starting to realize the value of global experience, both from a personal as well as professional growth perspective."

"For young people, it's often a chance to pause between high school and university, or university and work, to travel and have an adventure. 'Career-breakers,' typically in their mid-30s, are also looking for time out from the rat race, having felt they were getting into a rut. Sometimes this leads to a change of career, but also to being refreshed and more innovative if they go back to their previous one," Withers said.

She said that younger people tend to travel to Australia, New Zealand and Thailand, but Africa is quickly becoming a popular option.

"More mature travellers tend to go for more unusual places, particularly Latin America and the developing countries in South Asia, especially India, where they feel they can do something worthwhile to make a difference. As for what they do, some just travel, others combine it with periods of working or volunteering. It's a very individual decision."

David Gibson, 23, who works at a medical marketing agency in London, England, is a 2004 biomedical science graduate from the University of Sheffield.

Gibson was so pleased with his experience taking a gap year in 2000 before he entered university that he opted to take another in 2005.

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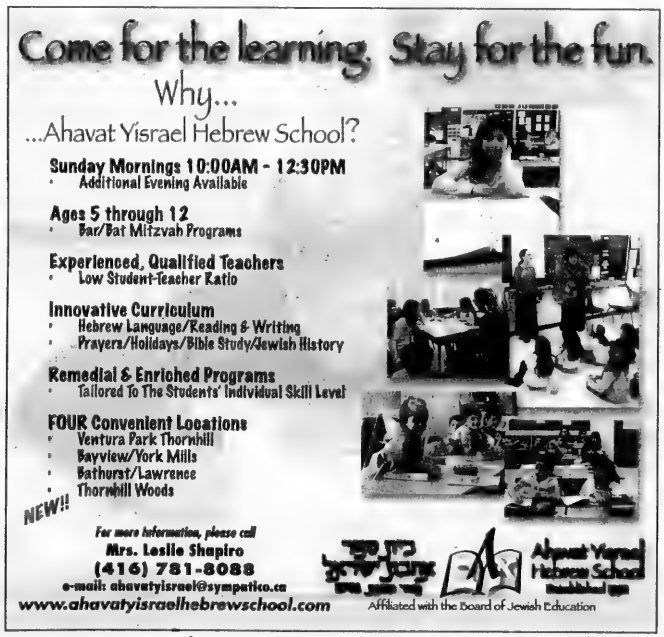

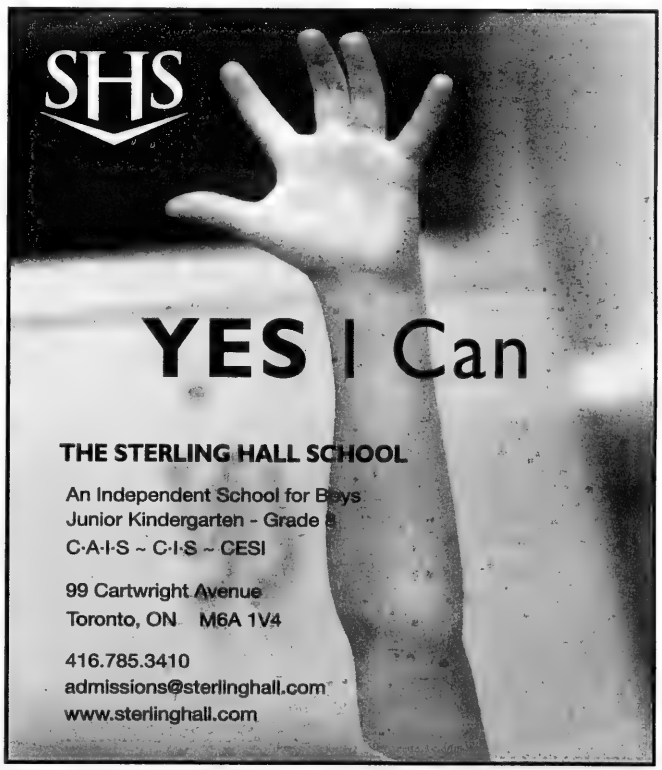

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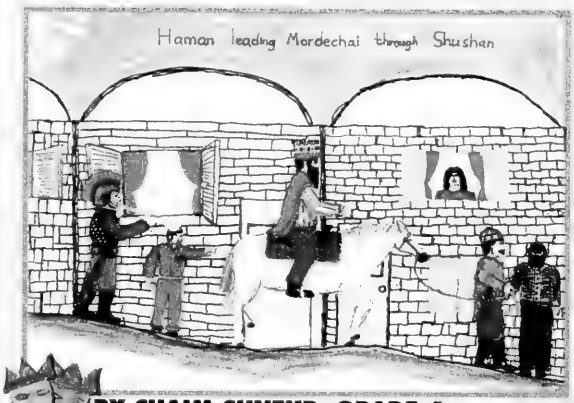

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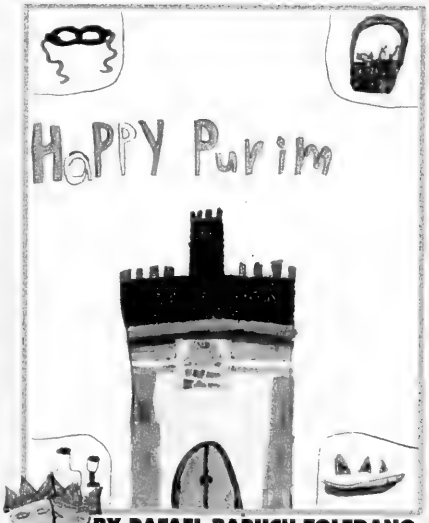

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Gros, Ali
Hannon, Miranda
Hersco, Tyler
Heuer, Noam
Hyatt, Ira
Josh
Karakowsky, Eitan
Kartuz, Daniella
Kun
Langb
Lebof
Lebo
Lindsa
Lindsa
Loeben
Loebe
Mendels
Mera

POSTER 2007

WITZ, GRADE 5

BY STEPHANIE LEBOFF, GRADE 3

BY SOPHIE CAHN, GRADE 5

EBENBERG, GRADE 6

BY NOAH NEUBARTH, GRADE 2

BY ASHLEY GAYLE LANGBURT, GRADE 4
Frame masks also by Ashley Gayle Langburt

BY KATHERINE GOTOVSKY, GRADE 1

le Mentions

in, Jade
urt, Emma
f, Danielle
ff, Rachel
y, Devorah
y, Jordan
berg, Laura
nberg, Lior
ohn, Kohava
n, Nicole

Ostrovsky, Victoria
Perez, Victoria
Pierce, Allan
Prussky, Ilana
Resch, Gabrielle
Ringwald, Jake
Rosen, Anna
Roth, Myles
Sable, Sydney
Saltz, Ashley

Schacter, Hanna
Shahmoon, Mahya
Shapiro, Evelyn
Shapiro, Leo
Shayo, Shirel
Singer, Owen
Solomon-Marks, Yasmine
Starkman, Rebecca
Stone, Emily
Sugar, Adina

Tanen, Adina
Theodore, Jamie
Theodore, Sammy
Tordjman, Matan
Trager, Sydney
Waldman, Abby
William T.
Ziskind, Gal

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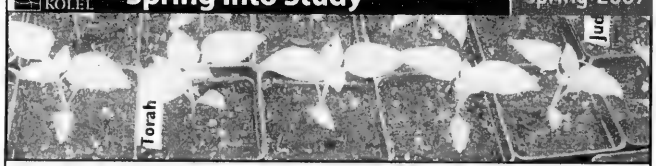

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Chess is 'a great way of improving the intellect'

By BARBARA SILVERSTEIN
Special to The CJN

Organizers of UJA Federation of Greater Toronto's Board of Jewish Education's (BJE) first-ever school team chess tournament say the inaugural event was a huge success.

"Chess is one of those media for creating an environment where mental acuity is valued," says Seymour Epstein, the BJE's executive director and the federation's senior vice-president of Jewish education and identity.

It's "one of these places where passion and motivation create a much better environment for ongoing learning," he said.

"You should have seen the kids at the tournament. They were so engaged."

The idea for a Jewish school chess tournament germinated last spring in discussions with Janet Nish-Lapidus, principal of the Paul Penna Downtown Jewish Day School and Joan Schoenfeld, principal of the Downtown Jewish Community School, said Ted Winick, president of the Chess Institute of Canada, who teaches chess classes at both schools.

The two principals initiated a meeting with Epstein, who gave the green light to go ahead with the tournament.

"The reason the BJE got involved is because we are always attempting to enhance the quality of learning," Epstein told *The CJN*.

The excitement generated by the tournament was heightened by the participation of a world-renowned chess master from Israel, Sophia Polgar.

Winick and the BJE's director of school liaison, Joel Kurtz, organized the December tournament, which drew some 60 students from seven Jewish day and supplementary schools from across the GTA.

Older students from the Anne & Max Tanenbaum Community Hebrew Academy of Toronto, who were the only team in their category and automatically won their division, "quickly shifted into the roles of mentors and teachers and began helping the younger students," said Winick.

Their participatory spirit was one of the highlights of the afternoon, he said.

Winick added that, with the success of the first tournament, he is hoping to attract more children to the next one, since there are many Jewish children playing chess.

"The roots of chess in Jewish culture go back hundreds of years. The majority of rabbis have found that chess is a great way of improving the intellect and were in favour of the game," he said.

"Chess is a wonderful mental exercise," noted Kurtz. "It's a great tool for sharpening the mind. It's recognized that chess has benefits in improving analytical thinking."

A young student ponders a move at a chess tournament in December.

Taking a gap year isn't all fun and games

Continued from page B11

"The first time, I spent a year in Canada, worked at a Pickle Barrel restaurant in Toronto and then travelled out to [British Columbia]. The second time, I bought an around-the-world ticket, and it was one big holiday. I started in China, and ended in Mexico via Australia," Gibson said.

"The experience helped me grow up. I'm more laid back now, more cultured and well-rounded. I learned more about myself. After travelling, you realize who you are because of all the different experiences you encounter."

But taking a gap year isn't all fun and games.

Withers said it is important for a "gapper" to decide how long he or she can afford to be away and to budget accordingly. It is also important to do a lot of research about what you want to do, whether you want to work abroad, do an internship, volunteer, travel, or combine these options.

"Research the places you want to visit thoroughly, prepare thoroughly, and if you want to organize a placement, use a reputable, experienced organization with in-country knowledge and representatives. Make sure you have the right visas, work permits and insurance," she said.

To offset the cost, do research about organizations that provide grants to students who want to take a gap year.

Gibson said that the only advice he has for someone who is considering taking a year off is to do it.

"Don't worry about getting a job when you get back. There's loads of options out there, and you'll still be plenty young enough."

Jewish camps nurture identity, contribute to continuity

By ADAM SEGAL
Special to The CJN

During her last five fun-filled summers at Camp Ramah, Chanie Antfleck has loved many aspects of camp, but the one experience that stands above all others is celebrating Shabbat.

"It's my favourite part of the week," says the 16-year-old Toronto native.

"Being exposed to Kabalat Shabbat, with this whole oneg of singing, dancing and cheering is a funfest, and after it's done, I'm already looking forward to the next Friday."

Antfleck says that going to a Jewish camp has played a pivotal role in nurturing her Jewish identity, a feeling that isn't unique among Jewish camp attendees.

More than 60,000 kids and teens across North America attend Jewish summer camps, and many of these campers say their summertime experiences significantly shape their connection to Judaism and the Jewish community.

For instance, a study by a sociologist from Hebrew Union College's Jewish Institute of Religion found that about two-thirds of those who went to a Jewish camp said their Jewish identity was "very important."

Conversely, less than one-third of those who didn't attend a Jewish camp expressed the same sentiment.

"Camps build Jewish self-esteem," says Michael Wolf, director of Camp Ramah in Utterson, Ont.

"Everything we do at Ramah, whether it's services, classes or playing in the field, it's all about feeling [a Jewish connection] in your soul."

So what is it about camp that has such an effect?

"It's the special environment that camp offers where it allows Jewish kids to live Jewishly, 24/7," notes Jerry Silverman, president of the Foundation for Jewish Camping based in New York.

"At camp, kids can celebrate and live the joy of what it is to be Jewish."

Unlike the confines of a structured classroom or a formal synagogue service, kids at camp can pray and gain a Jewish education in an informal, relaxed setting.

"Think about davening the morning service while the sun rises over the lake," Silverman says.

"It brings to life Jewish values, and it's an amazing place for kids to really feel that it's cool to put on tfillin or sing Shabbat songs."

Following a decline in the late 1990s and early part of the 21st century, the number of kids attending one of the 130 or so Jewish camps in North America has risen.

However, even as the numbers climb, less than 15 per cent of camp-aged Jewish kids in North America go to Jewish camps.

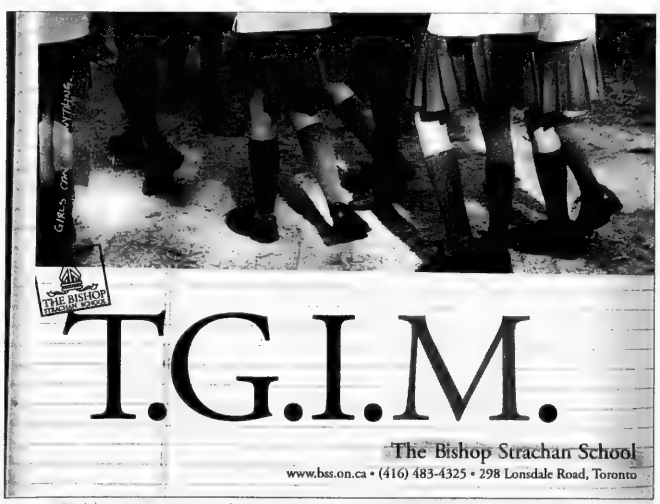
Silverman says the Foundation for Jewish Camping endeavours to double the number of kids going to these camps and points out such an effort will contribute to Jewish continuity.

"Resident Jewish camping is one of the critical answers to the issues of identity and continuity," he says.

"It should be one on the priority list of the experiences we need to give children today."

Now that she's beyond the camper age, Antfleck won't be returning to Ramah as a camper this summer. She will, however, be linking up with her camp friends on a six-week odyssey to Israel and after that, guess where she plans on being?

Chanie Antfleck carries a 70-pound backpack on a Camp Ramah camping trip in Temagami Park last summer.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'More discussion' needed on community middle school

By FRANCES KRAFT
Staff Reporter

The committee charged with implementing the recommendations of UJA Federation of Greater Toronto's report on the future of Jewish day schools has yet to follow though on the report's funding recommendation No. 11.

Seymour Epstein

When it does, it will have several issues to consider.

The report urges that a study be done to determine the feasibility of a community middle school on the Lebovic campus being built in Vaughan.

"The first thing you'd have to look for" is whether parents want such a school, says Seymour Epstein, the federation's senior vice-president of Jewish education and identity.

The second thing is whether schools are interested, he added.

At least half a dozen Jewish day schools near or beyond the northern boundary of Toronto have their own middle schools. Associated Hebrew Schools alone has 533 students in grades 6, 7 and 8, making it the largest Jewish middle school in the world, according to the school's educational director, Mark Smiley.

Federation spokesperson Howard English told *The CJN* that a new community middle school, "in concept, could replace some of the middle schools that now exist."

The recommendation stemmed from the success of the Anne & Max Tanenbaum Community Hebrew Academy of Toronto (Tanenbaum-CHAT), Toronto's Jewish community high school, English said.

David Prashker

The report's authors envisioned a similar middle school "in which kids of all backgrounds could learn together... and create mutual respect for kids from all backgrounds, and to find a common Jewish language, so to speak," he said.

Also, he noted, creating such a school would be "a matter of convenience, so instead of kids travelling to many different schools, it would be one central location on the Lebovic campus."

To a lesser extent, he added, there is a consideration of "financial efficiency.

"A lot more discussion has to take place," English said. "The task force understands that implementation really depends on consensus on the viability of the concept."

The proposed middle school would draw students from all the schools to be housed on the Lebovic campus, and perhaps from the rest of the community as well, said Moishe Kesten, co-chair of the implementation committee.

But it would require "the buy-in of all the schools," he added.

The committee is due to have its recommendations in place July 1, but it may delegate responsibility for the feasibility study to the body that is scheduled to replace the federation's Board of Jewish Education on July 1, if it's determined that the study will not be a "simple process," Kesten said.

When the original study was released last fall, Gail Baker, principal of the Toronto Heschel School, told *The CJN* that from a philosophical standpoint, a community middle school would be a mistake. She said that "a lot of research bears it out."

She added that her own school would be "greatly" affected by a new community middle school. "We have a particular philosophy and way of teaching that follows from JK to Grade 8."

David Prashker, director of Leo Baeck Day School, is also against the idea, although some other school leaders are waiting to see what the feasibility study reveals.

"We would be very unhappy with it," Prashker said, explaining that he is concerned such a move would affect Leo Baeck's economic, educational and social viability. Also, he added, the creation of such a school would only address the needs of the community north of Steeles Avenue.

Leo Baeck, like Associated, educates children from nursery through Grade 8. But unlike Associated, which has its middle school on a separate campus, Leo Baeck has all grades on both its Thornhill and Toronto campuses.

Prashker points out that Leo Baeck has an extensive middle school curriculum on Reform Judaism, as well as a budding International Baccalaureate program, which aims to help students become critical thinkers who

Mark Smiley

care about local and world issues. The school was approved as a prospective member of the International Baccalaureate Organization last June for its middle years program. It is the only Jewish day school in Canada to offer the program.

Students "clearly wouldn't" benefit from those programs at another school, Prashker said.

If a community middle school were to open, Leo Baeck would not close its middle school "unless economic conditions forced us to," he said.

Smiley said that, "on one level, the concept [of a community middle school] has merit, when the schools realize that operating all the middle schools independently creates a financial burden that individual schools cannot bear.

"Theoretically there should be some benefits in terms of economy of scale, and on the other hand, that would need to be balanced [by] best practice on optimal sizes of schools. At some point, schools can become too big."

Continued on page B17

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Live & Learn

Larger school might offer more diverse programming

Continued from page B16

However, Smiley said, "I think the idea of a community middle school would require all the schools to decide if they still wanted to be in the middle school business."

At Associated, he said, "my guess is we would study it carefully, and if it upheld the mission of our school, which is to have a Torah values-based community school, we would look at it."

Associated, which has students from a range of Jewish backgrounds, "sees itself to some degree as a community middle school," he added.

Even if there is an interest in a new community middle school, it would likely take time to become a reality.

"A community high school took decades to develop," said Epstein, referring to TanenbaumCHAT, which had to redefine itself in terms of perspective and ideology when it separated from Associated more than 25 years ago.

A community school "has to be a pluralist setting," Epstein pointed out.

"Middle school is a very complicated issue in its own right, never mind a community middle school," Epstein added. "[The students are] children who are adolescents."

Gail Freeman, Associated's middle school vice-principal and head of guidance, notes that middle school students have "so many different needs. They are developing academically, socially and emotionally."

Brian Klar, chair of the board of United Synagogue Day School, said that USDS, as a school, supports the exploration of the idea of a community middle school to see what the pros and cons would be. Like Leo Baeck, the Conservative Jewish school has a middle school at both its northern and southern campuses.

> ***Middle school would take time to become a reality***

A potential benefit of a community middle school, Klar said, is the possibility of economies of scale when budgeting for big-ticket items such as computers and science labs. "There are critical issues in terms of affordability [of tuition]."

Although the numbers have not been crunched, he suggested that there would be pros and cons in that schools such as USDS would lose some of their income, but also some of their costs.

On the positive side, a larger school might offer more diverse programming, he noted. "Maybe there would be more specialized programming in different niche areas."

However, he added, middle school students are at "a critical age" around the time of their bar and bat mitzvahs. How to impart the Conservative Jewish philosophy embodied at USDS "has to be looked at" in the context of the proposed middle school, Klar said. "Part of the model would have to account for those sorts of things and have an approach that takes that into account.

"It may or may not be an idea that does succeed."

As to whether or not parents want it, Klar believes most are not even aware of the option.

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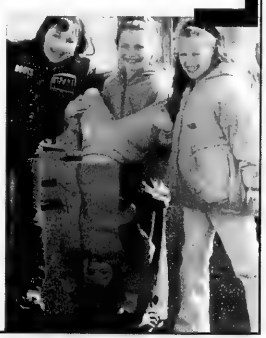

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THINKING GREEN: Above left, Gideon Beck, a junior kindergarten student at the Montessori Jewish Day School, gently trims dead leaves from a plant. Above right, Rachel Levy, Samantha Fink, and Rachel Leboff, Grade 4 students at United Synagogue Day School's Bathurst campus, pose with their own "green" artwork.

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Impact of Torah High lasts for years

By CAROLYN BLACKMAN
Staff Reporter

Obtaining a high school credit may draw public school students to Torah High, an accredited after-school Jewish studies program administered by National Conference of Synagogue Youth (NCSY), but a recent study has found that students get far more than that out of it.

The program, which began in 2001 with 25 students, now has 375 students in 14 locations in the Greater Toronto Area.

Students attend one two-hour class a week, and have the option of attending Shabbatonim, cultural events, and religious trips and excursions.

Randal Schnoor

The study, prepared for NCSY, was conducted by Randal Schnoor, a sociologist at York University who specializes in contemporary Jewish life.

He said that "students may enrol for the credit, but they end up getting a tremendous amount Jewishly.

"Clearly, in a relatively short time, often just one year, Torah High made a strong Jewish impression on its students."

Schnoor found that over 60 per cent of students – more than half of all students had no Jewish day school education – reported that as a result of their experience in Torah High they exhibit a higher level of morality in their everyday life decisions; 37 per cent said that they now engage in more Jewish study out of personal interest; and 40 per cent said that they observe Jewish holidays more.

As well, he said, 30 per cent reported observing Shabbat more often, 27 per cent reported attending synagogue more frequently, and 23 per cent reported paying greater attention to kashrut.

"Most significantly, more than 70 per cent of respondents reported feeling a stronger sense of Jewish identity as a result of their experience.

"While students reported significant positive change in terms of religious behaviours, it was instructive to see that it was core Jewish attitudes and values, such as the importance of marrying Jewish and Jewish education, that showed the most profound change," he said.

Schnoor said that some students reported to him that they learned more in one year than they did in six years of supplementary Hebrew school and that they came to class eager to learn.

"Without Torah High, I would know nothing about Judaism, and may not [have thought about] marrying Jewish, going to synagogue or giving my children a Jewish education," said one respondent.

Others said that they intend to continue their Jewish education at university due to their experience at Torah High, Schnoor said.

With regards to the students' Jewish activities when they finished high school, Schnoor said they surveyed a small group of Torah High alumni and found that most reported a positive change in Jewish behaviours as a result of Torah High.

"This finding suggests that the Jewish impact on students made at the time of taking the program is sustained for at least a number of years after completing [Torah High]."

He said that one student told him, "Torah High was the beginning of my Jewish growth, like a spark that has resulted in me asking many questions and trying to better understand my Jewish heritage and what Judaism means to me."

Considering the fact that the most common reason respondents gave for enrolling in Torah High was to receive academic credit or spend time with friends, said Schnoor, "it is particularly striking to observe how much impact students report the program has made on their Jewish lives.

"Through a small sample of alumni we have some evidence that the Jewish impact of Torah High is not short-lived, but rather is sustained for a number of years after completing the program.

"Future longitudinal research is recommended with large samples of almuni to provide more definitive findings in this regard," he said.

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Vocational training gains credence among community educators

By ANDY LEVY-AJZENKOPF
Staff Reporter

Jackie Mason once quipped, "When we were growing up, every Jewish mother wanted her son to become a doctor… If he was not so bright, then he could be a lawyer, and if he was even dumber, he could always be an accountant."

Vocational training? Not even on the comedian's radar.

While Mason's humour may be dated and not to everyone's liking (and somewhat disparaging to the noble professions above), the joke itself might reveal a sort of truism that has seemingly prevailed in the Jewish educational mindset: academic studies should be cultivated to the exclusion of almost everything else.

It also assumes that kids who aren't academically inclined aren't as intelligent as their learned peers.

Nothing could be further from the truth, says Paul Shaviv, director of education for the Anne & Max Tanenbaum Community Hebrew Academy of Toronto (TanenbaumCHAT).

With more than 1,400 students across two campuses, it is one of the largest Jewish high schools in Canada.

"I think that for many years, the perceived aspiration of the Jewish community was for success via academic excellence," he said. "The last 10 to 15 years have seen much greater provisions and understanding within all sectors of the Jewish community that not every kid can be or wants to be, academic. We have to value every single student in our community equally."

The topic is a sensitive one among educators in a community where brain power has historically been valued over brawn.

But the idea that offering vocational training is important is slowly gaining more credence in Jewish academic circles, particularly at the high school level.

Paul Shaviv *[CJN photo archives]*

In a 2006 report on scholastic initiatives for the Jewish community, Tikun Chaim, a research body under the auspices of the UJA Federation Board of Jewish Education, cited the need to develop "an alternative/vocational/co-op program within the Community Hebrew Academy of Toronto (TanenbaumCHAT) school environment."

It was envisioned that doing this would provide more opportunities for students who did not "qualify for the high academic programs at CHAT," while allowing them to "remain in a Jewish day school environment."

Shaviv said the idea goes back to 2002, when he presented a document to his school's education committee titled *Workplace-Oriented Education Programmes In Jewish High School: Will We Be a World leader?*

"CHAT made it policy that we wanted to extend our mandate, to make the Jewish high school experience accessible to the widest number of kids in the greater Toronto Jewish community," he said.

Beyond that, Shaviv fervently believes that the lack of vocational curricula to date has done a great disservice to the community, disenfranchising many of its youth.

"Every single student in our community should have access to the Jewish high school experience," he said. This rarely happens "because of the way the Jewish schools have been structured; they've generally had very heavy academic workloads. And that has, intentionally or unintentionally, excluded quite a number of kids. I don't think that's morally right. I don't think it's Jewishly right and I don't think it's educationally right."

While TanenbaumCHAT currently offers no vocational programs, Shaviv said that class and enrolment space has already been reserved for this purpose in the school's new campus in the Kimel Family Education Centre on Bathurst street, slated to open later this year.

TanebaumCHAT's vocational program is scheduled to commence in 2008, though specific curricula have not been finalized.

Isaac Hollander, head of social studies at Bnei Akiva Schools of Toronto, wrote to *The CJN* with a similar viewpoint.

"If we think differentiation is so important within arts and sciences, why do we ignore a more fundamental differentiation, that between the academic and vocational tracks?" he asked. "Surely education should be about opening options to our children, not closing them down."

Hollander, who himself took night courses to learn and practise jewelry-making and operates an artisan business outside his teaching hours, believes vocational training can be crucial for certain students who may need other career outlets.

While he admits there is limited room to provide courses of this nature in smaller schools such as his, he acknowledges that a change in attitude is necessary.

"There are many wonderful, honourable ways… out there of making a respectable living that our students have no idea about," he wrote. "We have an obligation, I believe, to minimize the likelihood of students waking up later in life and realizing, 'I never knew I could have done this. If only I knew it existed.'"

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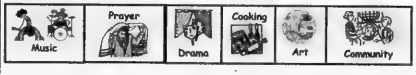

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Modern principals no longer 'rule by fear'

'Society has evolved'

By CAROLYN BLACKMAN
Staff Reporter

The role of principal has gone through a sea change in the past number of years, three Hebrew day school educators agree.

"The whole model for the educational leader has evolved from authoritarian to collaborative. That means less control and more empowerment," said Frieda Woznica, principal of the Anne and Max Tanenbaum Community Hebrew Academy of Toronto's Richmond Hill campus.

Frieda Woznica

This type of leadership is reflected in the business world as well, Woznica said. "Society has evolved, and people are less willing to accept 'rule by fear.'"

Principals these days are visible and approachable to parents and students, she said.

"Kids want explanations, and we try to talk things through. Students' self-esteem is [a big issue.]"

At Bialik Hebrew Day School, Shana Harris, director of education, tries "to know the kids by name by being out in the schoolyard and regularly visiting classrooms. I want to be part of the school."

Her motto, she said, is to "connect with respect. That means student to student, teacher to student, principal to teacher, etc. That is how we work together to make the school a comfortable, nurturing, safe environment."

Shana Harris

As director of education, she said, she is anxious to know when kids do something well. "It may be that they have struggled with a subject and they have progressed. They're not the best or the worst in the class, but they've tried hard. I want to know about that. It is an opportunity to celebrate their success."

Ashley Waltman

Principals are now hands-on and visible, she said. "We want kids to know us, and connect to us as real people."

She keeps a treasure chest in her office, she said, "and when a student loses a tooth, they come in for a chat and a treasure. It's a special time for both of us, and I've found that even older kids come in."

Ashley Waltman, principal of United Synagogue Day School's Bathurst campus, spent 32 years in the public school system, the last few as principal of North Toronto Collegiate Institute.

"I have always felt that when kids leave a school, they should not remember the principal. The teachers are the ones who should be memorable. That sets the tone for the school."

He does enjoy meeting students, however, and looks forward to his informal hallway conversations, he said.

He also wants to know when a student does something well. "I want to see students when they succeed, even if that means a mark of 70 per cent. I believe in positive reinforcement. We get a lot further that way."

Some kids need stroking, he said. "They may not have the highest marks, but they've done their best. Students should be individually referenced."

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Director of Education:
Paul J. Shaviv, MA, M.Phil
South Campus, 200 Wilmington Ave., Toronto, Ont. M3H 5J8
Tel: 416-636-5984 Fax: 416-636-7717
E-mail: office@chattc.org
Website: www.chat-edu.ca

North Campus, 51 Wright St., Richmond Hill, Ont. L4C 4A2
Tel: 905-787-8772 Fax 905-787-8773
E-mail: office@chatrh.org
Website: www.chat-edu.ca
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Website: www.bjetoronto.org
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Website:
www.ahavatyisraelhebrewschool.com

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E-mail: school@beitrayim.org
Website: www.beitrayim.org
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Website: www.darcheinoam.on.ca
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E-mail: panctil@uottawa.ca, mayne@uottawa.ca
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Clockwise from top left: Lea Goldman, left, and Dylan Gitalis, Grade 1 students at the Toronto Heschel School, work with magnifying glasses as part of a science class. Paul Penna Downtown Jewish Day School Grade 1 students, from left, Rowan Davidson, Saffi Schonberg and Aya Danzig, display the artwork they created collaboratively. Baylee Shurman of Tanenbaum-CHAT's south campus tries out a zip line on the school's recent Grade 10 trip to Israel.

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This Week

National

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Unholy struggles over Temple Mount?

By DANNY RUBINSTEIN and YOAV STERN
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JERUSALEM — Sheik Ra'ad Salah, speaking in Cairo last week, called on the Arab and Muslim world to begin every news broadcast with developments on and around the Temple Mount.

At a press conference convened in the Egyptian capital, the head of the northern branch of Israel's Islamic Movement proposed the creation of a charity that would raise money "to save Jerusalem from the Judaization attempts of the Israeli establishment."

The statements by Salah are part of the organization's declared campaign. Salah and his ally, Jerusalem Waqf (Supreme Muslim Council) head Sheik Ikrima Sabri met with Arab League Secretary General Amr Moussa.

An Islamic Movement delegation returned last weekend from Turkey, where members held talks with officials and began preparations for a reciprocal visit to Israel.

Sheik Ra'ad Salah

In Jerusalem, meanwhile, a power struggle is raging over the Temple Mount among the Palestinian Authority, Jordan, Israel, the northern branch of the Islamic Movement and other interested parties. One symbol of this struggle is the replacement last week of the longtime head of the Islamic Waqf religious trust, Adnan Husseini, with Azzam al-Khatib.

While the Jordanian supporters of Husseini, who is currently abroad, explained that the change of hands was routine – the result of the former head's retirement – it is obvious that the move has important political implications and is connected to the complicated relationship among the parties.

The position of Waqf head is the most important one in the web of control over Muslim assets in Jerusalem, the most significant of which are the Temple Mount and Al-Aqsa Mosque. The Jerusalem Waqf operates under the aegis of Jordan. In its peace agreement with the Hashemite Kingdom, Israel promised to maintain Jordan's special status regarding Islamic holy sites in Jerusalem.

The Jordanians have been trying for years to block all involvement by Hamas and the Islamic Movement in Al-Aqsa matters. Their attitude to Salah and his organization is shared by the PA, which a few months ago fired Sabri as mufti of Jerusalem due to his growing closeness with Salah, replacing him with Sheik Mohammed Hussein, who also enjoys Jordanian approval.

Israeli-Jordanian co-operation over Al-Aqsa has also increased recently. For example, for nearly two years the Israel Police have prevented several Palestinian figures from entering the Temple Mount, including Waqf employees identified with Hamas. The nations also co-ordinate their restrictions against Salah, whose activities at Al-Aqsa have made him popular throughout the Muslim world.

PRECIOUS CARGO DROPPED FROM THE SKY

A group of paratroopers set up an *Aron Kodesh*, the Holy Ark in which the Torah scroll rests. The soldiers were engaged in military exercises last week in the north of Israel. The Ark, which is reinforced with heavy materials to protect its precious contents, was manoeuvred into position on the field for the soldiers to use during prayer.
[Israel photo]

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Human rights monitor gives Canada good grades — see page 42

The News In Brief

CANADA

Y Polls On Windows

MONTREAL — The Park Avenue YMCA in Montreal says it will announce at the end of March whether it will keep the frosting on its windows. The Y is polling its 3,400 members on the windows, which made headlines last fall when it became known they were frosted at the request of a chassidic congregation next door, which paid for the work. The four windows, at the back of the building's second floor, are on a women's exercise room. The rear of the Satmar Yetev Lev shul and its yeshiva face the Y across an alley. The shul said the sight of women in fitness attire was distracting to its boys. The windows had been covered by blinds that wore out after 10 years. The frosting was put in last winter, but became a public issue after a member started a petition against it. The poll is being done by an independent firm.

Magazine Revamped

WINNIPEG — CanWest Global Communications, controlled by the Asper family, is revamping the *New Republic* after taking control of the venerable U.S title. CanWest plans to change the 93-year-old magazine's publishing schedule to every two weeks from weekly, but it will nearly double its size, and include more graphics. The redesign debuts March 19.

WORLD

'Spy' Denies Charges

CAIRO — An Egyptian Canadian man arrested on suspicion of spying for Israel denied the charges against him. Mohammed Attar, 31, appeared in a Cairo court Feb. 24 and was charged with spying for Israel while he lived in Turkey and Canada, in exchange for $56,000. Attar is also accused of homosexuality and converting to Christianity, both taboo in Egypt. He denied the charges, saying a confession he gave to Egyptian counter-intelligence agents was forced. Israel has also dismissed the case as baseless.

Art To Be Returned

BERLIN — Germany will return a Carl Spitzweg painting to the heirs of a German Jewish collector who died in Buchenwald. The 1857 work *Fiat Justitia* had been on display until last year in the presidential palace in Bonn. A government inquiry found that Leo Bendel was forced to sell it during the Nazi era and used the proceeds to help his family escape to Austria.

Conference Criticized

TEHRAN — A group of Iranian scholars wrote a letter denouncing a recent Shoah denial conference in Tehran. Some 20 academics, writers and artists, many of whom live outside Iran, circulated the letter on the Internet, saying the December conference was dangerous propaganda. "Those who perpetuate the discourse on Holocaust denial ignore the feelings of the people directly affected by this event. These people include, among others, a group of our Jewish fellow citizens in Iran." While the group repeated standard Iranian rhetoric about Israel's treatment of Palestinians, the letter argued that the issue isn't related to the Holocaust.

Text To Be Changed

SEOUL — The author of a South Korean educational comic book series said he'd change chapters on Jews that were criticized as anti-Semitic, but said the stereotypes are accurate. "The Jews are the invisible force that controls the U.S.," Lee Won-bok, a Seoul university professor, told Associated Press. "I wrote the chapter to let people know that you can't understand the U.S. without knowing the Jewish community." The comic book series, which teaches students about other nations, has sold more than 10 million copies since its 1987 publication.

Nation of Islam Touts Anti-Semitic Books

Louis Farrakhan

DETROIT — The leader of the Nation of Islam recommended anti-Semitic conspiracy tracts and former U.S. president Jimmy Carter's book to his followers.

The Anti-Defamation League said that Louis Farrakhan concluded his Feb. 25 Saviours' Day address in Detroit by recommending books that included *The Secret Relationship Between Blacks and Jews*, which claims the slave trade was dominated by Jews; *The Secrets of the Federal Reserve*, which claims the world's banks are controlled by Jews; and Carter's *Palestine: Peace Not Apartheid*, which alleges that Israel has set up a de facto apartheid system in the West Bank.

Copies of *The Synagogue of Satan*, a book written by a Nation of Islam member that says the world is being manipulated and corrupted by Satanic powers led by Jewish elites, were available for purchase at the event.

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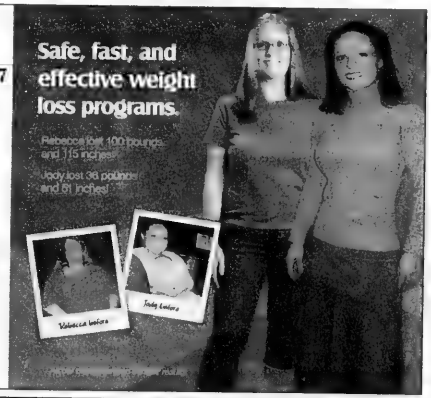

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Party reps square off on Mideast policy

By PAUL LUNGEN
Staff Reporter

With a federal election looming, spokespeople for the three national parties tangled recently over differences concerning Canadian foreign policy and the Middle East.

Originally billed as a debate of Liberal leadership candidate Bob Rae versus unsuccessful Conservative candidate Peter Kent (St. Paul's), they were joined at Beth Tzedec Congregation by David Berlin, who took part at the request of NDP leader Jack Layton.

Rae, the former NDP premier of Ontario, questioned how Israel could be expected to negotiate with the Palestinian Authority when its Hamas-led government refuses to recognize the State of Israel.

He called on the Canadian government to "be more active supporting efforts to resolve the conflict… I know we are not active."

Rae said the current federal government appears content to take a back seat on the diplomatic front. That is a mistake, he contended.

"Canada has to put the reduction of conflict between countries at the heart of our foreign policy," he said.

A two-state solution is in Israel's interest, Rae continued, as a state would exercise a monopoly of power and patrol its borders.

Kent, the deputy editor of Global TV News, noted that the government of Prime Minister Stephen Harper acted decisively in suspending monetary transfers to the Hamas-led Palestinian government, and he said the prime minister was "courageously ahead" of Canadian public opinion during Israel's war with Hezbollah.

Harper rejected neutrality in that conflict, and Canada, he said, shouldn't "back away or water down our responsibility to the only democracy in the region," Kent stated.

He assailed the "duplicity" of the Liberal government of Paul Martin, arguing the former prime minister said one thing at a B'nai Brith dinner while instructing Canada's UN delegation to support a number of anti-Israel resolutions.

Berlin, who was born in Israel and served in the Israel Defence Forces (IDF) during the Yom Kippur War, said that Canada's supporting of one or another government of Israel does not necessarily show you are a friend of Israel. "That's what Harper and [U.S. President George] Bush did."

By supporting Israel during its war with Hezbollah, the two leaders encouraged Israel's military response, even while many Israelis called for other solutions. (The war began when Hezbollah killed eight Israeli soldiers and kidnapped two others who were on patrol on the Israeli side of the border.)

Berlin, the founding editor of the *Walrus* magazine, said Israeli Prime Minister Ehud Olmert and Defence Minister Amir Peretz underestimated Hezbollah while believing their decision to bomb the group "gave them points" with their friends in the United States.

He said Olmert, like former U.S. defence secretary Donald Rumsfeld in Iraq, believed Israel "could finish off Hezbollah in a day or two."

As a result of that failed policy, the IDF is in a "tailspin" and Israelis have lost confidence in the armed forces, Berlin said.

"Who now could say supporting the war was an act of friendship?" he asked.

In a question-and-answer session, Rae was asked if a Liberal government would review the Conservative government's policy of cutting aid to Hamas. He said he would not endorse formal recognition of, or active political engagement with, a Hamas government that does not recognize Israel and "feels it's OK to attack civilians when they want to attack civilians."

However, the poverty being experienced by Palestinians must be addressed. "You can't starve people into submission," he said.

Rae also lashed out at Harper, rejecting suggestions by the prime minister that he is anti-Israel. "Who the hell is he to say that?" Rae asked, pointing to his lengthy involvement in seeking peace in the region.

He also stated that it's "preposterous" to claim the Liberal Party is anti-Israel.

Kent rejected suggestions that the Harper government encouraged Israel to go to war, saying instead "it recognized the right of Israel to defend itself." He said Canada had cut off $8 million in aid to the Palestinian government but continued to send $15 million to UN agencies that serve Palestinians.

Continued on page 38

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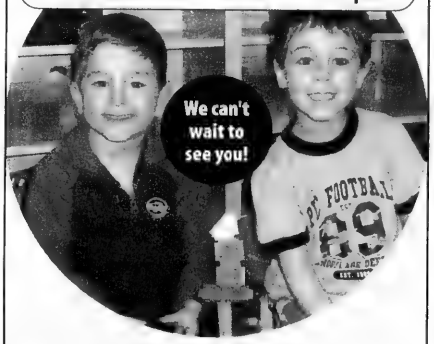

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Greater Toronto Area

Building a city of justice

The following is the sixth and final article in a series.

From the editor's desk

The Jewish soul is nurtured by Jerusalem as surely as flowers are by sun and water.

After it was lost to sovereign Jewish peoplehood, the memory of Jerusalem became a lighthouse of the longing spirit, guiding home through poetry, literature, folklore, song and enchanting visual imagery the wandering homeless Jew from the long march of his exile. In our unbroken love for the city, we had always imagined a heavenly Jerusalem (*Yerushalayim shel malah*) and an earthly Jerusalem (*Yerushalayim shel matah*.)

In our people's journey and return to the actual, physical, earthly Jerusalem where real human beings dwelled, it was very often the image of the ideal of the heavenly Jerusalem, where justice and lovingkindness were the city's nourishing streams, that propelled us forward.

But the earthly Jerusalem is, after all, a place of human beings. It suffers the problems and challenges of all places where human beings dwell, but more so given the unique demographic makeup of the city.

Many people in the city of Jerusalem live in poverty. It is not a pleasant truth about this precious, ancient-modern city. But it is true nevertheless.

According to the statistics compiled for 2003 by the Jerusalem Institute for Israel Studies, nearly a third (32.5 per cent) of all households live below the poverty line. Some 41.8 per cent of all residents (275,000 people) live below the poverty line, and some 53.3 per cent of the city's children live below the poverty line.

In this, the last article of six concerning the work of the Jerusalem Foundation, we conclude with a few words about the Community Advocacy Centre, a foundation-aided project such as that described in this space last week, depicting again the "smaller" heroism of ordinary people who together decide to build something for others even as they build for themselves.

Community advocacy came to Israel in 1993 modelled on Project Genesis, a social rights activist program designed by McGill University's Jim Torczyner more than 30 years ago. It established storefront agencies to help disadvantaged individuals acquire and develop the individual skills and confidence vital for good citizenship and the beginnings, at least, of economic self-sufficiency. There are community advocacy centres in Israel today, in Jerusalem, Be'er Sheva and Lod. The first centre was established in Be'er Sheva. The Jewish community of Montreal was instrumental in helping establish that first centre.

The centre in Jerusalem is located in the Katamon neighbourhood in the southwestern part of the city. Barbara Epstein, a feisty, articulate, impassioned former New Yorker, who made aliyah in 1975, is its executive director. Although paid professionals – lawyers and social workers – work at the centre, it could not run without its volunteers.

Epstein advised that the centre focuses on three kinds of activities: *rights education*, where people become familiar with their rights and entitlements; *organizational work*, where people are taught how to form public policy lobby groups to try to influence the outcome of the legislative process; and *food co-ops*, where the community uses its own economic power to run a co-operative to provide food and basic supplies to each other. To be able to buy provisions from the co-op, one has to volunteer services there. One person per family must volunteer a minimum of two hours per month. All the people who work at the co-op are volunteers except for a paid staff person who generally is in charge of seeing that the place is properly administered.

In addition to the storefront structural model that has been adopted by the advocacy centres, the influence of McGill University's Torczyner can be felt throughout the program.

Through the McGill University Middle East Program in Civil Society and Peace Building (about which *CJN* reporter Janice Arnold has written over the years), Israelis are receiving fellowships for post-graduate training that helps prepare them for professional roles in the advocacy centres. Indeed, during our visit to the Katamon food co-op, we met with two graduates from Torczyner's program.

Noa Rivlin, who happened to walk into the food co-op just as our group of reporters was there, studied at McGill two years ago. Kobi Halpern is actually the coordinator of the co-op. He returned to Jerusalem last October after a compressed six-month course of training and study in the McGill program.

In 2005, some 5,800 people turned to the Advocacy Centres in Jerusalem and Be'er Sheva, and 267 individuals took part in the advocacy centres' activities as volunteers and activists. The impact of the advocacy centres' work however, goes much farther than advancing the interests and rights of a needy household or of an individual's sense of self-esteem and worth.

The people who come together in the advocacy centres are teaching the skills that enable individuals to think of themselves simply as individuals with needs, and no longer as "needy;" simply as individuals without advantage over others, and not as "disadvantaged."

In the process, they are helping to build a society in which the earthly Jerusalem more closely reflects the ideal of the longed-for heavenly inspiration, where the terms justice, democracy and equality are not simply textbook chapters but meaningful prescriptions for holding bureaucracy and government to account.

–MBD

SeeJN

PURIM PARADE IN TEL AVIV

Thousands of youngsters marched on Sunday in Tel Aviv in the traditional Adloyoda Purim parade.

[Israel Sun photo]

Greater Toronto Area

Israeli MK predicts attack on Iran

By PAUL LUNGEN
Staff Reporter

Israeli Knesset member Effie Eitam has a reputation as a hawk, but on the question of Iran and its nuclear program, he believes he speaks for the country's mainstream strategic thinkers.

Diplomatic and political manoeuvres to rein in the Islamic state are feckless and doomed to fail, leaving Israel, with or without the co-operation of the United States, no alternative but to use military force to put an end to the nuclear threat, he says.

Effie Eitam

"Israel is preparing and will definitely take action," Eitam predicted. "We will not live under that shadow for our children and grandchildren. Israelis survived the Holocaust not to live under that threat again."

Eitam delivered his sobering assessment of Israel's strategic place in the Middle East prior to a public address last week at Beth Emeth Bais Yehuda Synagogue. He was speaking at a fundraiser in support of Aid to Disabled Veterans of Israel, Beit Halochem Canada, a charity that provides rehabilitation, counselling and recreational services to wounded Israeli soldiers. Eitam said the charity is dear to him, as many of his military comrades benefit from its services.

Prior to visiting Toronto, Eitam was in Washington, where he met with U.S. senators and congressmen and spoke at four think tanks about the current Mideast situation. He also spoke last week in Montreal.

Eitam told *The CJN* that Israel may have to act alone against Iran within "a window" to two to three years, but he suggested Israel would move before Bush leaves office.

Neither Hillary Clinton nor Barack Obama, the leading Democratic presidential candidates, have the stomach to tackle Iran militarily, Eitam said, and he wasn't sure how Republican contenders Rudy Giuliani and John McCain would act.

Eitam said a pre-emptive attack would be justified under the principle of self defence, and at any rate, Israel can't afford to wait until Iran actually possesses a nuclear device.

He said that with American co-operation – Israeli planes would have to fly over Iraq en route to Iran – the mission would be a success. Israel would enjoy total air domination, would be able to avoid anti-aircraft defences and over time destroy the nuclear facilities.

He said Israel could handle Iranian retaliation, including Hezbollah missile attacks, especially after internal Israel Defence Forces reviews of the Lebanon war and the removal of senior IDF officers.

Eitam predicted the United States would support Israel's attack – as would other democratic nations, including Canada. The alternative would mean "the genie was out of the bottle."

What if a suitcase device was smuggled into Toronto and the Canadian government was threatened with a nuclear attack if it didn't hand over $3 billion to terrorists? "Let's see what the Canadian government would do then," he said.

Faced with that sort of threat, many countries will support an Israeli strike against Iran, he said.

And if they don't? "We are dealing with a nuclear weapon in the hands of Ahmadinejad, who's already said the bomb is to deal with Israel. So who cares what the Europeans will say?"

As for the United States, Eitam said the rationale for going to war in Iraq – to stop a madman from acquiring weapons of mass destruction – applies exactly to Iran. "It would be a strategic tragedy if the United States stabilizes Iraq, but is so weakened by that operation that the credibility of the president is so low that they couldn't strike Iran."

Turning to the Palestinian front, Eitam dismissed the Mecca accord between Hamas and Fatah that created a unity government. "We should be realistic. The Mecca agreement is more false hope, another step of deception designed to save the Hamas government and end the sanctions."

Eitam, a career military man who led a commando unit during the 1976 Entebbe rescue operation, left the IDF as a brigadier general in 2000 to join the National Religious Party. He split with that party over its support for the Gaza pullout and co-founding the Renewed Religious National Zionist Party.

He attracted controversy late last year when he called for the removal of most West Bank Palestinians and when he called Israeli Arabs a fifth column and traitors.

Eitam said Hamas had not given up any of its core principles, including its goal of destroying Israel.

"It's not about territory. It's not about recognition. They're not interested in any state, and no land will satisfy them. They're totally recruited by the Islamic revolution and are the spearhead of the Islamic revolution."

Furthermore, Palestinian culture has deteriorated to such an extent that it is considered legitimate to indoctrinate suicide bombers from the age of six.

"It will take a long time – decades, maybe centuries – to bring Arabic and Islamic culture back to normalcy," he said.

In the meantime, Israel must remain behind its security barrier, which has produced relative quiet. He predicted that over time, Palestinians' daily lives would improve as they get an independent road system, roadblocks would disappear and commerce improve.

"It's not paradise, but it's a containment situation that in the end will bring more life, hope and respect between the two parties," he said.

Dani Developing and Nurturing Independence

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Theatre group offers Orthodox girls chance to perform

By SHERI SHEFA
Staff Reporter

Rivka Lomiansky hopes that creating a theatre troupe for Orthodox girls will give them an opportunity to express themselves through the arts.

Lomiansky is the program creator and artistic director of Neshama Theatre Troupe, an all-girls theatre summer program that "addresses the importance of art and expression by providing a modest environment where girls can explore and develop their talents."

Lomiansky, a 23-year-old ba'al tshuvah, said that this is the first summer program of its kind in Toronto for Torah-observant girls aged seven to 13.

"We teach them through professional instruction, drama, vocal lessons and dance. At the end of the six-week program, we put on a production in theatre," she said, adding that the theatre troupe will launch this summer.

The plays will "exhibit good morals and inspiring events, as well as express important values of Jewish women and Torah lifestyle. It is our goal, that in a safe and Jewish atmosphere, our girls be allowed the rewarding experience of expressing their neshamas through the arts," it said on the website.

"The reason I opened this is because there are certain restrictions on Torah-observant girls. For example, they can't sing in front of men or dance in front of men, and there are certain levels of modesty that have to be observed with what you wear, how you dance, what you sing and what you perform. I wanted to create an environment that is comfortable for that specific target market, because there is nothing available to them."

Before Lomiansky became Orthodox, she was considered a triple threat in the entertainment industry.

She appeared in her first feature film in 1992, playing one of three sisters in Bruce McDonald's film titled *Highway 61*. She had a leading role in a children's television show called *System Crash*, was a singer in a pop music group, and appeared in many commercials. She studied at the American Academy of Dramatic Arts in New York.

Participants will be learning drama, singing and dance skills with the instruction of experienced Jewish professionals, including Janice Wilson, an experienced musical instructor, and Helen Winkler, a Yiddish/Israeli folk dance instructor.

The six-week program, which runs from July 2 to Aug. 13, also includes davening each morning and a positive body-image workshop.

Rivka Lomiansky

Lomiansky said that the Miles Nadal Jewish Community Centre partnered with the theatre troupe to offer workshops on healthy body image.

"There have been studies that eating disorders are very high in this target market. Miles Nadal has a grant to provide classes for these girls," Lomiansky said.

"There will also be cooking classes, yoga classes, swimming, and a lot of extra workshops. The yoga is going to be a movement class with lectures and the cooking class will be about nutrition and about how to eat right."

Yoga and expressive art and dance therapy sessions will be led by Kinneret Dubowitz, and the healthy cooking and nutrition courses will be led by Denise Myerowitz.

Lomiansky hopes that further down the road, she'll be able to start an after-school program for more specific age groups once a week.

For more information, visit www.neshamatheatre.com.

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With extreme caution

The Secretary General of the Arab League, Amr Moussa, announced last week that the 22-member league will convene at the end of this month in Riyadh, Saudi Arabia. At the initiative of the Saudi hosts, the central item on the agenda will be the proposal first floated by Saudi Arabia in 2002 to embark on pan-Arab peace negotiations with Israel. The basis of the negotiations, essentially, would be full recognition of the Jewish state by the members of the Arab League for full Israeli withdrawal from the territories won in its wars with Arab states.

The precise language of the peace proposal on offer by the league is not yet clear. The original, 2002 initiative by the Saudis was considerably toughened in subsequent meetings by the league to specifically require Israel to return *all* lands captured in the Six Day War and to accept the right of Palestinian "refugees" to return to their former homes.

Israel has expressed its disappointment with the hardline position of the league. It cannot live with a Palestinian right of return and yet still hope to remain a Jewish state.

But Moussa, attempting to ensure that none of the highly manipulable and highly inflammable "streets" of the Arab capitals erupt in hot rage and protest merely at the possibility of negotiations with the Jewish state, has announced that "the Arab peace initiative expresses an Arab consensus and will not be redrafted as demanded by some foreign powers" – meaning Israel.

Israel will surely await the outcome of the Riyadh meeting later this month and scrutinize the nuanced details of the meeting's final communiqué before making definitive statements regarding its response to the league's proposal. There is more at play here than meets the eye.

The Saudis have orchestrated the meeting and the agenda at this time to send a clear signal to the regime in Iran. The Saudi kingdom – the Sunni protector of Islam's holiest places – is also very concerned about Iranian (i.e., Shia) intentions in the region.

Setting aside the trustworthiness and reliability of the Arab League's promise to confer full diplomatic recognition on Israel, there is no denying that the Saudis have an abiding economic interest in ensuring the political stability of the Middle East. Indeed, the mere promise by the league (read: Saudi Arabia) of the possibility of a peace agreement with the Jewish state suggests a strategic policy that is diametrically at odds with the oft-stated Iranian strategy of seeing the Jewish state "wiped off the face of the map."

In effect, the Saudi rulers are speaking to Iran's leaders as much as they are speaking to Israel's leaders. The Israelis understand this. Therefore, the Israelis will likely grasp at every straw fluttering in the Riyadh wind to see if there is a chance to carry peace discussions forward. But they will do so with extreme caution. For despite Israel's willingness to be flexible and to compromise, there is a limit to flexibility and a line past which there can be no compromise.

25 years ago in *The CJN*

Israeli soldiers evacuated nearly 200 illegal squatters in the Sinai who were protesting the return of the peninsula to Egypt. In one settlement, Yamit, young people from Rabbi Meir Kahane's Kach movement barricaded themselves inside a building and surrounded it with burning tires. Unarmed soldiers had to hack through with axes to remove them.

Editorials & Letters

Dry Bones ASK OUR EXPERT!
HAS THE ISRAELI PUBLIC LOST FAITH IN THE OLMERT GOV'T?
CERTAINLY NOT!
THE ISRAELI PUBLIC NEVER HAD ANY FAITH IN THE OLMERT GOV'T!
NEXT QUESTION PLEASE?
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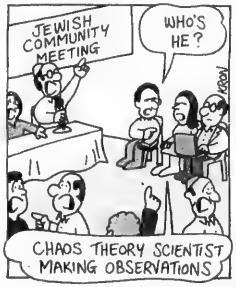
Reference to Heschel school criticized

I am completely outraged and disgusted with the poor editorial judgment shown in the article "Do Jewish day schools make the grade?" (Live and Learn, *CJN*, March 1). I cannot believe that you decided to publish this article, which is extremely critical of Jewish day schools, in the very same supplement in which you solicited Jewish day schools to advertise. I hope every single school demands their money back.

In particular, I am extremely upset about your decision to include an interview with an unhappy ex-Toronto Heschel School parent. The quotes from this parent were extremely offensive and one-sided. This portrayal of the Toronto Heschel School is unacceptable. You also included a quote from an Associated Hebrew Schools parent, but it was not nearly as damaging. You also gave a happy Associated parent an opportunity to praise their school, which you did not do with Heschel.



As you are probably aware, you could have easily found unhappy parents who have made decisions to leave every single day school. No school is perfect and no school is perfect for every child or every family. However, there are always two sides to these stories, and more often than not, dissatisfaction with a school has to do with the lack of educational fit with a particular student. Also, many parents find it difficult to accept the a problem might be two-way, and not just the school's fault. If you felt so strongly that you had to put this article in this supplement, you should have never named any of the day schools. To single out any school is unbalanced and unprofessional reporting. The Toronto Heschel School is the only school cast in an exclusively negative light.

For the record, I am an extremely satisfied parent with three children at the Toronto Heschel School. In fact, my husband and I agree that it is the only school we would ever choose for our children in this city.

You owe the Toronto Heschel School a public apology and some positive air time. I feel that the damage you have done to the Toronto Heschel School in this article far outweighs any benefit the school may have derived from our expensive ad.

Suzy Rosenstein
Toronto

* * *

Security not addressed by Jewish leaders

It would seem perfectly clear that what Natan Sharansky is trying to tell world Jewry ("Mobilize now, save the world," *CJN*, Feb. 22) is that there could be a second Shoah in the making, considering how "well" Jewish leadership, including such organizations as Canadian Jewish Congress, do where security – or should that be survival? – is concerned.

Our Jewish leadership here in Canada is terrific at distributing "playgrounds" to the Jewish community, such as hospitals, old age institutions, convalescent retreats, libraries, schools and on and on. However, on the security and safety of our Jewish community, there is on record hardly one public meeting, debate, literature, demonstration or march pertinent to our surviving those evils that threaten us. Jewry labours under a sense of extremely dangerous false security.

Reuven Carin
Montreal

* * *

Income testing for school tax credit

Ontario Progressive Conservative leader John Tory deserves great credit for his commitment to address Ontario's current official discrimination by providing some form of funding to non-Catholic faith-based schools. Whether the funding is delivered by bringing the affected schools directly into the sphere of publicly funded education, or whether it's by way of a tax credit to parents, it can be extended with accountability and educational requirements that will ensure that it benefits all Ontarians.

The suggestion for income-testing, though, makes little sense, unless parents of Catholic school students will also be income-tested. If Tory wants the public to understand that his funding initiative addresses discrimination and unfairness, and to support it on that basis, then it should be designed in a way that provides genuine equality.

Aryeh Snitman
Thornhill, Ont.

* * *

JDL's forum on terrorism

The Jewish Defence League organizing a forum on terrorism is like the Happy Hooker organizing a seminar on chastity ("Muslim cleric draws fire from JDL leader," *CJN*, March 1).

Charles Appelbaum
Toronto

* * *

Searching for the Applebaum family

While going through a pile of 60-year-old documents, I discovered that my great-grandfather had a sister. No one in my family has ever heard of her, but she is listed on her brother's 1946 French immigration form: Mrs. Schaia Applebaum (née Niderman) was born in Siedliszcze, Poland, around the turn of the century and immigrated to Montreal shortly before or after World War II.

If you have any information about the Applebaum family, please contact Leah Aharoni at leah25@017.net.il.

Leah Aharoni
Kochav Yaakov, Israel

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Organized Canadian Jewry: past and present

By HAROLD M. WALLER

(Part one)

Canada's Jewish community, one of the largest and best organized in the Diaspora, has evolved considerably since the first efforts to establish comprehensive community structures nearly a century ago. Since the early days of organizing local communities and then moving to the countrywide level, numerous changes have taken place in response to both internal and external developments. As a result, the organizational structure of the community looks a lot different today than it did 40 or 50 years ago.

One of the major factors that have affected the way community business is conducted is the need to marshal resources on behalf of Israel. Indeed, as matters involving Israel have become a central focus of the Canadian Jewish agenda, the need for bodies that are responsive on the Israel issue has become paramount in community planning.

Taking the long view, among the most notable changes are the rise to pre-eminence of local federations and related bodies, the emergence of federation-backed national agencies, the diminished status of Canadian Jewish Congress, and the visible emphasis on Israel-oriented organizations and activities. Major changes were made just a few years ago. So it is appropriate now to take stock of what has happened over the years and why, to examine the key organizations that operate currently and to assess how effectively the new structure contributes to the achievement of community goals.

At the outset, it's important to bear in mind that the Canadian Jewish community is a voluntary political system. No one is compelled to belong, but most Jews choose to affiliate in one way or another, usually by joining a Jewish organization of some sort or by donating annually to a local federation campaign or directly to a local or national Jewish organization.

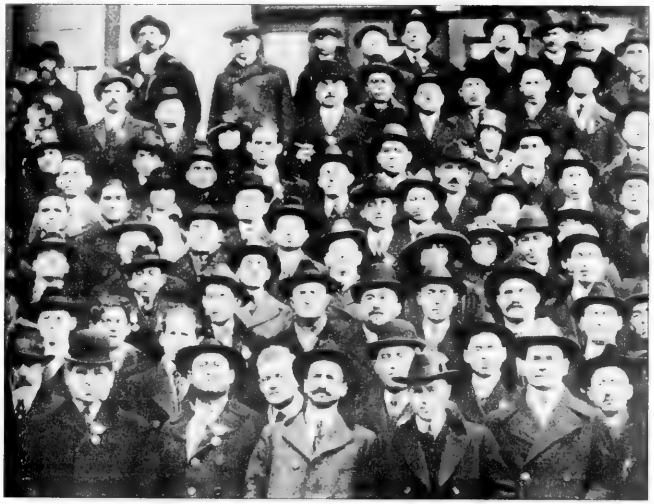
Even though the system that is created by these actions is not democratic according to the standards that we expect in the politics of a country, support of community bodies can be interpreted as a sign of consent and continued financial commitments as indicators of a measure of allegiance. Certainly, the community bodies are regarded as legitimate by most Canadian Jews. Of course there are some who choose not to be affiliated and who may even complain loudly and publicly when an organization claims to speak on behalf of the community as a whole. In a technical sense, they may have a point, but in practical terms, national bodies are entitled to speak on behalf of the organized Jewish community.

The ability to represent authoritatively Canada's Jews is vital because of the need to promote various Jewish causes in federal, provincial and local politics. Insofar as there are Jewish community interests, and there certainly are, Jewish legislators at all three levels can do part of the job of representing those interests, but their tasks are more complex and certainly extend beyond the narrow concerns of Jews. Moreover, they are often constrained by the realities of party discipline. Consequently, the community has to represent itself directly to parties, to governments, to the public, to the media, and even overseas. In the current environment, this has become a critical task for community leaders. The demands of contemporary politics necessitate a much different kind of community structure than community leaders early in the last century could have imagined.

In the early days of the Canadian Jewish community, the main focus of institutional development reflected the needs of the time. In addition to synagogues, members of the community established a variety of educational, social, and health and welfare organizations. These were geared to the needs of a largely immigrant community, most of whose members often needed assistance to deal with the exigencies of everyday life. Eventually, during the second decade of the 20th century, both the Toronto and Montreal communities recognized the need for more co-operation and co-ordination of the services that they delivered. The solution was to bring the various delivery agencies together into co-operative structures. These eventually became the mainstays of organized community life in those two large centres. Smaller communities generally opted for a community council structure.

One of the features that distinguished these co-operative structures was the emphasis on centralized fundraising and allocations, based on a community-wide campaign. Over the years, it became clear that this was an extremely effective way to raise the money that the communities needed to support a wide range of activities. Some groups remained independent of the centralized structure and did their own fundraising. However, the clear trend during the last century was toward bringing as many groups as possible into the structure. This gave them a reliable and generally predictable revenue stream, but it clearly compromised their independence, because the centralized structure controlled the allocations and therefore the budgets of the constituent agencies. The experience of the American Jewish community, which was heavily oriented toward a federation model, eventually had a major impact on Canadian Jewish life, especially as the Canadian centralized structures became involved actively with the U.S. federation movement and eventually adopted the federation structure as well.

One of the features of Canadian Jewish life that distinguished it from the American version was Canadian Jewish Congress (CJC). Although there were countrywide community bodies in the United States, none had the impact that Congress did in Canada. There were at least two things that made CJC different from the federations and that enabled it to have considerable influence on the development of the community.



Some of the delegates to the first Canadian Jewish Congress gathering, Montreal 1919. *[CJC Archives photo]*

The first was its overt political purpose. Congress was designed to be a representative body of Canadian Jewry, one that would interact with governments at all levels in order to convey the concerns of its constituents and to press governments to respond to those concerns. Of course, CJC performed other functions as well (e.g., community relations, promoting Jewish culture, and representing Canada in the forums of world Jewry, Holocaust remembrance and the pursuit of Nazi war criminals), but its primary vocation was to serve as the political voice of organized Jewry to governments and individual Canadians.

CJC's second distinguishing characteristic was the democratic process that was an integral part of its activities. In principle, every Jewish organization in the country was represented in Congress. Every three years, a national convention, the Plenary, was held. The various organizations sent delegates to what was often a very raucous meeting, one in which contested elections for officers and spirited battles over resolutions were common.

Despite its prominence and its pre-eminent position among Canadian Jews, Congress had a serious weakness: the lack of a dependable funding base. While the late Samuel Bronfman was alive and supporting the organization that he headed for so many years, funding was not a serious problem. But after his death in 1971, CJC had to look farther afield in order to find the resources to sustain itself.

That period of need coincided with other developments that had an impact on Congress. After the 1967 Six Day War, Israel became a central – and perhaps the most important – concern of Canadian Jewry. The realization and recognition of the danger that Israel had faced in the period leading up to that war led Canadian Jews to focus on Israel's well-being to an unprecedented extent. CJC certainly was in the forefront of those bodies actively supporting Israel, but in the judgment of community leadership, it was not able to do the job entirely on its own. As a result, the Canada-Israel Committee (CIC) was founded. CJC was one of the key partners that ran CIC, but it shared responsibility with other national bodies. Thus in matters involving Israel, CJC, while prominent, was not pre-eminent.

The other development was the growth of the federation movement. The federations, which ran the annual community fundraising campaigns such as the United Jewish Appeal in Toronto and the Combined Jewish Appeal in Montreal, became the most reliable source of financial resources in the countrywide community, and they gradually expanded from primarily local operations to gain a genuinely national presence. Since the federations raised the money, they also controlled the way in which it was spent, which meant that both local and country-wide bodies had to come to the federations for funding.

The local federations set aside a certain amount of money for country-wide activities and established mechanisms for allocating those funds. Ultimately, CJC had to come to the federations to join in the allocation process at the national level. In so doing, it obtained a steady and reliable source of income, but it ceded a considerable amount of autonomy, because the federations were not in the habit of writing blank cheques. If they were going to provide the funds, they wanted a significant role in determining how the money would be spent. Thus Congress, which once had styled itself as "the Parliament of Canadian Jewry," could no longer claim to be the most important voice of the community.

The process described above diminished the role of Congress with respect to matters involving Israel, not only because of the activities of the CIC but also because the federations had started to become the community's link to Israel through a number of programs and priority in bringing prominent Israelis to Canada for speaking engagements. However, CJC also faced competition on the domestic scene as B'nai Brith Canada became more assertive about defining an independent role in community relations, combating anti-Semitism, and relating to governments. The result of all these processes was a revised perception of CJC's clout, both within the community and in the environment external to the community.

(Next week: How the evolving trends of Jewish life in the 1970s influenced emerging communal structures.)

Harold M. Waller is a professor of political science at McGill University, and co-author of Maintaining Consensus: The Canadian Jewish Polity in the Postwar World.

Anti-Zionism at Mac

Israeli Apartheid Week has become a mid-winter staple at many universities across Canada, the United States and England. But inasmuch as this loathsome event attracts attention whenever it takes place, it is certainly not the only manifestation of anti-Zionism that many Jewish students have to deal with during their school year.

Lawrence Hart in Hamilton

Take the experience at McMaster University in Hamilton, for example. Just a few weeks into the first semester, a panel discussion on campus focused on the Middle East – a re-appraisal, in part, of the summer hostilities in southern Lebanon. Of the invited speakers, not one was pro-Israel. There was absolutely no attempt at balance in any of the speakers' presentations, and not even a mention of Israeli suffering or Israeli casualties during the confrontation that had just recently ended.

Shortly after that "discourse," a well-meaning medical student tried to identify experts who would debate the effects of the Israeli-Palestinian conflict on the health of non-combatants in the region.

At the insistence of the Jewish Students' Association (JSA), the student agreed that one of his three presenters would be selected to provide the Israeli perspective.

But further planning of the program was abruptly stopped after a Google search of the person suggested by the JSA led the student to conclude that he was about to give a platform to a "Zionist" – clearly something that neither he nor his mentors were willing to chance. That he, or they, actually understood what a "Zionist" is remains uncertain.

Then, in early January, as featured speaker for the annual Bertrand Russell Peace Lectures, Francis Boyle came to McMaster. A professor of international law at the University of Illinois, Boyle was legal advisor to the PLO from 1991 to 1993. He is an outspoken proponent of divestment campaigns against Israel, has written widely about "Israel's crimes against Palestinians," and has urged that "Palestine should sue Israel for genocide."

That a so-called peace lecture should take the form of an Israel-bashing exercise – which it inevitably did – seemed not at all to faze either the organizers or the audience.

With such precedents as a warning, the appearance of DePaul University professor Norman Finkelstein on campus – as the keynote speaker during Israeli Apartheid Week – should have come as no great surprise. Peddling his usual melange of Holocaust revisionism and visceral anti-Zionism, he was generously applauded by those who sat through his disgraceful rant.

Taken together, these separate, but similarly toxic, events have undoubtedly created an unpleasant – and even an intimidating – environment for Jewish students at McMaster.

How the students have reacted – and the attitude of the faculty and of the Hamilton community at large toward all of this – will be the subject of my column next month.

Forgotten virtues of leadership

Waves of nostalgia seemed to sweep over Israel for former prime minister Menachem Begin and his leadership on the 15th anniversary of his death recently.

Like any political leader, of course, he had his fanatic followers and his bitter opponents. And during his long career, he was greatly admired by many, but also much maligned. But memories of his leadership cast a giant shadow over the country's political leaders of recent years. It's not only his followers who wish that somebody like him were at the helm in these trying times.

Moshe Arens in Jerusalem

What was it about Begin's leadership? In addition to his great intellectual and rhetorical skills, he was guided throughout his adult life by a sense of mission. Whether as commander of the Irgun Tzvai Leumi in the fight against British rule in Palestine or as leader of the opposition during his many years in the Knesset or during the seven years he served as prime minister, Begin was always imbued with the feeling that he was serving the Jewish people and the State of Israel, and that a giant responsibility rested on his shoulders.

Upon stepping into the prime minister's office on June 20, 1977, Begin felt that the fate of the Jewish people lay in his hands. The picture of the little Jewish boy with the raised hands passing before a German soldier in the Warsaw Ghetto was on his desk throughout his years in the position. And when on Aug. 28, 1984, Begin told his colleagues at the cabinet table of his intention to resign and responded to their insistent protests by telling them that he could not go on anymore, it was clear that at that moment, he felt the responsibility had become more than he could carry. Therein lies the answer to the frequently asked question of why Begin resigned: he did so when he felt that he could no longer bear the burden of responsibility.

The view that leadership was a responsibility entrusted to them by the electorate was common to all of Israel's first generation of leaders, from David Ben-Gurion to Yitzhak Shamir. It was true of Yitzhak Rabin, who on the eve of the Six Day War felt momentarily that the responsibility of being the head of Israel's armed forces was too much for him.

In recent years, Israel's leaders, both those who have aspired to the position of prime minister and those who have attained it, have shouldered the burden much more lightly. Many seem to see the position as just another station in their career. This view, no doubt, impairs their ability to adequately perform the task. Important decisions are made too lightly, important appointments are made too casually, and, of course, no mistakes are ever acknowledged.

Begin had a statesmanlike view of the civil service. He believed in appointing people on the basis of merit. He continued to work with people appointed during the Labor Party's tenure in office, such as Simcha Dinitz, Israel's ambassador to Washington, if he considered them to be capable. He did not believe that membership in the Likud's central committee entitled a person to a job in government. The handing out of jobs to members of Likud's central committee, and worse yet, to those faithful to particular camps in the Likud, was totally foreign to Begin's conception of a government worthy of the people of Israel. He would have never stood for it, nor would Shamir, his successor.

The deterioration in the Israeli political scene is in no small measure the result of this kind of patronage and influence-peddling, which began after Shamir left the prime minister's office.

At first it was restricted to the lower levels of government service, but then it continued right up to the top positions. The limit was reached when, for the first time in Israel's history, an IDF chief of staff was booted out so that one who seemed more amenable could be appointed.

Begin was a modest man– modest in his demeanour and in his style of living, as were his predecessors and his immediate successor. That, too, seems to have become a forgotten virtue in Israel in more recent times.

Moshe Arens is a former Israeli minister of defence in the government of Menachem Begin.

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Reining in CIDA's radicals

While Canadian foreign policy has moved away from simplistic slogans and political correctness, some officials have not gotten the word. In particularly, the Canadian International Development Agency (CIDA) continues to run its own foreign policy, which is at odds with the goals and objectives proclaimed by Prime Minister Stephen Harper.

Gerald Steinberg in Jerusalem

CIDA's annual budget of more than $3 billion makes this agency a very powerful force. When these resources are used to promote extremism, under the guise of "international development" and "peace building," this is a serious problem.

In one of the more disturbing examples, CIDA supported the publication of a recent book titled *Palestinian Refugee Repatriation: Global Perspectives*. The book's premise repeats the Palestinian claim to a "right of return." Such claims are removed from the context of the numerous wars and terror attacks – particularly the violent rejection of the 1947 United Nations partition plan and the Arab invasion. In that war, one per cent of the Jewish population was killed, and the clock can't be turned back to return them to life.

For almost 60 years, Arab states, abetted by the United Nations, have kept Palestinian refugees and their families in camps in order to use them as part of the continuing war. By seeking to flood Israel with Palestinians, their goal is to use demographics to end Jewish sovereignty. Palestinian refugee claims and former Palestinian Authority president Yasser Arafat's denial of Jewish rights in Jerusalem were the two main reasons for the failure of the Oslo negotiations.

Given this background, the government of Canada's support for a one-sided book promoting the Palestinian position, and excluding experts such as Prof. Ruth Lapidot who argue the opposite position, is counterproductive. (The grant for this book was provided by the Middle East Expert and Advisory Services Fund, which is managed by CIDA and the International Development Research Centre, another Canadian government body, in cooperation with the Department of Foreign Affairs and International trade, as well as by its British equivalent, which is well-known for being pro-Palestinian.)

Erasing terrorism and using loaded terms such as "ethnic cleansing," it's not surprising that the book is recommended by the "Palestinian Pundit" blog site. Support for this publication also undermines Canada's claims to be "an honest broker" in dealing with the complex politics of refugee claims.

This is only one example of CIDA's support for radical campaigns. A study by the Canadian Coalition for Democracies (CCD) highlights the lack of accountability in CIDA's programs and the absence of independent impact studies.

According to the CCD, "Not only is CIDA acting irresponsibly with regard to its programs, it is demonstrating a flagrant lack of respect for Canadian taxpayers and an indifference to the plight of the needy… contrary to the spirit and intention of government policy." As the CCD notes, Canadians contributed $425 million in emergency assistance following the Asian tsunami in 2004. "To date Canadians cannot be provided with a clean audit of where and how these funds were distributed, and what measure of success followed as a result."

Like their counterparts in Britain's aid agency (DFID) and others throughout Europe, CIDA officials tend to patronizingly reinforce Palestinian victimization and subsidize radical anti-Israel politics. *NGO Monitor* reports show how CIDA "development" funds are channelled to Medical Aid for Palestinians, Médecins du Monde, the Mennonite Central Committee, Oxfam, World Vision, and others that campaign against Israel.

While CIDA claims to fund specific projects and not organizations, money for salaries and infrastructure supports all of the activities of a recipient nongovernmental organization. Alternatives, a Montreal based NGO that is supported by CIDA, promotes Palestinian positions and rhetoric inside Canada, which is clearly a violation of procedures for government-supported groups.

The CCD report also notes that CIDA has provided hundreds of millions of dollars in aid to the Palestinian Authority – with "little to show in terms of gains for freedom and democracy" – including massive support for UNRWA (the UN Relief and Works Agency), whose involvement in "incitement and violence [is] well-documented."

For these and other reasons, Canada's elected officials must finally take control of CIDA's funding, particularly when it comes to radical political groups and causes.

The Kirshner File

An excellent overview of Jewish history

Howard Sachar's magnum opus, *A History of the Jews in the Modern World* (Random House), is like old wine in a new bottle. I offer this observation not as a backhanded compliment but as praise. Portions of this book were originally published in 1958 in *The Course of Modern Jewish History* and then recycled in a revised edition in 1990. The latest edition, 831 pages in length, is fresh and vital, like an excellent new vintage.

Sheldon Kirshner in Toronto

Brimming with insights that only a seasoned, erudite scholar like Sachar could muster, *A History of the Jews in the Modern World* ranges far and wide, covering a span of 400 years and encapsulating the triumphs and tragedies of a people whose contributions to civilization are legion.

Whether he is writing about the role of Jews in 19th century Germany, the establishment of the first ghetto in Rome, the attitude of Catherine II toward Russian Jews, the Jewish community in colonial America, the status of Jews in Arab societies or the rise of Zionism, Sachar brings an authoritative tone to his narrative and a sure, steady hand to his prose. This is history at its best, buttressed by facts, burnished by knowledge and backed by a seamlessly flowing style.

He begins in 17th century Central Europe, where Jews were, at best, tolerated. Subjected to capricious edicts and barred from access to the feudal land system, Jews never knew what tomorrow would bring.

Often limited to the precarious occupations of retail peddling, hawking and moneylending, Jews lived on the edge.

The ghetto, a creation of Pope Paul IV, was demeaning in the extreme. Yet, within the ghetto walls, Jews were free to manage their own affairs, run their own schools, hospitals and public baths and regulate their own trade and markets.

Jews in Poland could preserve and develop their religious and cultural traditions more freely than Jews in German-speaking lands, and were valued by feudal magnates as estate and business managers and rent and tax collectors. But the economic role Jews played in eastern Europe would come to haunt them.

Proclaiming freedom of religion for all its inhabitants, Holland was probably the first European country to give Jews the right to live where they chose, to practise their own rites and ceremonies and to engage in livelihoods without interference. By the end of the 17th century, the security they enjoyed was unsurpassed on the continent.

Sachar goes on to chronicle the readmission of Jews to Britain, the emergence of *Hofjuden*, or court Jews, in the Habsburg Empire, the emancipation of Jews in France in the wake of the 1789 revolution and the role of Napoleon in improving the condition of Jews in various parts of Europe.

Catherine II, a former Protestant princess, ascended the Russian throne as something of a liberal, but succumbing to the influence of the Orthodox church, she ostracized Jews and limited their presence to the Pale of Settlement, in the northwest and southwest of Russia. This was followed by a dark period during which young Jewish army recruits were forcibly baptized at a rate of between 1,000 to 2,000 a year. Russian Jews saw an improvement in their situation in the last third of the 19th century, when they represented 15 per cent of the student body in universities.

But for every step forward, Jews were forced two steps backward, such as when pogroms ravished the community in the 1880s. Sachar claims that new archival research suggests that the czar did not, as previously assumed, encourage the violence.

Turning to the Italian peninsula, Sachar charts the connection between Giuseppe Mazzini's Young Italy movement and the full emancipation of Jews. "Nowhere in Europe was the alliance between Jews and liberals more tightly knit than in Italy, or ultimately more productive," he notes.

As might be expected, Sachar devotes chapter and verse to the place of Jews in what is now Germany.

In a prelude to his discussion of Nazi Germany, Sachar takes us through the tumult and majesty of the Weimar Republic, where Jews achieved heretofore unprecedented prominence in the arts and sciences. German Jews were so attached to the fatherland that many remained in Germany, even after the rise of Adolf Hitler. By 1941, 263,000 Jews, or about half of the pre-war Jewish population, still lived in Germany.

The Holocaust, a topic he covers extensively, altered Jewish demographics in Europe. Fifty seven per cent of the world's Jews were found there before World War II, compared to 32 per cent today.

Sachar's analysis of the Jewish presence in Palestine is interesting. One thousand years ago, Palestine was home to 250,000 Jews. The Crusaders largely wiped out the community, but after the Inquisition,15,000 Spanish Jews made their way to Palestine. Not more than about 6,000 Jews were left in Palestine by the early 19th century, concentrated in Tiberias, Safed, Hebron and Jerusalem.

Having documented these developments, Sachar discusses the rise of political Zionism, the emergence of Israel and the position of Jews in the Middle East, notably those in Turkey, Iran, Syria, Yemen and Egypt.

New immigrants leave Ellis Island in Manhattan, escorted by families and friends, 1915.

He writes with vigour about colonial America, whose Jewish inhabitants he describes as "the freest on earth." Yet they paid a price for their liberty. The original Sephardi Jewish settlers vanished as Jews, having been thoroughly assimilated.

But assimilation coexisted uneasily with anti-Semitism. During the Civil War, the U.S. Congress turned down all requests to appoint Jewish chaplains to the Union army, and in 1863, Gen. Ulysses Grant, a future president, issued an infamous order expelling Jews from three states.

In the 20th century, quotas drastically cut Jewish immigration to the bone, a *numerus clausus* sharply curtailed the admission of Jews to Ivy League universities, and rank discrimination in the job market stymied Jewish upward mobility. Nevertheless, Jews prospered in the United States.

He devotes only five pages to Canada, describing it as an accidental destination for Jews fleeing oppression in Europe. But he usually manages to hit the right notes by citing some of the early pioneers, the Bronfmans, the Reichmann brothers, Quebec's relationship with its Jewish citizens, the Montreal-Toronto rivalry, the arrival of newcomers after 1945 and the perennial question of anti-Semitism. His extremely brief coverage of Canada's restrictive immigration laws in the 1930s and 1940s, however, is wholly inadequate.

Sachar's treatment of Latin America and the Caribbean, though curt, is fascinating.

In stellar fashion, Sachar traces the role of Jews in the 1917 Bolshevik Revolution and delineates their ultimate disillusionment with communism in countries ranging from the Soviet Union to Czechoslovakia.

Given the width and breadth of his subject, Sachar acquits himself admirably in *A History of the Jews in the Modern World*. He has mastered complex material, presented it in fetching fashion and given readers a wonderful overview.

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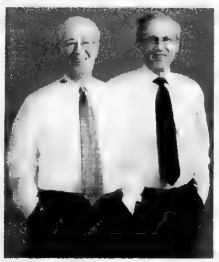

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Female mohel performs circumcision in Israel

By PAUL LUNGEN
Staff Reporter

Back in 1997 when she began performing ritual circumcisions, Rochelle Schwartz became only the second woman in Canada to break into the male-dominated practice.

Recently, she laid claim to another pioneering initiative, and although the Guinness people may not be all that interested, Schwartz can say that she's likely the first woman in modern times to perform a brit milah (ritual circumcision) in the State of Israel.

"It was the highlight of my career to have the honour and the privilege of doing a brit milah as a woman in Israel," she said.

Adding to the satisfaction for the Toronto-area doctor was the fact that the child was her cousin's baby and that her elderly aunt, the baby's grandmother, was present.

"It was beautiful, emotional," Schwartz said.

Schwartz has returned from Israel, basking in the glow of the very special life-cycle event. Not only did she perform the brit (also known as a bris) before family and friends, she impressed her Israeli relatives with the inclusive ceremony that she has developed over the years.

Her aunt, Radina, "led the blessing with me. It was so nice."

Schwartz's service goes beyond what might be expected at a standard brit. She refers to passages in the biblical book of Genesis on the topic, explaining in some detail the reasons behind the the ritual and referring as well to key midrashes (commentaries).

Her service is egalitarian and participatory, she said. "I incorporate women into the ceremony."

For many Israelis, it was an educational experience, she added.

Dorothy Greenbaum, president of the National Organization of American Mohalim, said, "we are so incredibly proud of Rochelle for her breakthrough work in Israel, being what we believe was the first woman mohel to perform a bris in Israel.

"This is a country that sadly needs a Reform progressive voice and I know the baby, the family and the tradition were in extremely good hands with Rochelle."

Greenbaum, a physician, added, "Hopefully it's a first step towards training Reform mohalim in Israel so that progressive Jews there will have an option" that "is sensitive to modern families and [offers] the best of medical techniques."

Rochelle Schwartz

Canadians have become accustomed to Schwartz's service. She performs an average of three brits per week for Reform and Conservative Jews, and at her circumcision clinic, she does another eight every second Friday for non-Jews, many of them Muslims.

Prior to departing for Israel, Schwartz contacted the representative of Israel's ministry of health in Jerusalem who has jurisdiction over mohalim. She learned there were no impediments to her performing the ritual in Israel – mohalim are unregulated and pretty well anyone can claim to be one.

Based on her research, Schwartz believes no other woman in modern Israel has performed a ritual circumcision. Of course, there was Tzipporah, but that was in biblical times and it was Moses' son who was circumcised.

Her Israeli relatives were quite pleased to have participated in something of a historic event.

"The family was so excited and so thrilled. They thought it was so unique to have a woman fly in all the way from Canada to do the bris," she said.

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Chabad on the Avenue one of four new Toronto centres

By FRANCES KRAFT
Staff Reporter

Rabbi Menachem Gansburg and his wife Chana have brought Chabad to a trendy section of Avenue Road north of Lawrence Avenue, causing some initially confused reactions from people who wonder why they're not on nearby Bathurst Street, with its many Jewish shops and institutions.

Thirty years ago, large North American cities like Toronto typically had one Chabad institution. Today, "almost every zip code has representation," said Rabbi Zalman Grossbaum, director of Chabad Lubavitch activities for Ontario.

Chana and Rabbi Menachem Gansburg prepare for Chabad on the Avenue's Hawaiian-themed Purim party last week. [Frances Kraft photo]

"You have Chabad spilling into every community, every pocket where Jews are situated."

In Toronto and the surrounding area, there are about 17 Chabad centres, including in Mississauga, Hamilton and Niagara Falls.

Typically, Chabad shluchim (emissaries) are young married couples who start their endeavour from scratch, creating programs and raising funds to become self-sustaining. "It's challenging, because these rabbis come without being invited," said Rabbi Grossbaum. "We create the demand."

In Toronto, Chabad on the Avenue – as Rabbi Gansburg's fledgling centre is known – is one of just four new Chabad centres that have opened in recent months, and plans are in the works to open one in the Beach area as well.

• Chabad Lubavitch of Downtown Toronto (jewishdt.com), run by Rabbi Mendel Gluska and his wife Chana, out of their Queen's Quay condo, serves the area south of College Street, between Bathurst and Yonge Street. They serve area residents, tourists, people who work downtown, and downtown hospital patients.

• Rabbi Moshe and Yehudis Steiner at Uptown Chabad Lubavitch (uptownchabad.com), cater to, for the most part, young families, many of whom are unaffiliated, who live in Bathurst Manor. The Steiners operate out of their home, but recently began holding Shabbat morning services at C.H. Best Middle School.

• York University also has a new Chabad, a student club run by former York student Vidal Bekerman, a 30-year-old ba'al tshuvah, and his wife Chanah Leah Medina. Bekerman, who is not a rabbi, said that there are about 300 students on his mailing list. He said he is on good terms with Hillel staff, who offer a variety of programs and services to York's 4,500 Jewish students. However, noted Bekerman, there is still a large percentage "that needs to be reached."

The Gansburgs have been on Avenue Road in a 6,000-square-foot former restaurant, across from the upscale food store Pusateri's, since December. They are reaching out to Jews in the area bounded by Wilson Avenue and Eglinton Avenue, Yonge Street and the Allen Road.

On an initial visit to the area west of Avenue Road and north of Lawrence, where many small postwar homes have been replaced by newer, larger ones, the Gansburgs noted that a large percentage of the homes had mezuzot.

They introduced themselves to about 50 neighbours by going door-to-door with challah for Shabbat. Many residents told the Gansburgs they didn't even know their neighbours.

Continued on page 16

BETH TIKVAH SYNAGOGUE
Scholar-in-Residence Weekend
March 10th - March 11th, 2007

Rabbi Marvin Tokayer

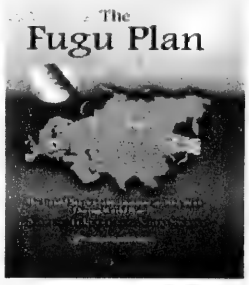
Rabbi Tokayer's experiences as a Rabbi in Japan for 13 years give him unique insight into that part of the world. He is the author of 30 books in Japanese on Judaica and Japan including *The Wisdom of the Talmud* which sold half a million copies. His English books include *Pepper, Silk and Ivory* and *The Fugu Plan,* resulting from his groundbreaing research on the history of the Far East and its Jewish communties.

"Rabbi Tokayer's font of information, his smooth flow of words, his anecdotal style of narration and a je ne sais quoi of charm makes Tokayer sui generis on the speaker's platform."

Arnold Ages, Jewish Post and Opinion

Shabbat Services Saturday, March 10th at 9:00 a.m.
Rabbi Tokayer will address the Congregation from the Bimah:

"Pepper, Silk and Ivory - the Exotic Jews of China, Japan and India"



Following services, you are invited to a special Kiddush; immediately after which Rabbi Tokayer will deliver his keynote lecture:

"The Fugu Plan - The Untold Story of the Japanese and Jews during World War II"

Shabbat lectures are free of charge. All are welcome to attend.

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2007 CJN CHESS TOURNAMENT

More than 140 students from grades 1 through 12 took part in *The CJN*'s seventh regional chess challenge held on Feb. 18 at Associated Hebrew Schools' Kamin Education Centre in Thornhill, under the direction of the Chess'n Math Association. The top three winners of each grade go on to play in provincial championships, and from there they could go on to the national championships.

[Carolyn Blackman photos]

Kindergarten: Oliver Lawless, Claire Hunter, Brett Gugel

Grade 1: Joseph Bellisimo, Perry Osler, Cyris Kootar, Sharan Kanesalinkam

Grade 2: Benji McLean, Yue-Yang Jiang, Tyler Soberano

Grade 3: Patrick Yu, Ivan Konarev, Ivan Golovine

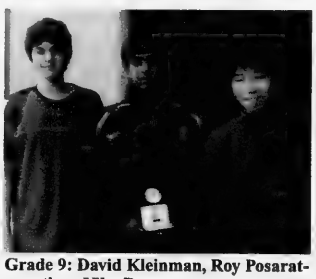
Grade 4: Yinang Yang, Arthur Brown, Henry Quan

Grade 5: Derek Jedral, Elliott Kaufman, Nathan Farrant-Diaz, Daniel Ben Yona

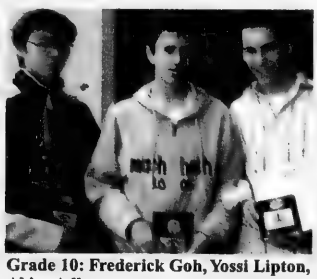
Grade 6: Simon Gladstone, Matthew Warden, David Itkin, Benjamin Blium

Grade 7: Michael Kleinman, Michael Noukhovitch, Eric Zhan

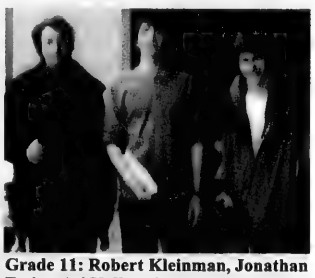
Grade 8: Keshen Kulkarni, Jason Tian, Dennis Knaiter



Grade 9: David Kleinman, Roy Posaratnanathan, Yibo Duan



Grade 10: Frederick Goh, Yossi Lipton, Akiva Adler



Grade 11: Robert Kleinman, Jonathan Farine, Avi Kulkarni

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2 At Sea		
3 Stockholm, Sweden	11:00 AM	5:00 PM
4 Helsinki, Finland	10:00 AM	6:00 PM
5 St. Petersburg, Russia	6:30 AM	
6 St. Petersburg, Russia		6:00 PM
7 Tallinn, Estonia	7:00 AM	1:00 PM
8 Gdansk (Gdynia), Poland	9:00 AM	4:00 PM
9 Berlin (Warnemunde), Germany	8:00 AM	10:00 PM
10 Helsingor, Denmark	9:00 AM	11:00 AM
10 Copenhagen, Denmark	1:00 PM	
11 Copenhagen, Denmark	5:00 AM	

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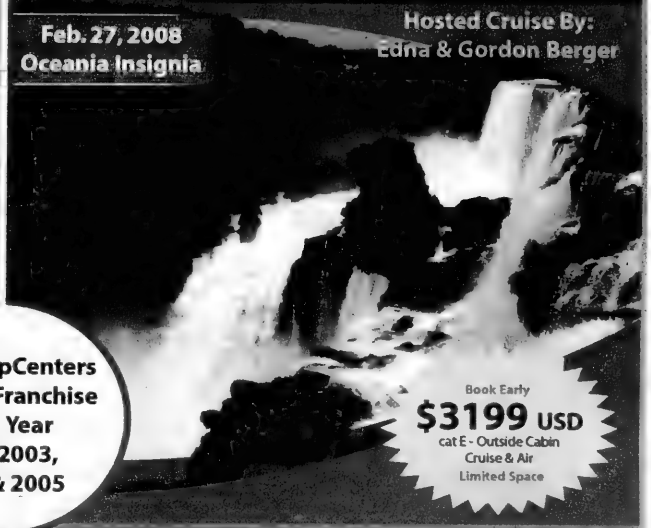

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5 At Sea, International Waters		
6 Porto Belo, Brazil	8:00AM	5:00PM
7 Itajaí (Iguazu Falls), Brazil	3:00PM	
7 Itajaí (Iguazu Falls), Brazil		6:00PM
8 Santos, Brazil	9:00AM	
9 Santos, Brazil		6:00PM
10 Ilha Grande, Brazil	8:00AM	6:00PM
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Rabbi wants to 'create a tight-knit community'

Continued from page 13

The rabbi, a 25-year-old Toronto native who grew up in Thornhill, said he wants to "create a tight-knit community." Typically, he said, residents of the area are young families with parents who are "very successful, but very overworked.

"We are here to service the local Jewish community in anything they need." Programs include a "Kiddie Care" afternoon drop-in centre that features weekly challah-baking, evening Torah classes, a women's program and the Avenue Road Synagogue, which attracts more than 40 people to Shabbat morning services – and almost double that when services are followed by a kiddush.

Most of the "members" (there is no membership fee) belong to other synagogues, the rabbi noted, referring to existing institutions that service area residents.

Although Chabad's highest priority is outreach to unaffiliated Jews,"if someone happens to be a member [elsewhere] and wants to come to our synagogue," they are welcome, he said. The shul, where men and women sit on either side of a row of artificial trees, offers Friday night and Saturday morning services.

Although Chabad is Orthodox, it's "non-threatening," said Rabbi Gansburg. There's "no obligation" to become religious, but he is happy to help anyone who wants to "advance" in their Judaism.

Joy Kaufman, a 47-year-old mother of two who is affiliated with a synagogue that is not close to her home, describes the Avenue Road facility as "a great place to be.

"You've got to come on a Saturday. It's magical," she said, adding that she is "not the least bit religious." She was at the centre to help organize last weekend's Purim program that was scheduled to feature a smoothie bar from Pusateri's and costume judges from *Canadian Idol*.

Chana, a 21-year-old teacher who grew up in Montreal, runs the children's program and the "Jewish Women's Circle," which offers programs every six to eight weeks. For Tu b'Shvat, a local chef demonstrated fruit carving, and Chana talked briefly about the holiday.

"I wanted to show this neighbourhood, especially the kids, that Judaism can be as hip as anything else out there," said Rabbi Gansburg.

OUT OF THE COLD: Howard Malach, left, clothing co-ordinator for the Out of the Cold program, together with, from left, Torah Tots children Rachel Rusonik, Ashley Lipworth, Amanda Gawz and Hannah Aaron and Rabbi Avraham Plotkin of Chabad Markham, helped send hundreds of winter coats to help the poor in Toronto.

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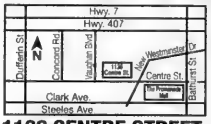

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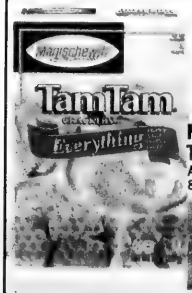

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Prayer: it really works

By RABBI DAVID CADOCH

RABBINICAL REFLECTIONS

In this week's parshah, Ki Tisa, we discover that tfillah (prayer) has the ability to annul a Heavenly decree and change the destiny of not only one man, woman or child, but an entire nation.

While Moses our teacher was receiving the Torah from Sinai, the people grew impatient wondering why Moses "did not fulfil their expectation of his coming from the Mount." We all know the episode quite well. The people, feeling somewhat abandoned and confused, approached Aaron, Moses' brother, and requested he build them gods to represent them.

One can well imagine the utter shock at hearing such a statement from a nation who had just witnessed astonishing miracles, including the Exodus from Egypt, the parting of the Red Sea and the destruction of the Egyptian nation.

Word of this betrayal reached Moses from the Almighty, who informed him that his (Moses') people had become corrupted. In a Divine fury, God then proclaims his intention to destroy the Jewish nation with a very articulate choice of words: "And God said to Moshe, I have seen this people, and behold it is a stiff-necked people. Now therefore, leave it to Me, that my Wrath may wax hot against them, and that I may annihilate them, and you I will make into a great nation."

Moshe's reaction to this was a supplication to God to reconsider this decree. "*Vayechal Moshe et pnai HaShem*" – "Then Moses supplicated before God, his God."

As the revered 19th-century German sage Rabbi Samson Raphael Hirsh explains, the word "vayechal," although translated as supplication, has a root, "chale," that means to cause illness. The idea is that Moshe was "weakening the anger" of God in order to obtain His goodwill. Thus Moshe's "supplication" was really an effort to regain the favour of the Almighty by asking God to come down to our earthly level, to condescend to goodwill regarding Moshe's request for a Divine pardon.

To further affect this request, Moshe makes mention of our forefathers; "Remember Abraham, Isaac, and Israel [Jacob] your servants, to whom You did swear by Your own Self and said to them: I will multiply your descendants as the stars of heaven."

Did Moshe succeed in his request to change the Almighty's mind and prevent him from annihilating us? Apparently so, since we are here this day, a vibrant nation, as the verse tells of HaShem's final decree: "Then God allowed Himself to be moved to altering His mind regarding the calamity of which He had spoken to bring about to His people."

Furthermore, HaShem also permits the continuation of the Divine mission: "And now, go, lead the people unto the place of which I have spoken to you, see, My angel shall go before you. But on the day when I remember, I will remember their sin against Me."

HaShem continually forgives His people. Hence we have a yearly "renewal" of His pardon, the reason we observe Yom Kippur the Day of Atonement as a fast day to wipe away our transgressions before God. Every year, the Almighty is consistently reminded of His promise to protect us and establish us in our Land.

Probably the most important lesson to learn here is that prayer has the power to change the Will of the Almighty. The Torah is teaching us that the Almighty wants our prayers addressed to Him in humility and in sincerity, as the Psalmist King David wrote in Psalm 145:18: "HaShem is near to all those who call upon Him, to all that call upon Him in truth." This prayer is said twice daily. Do we realize its beauty and power?

The Almighty hears all prayers on the condition that they are spoken in truth. For our tfillot to be effective, we need to want a relationship with the Almighty. From this desire to relate will awaken Divine compassion, and this is God's love for His creatures. Our prayers will be heard!

Rabbi Cadoch lives in Montreal and is a chaver of the Gaon HaRav Arye Leib Baron's beit din and a member of the Rabbinical Council of America.

Do girls do better in their own schools?

By ELLIOTT MALAMET

JEWISH EDUCATION
The Next Generation

Frequently, when the question of single-sex schools is debated in Jewish education circles, the discussion is often cast in religious terms. Orthodox Jews will argue that, at a certain age, it's no longer appropriate to place boys and girls (or young men and women) together because of dilemmas of modesty and even sexual distraction.

Opponents argue, in a similarly moral tone, that this engenders discrimination and simply adds to a "segregationist" mentality within society. Obscured by framing the quandary in this context is perhaps the more central issue of whether boys and girls actually learn better in separate environments.

The evidence is mixed. Proponents of gender segregation point to research conducted by people such Dr. Ken Rowe. In a 20-year Australian study of 270,000 students, he found that boys and girls scored between 15 and 22 per cent higher on standardized tests when they went to separate schools. And a 2001 British study of almost 3,000 high schools and just under 1,000 grade schools showed that the biggest beneficiaries of single-sex education were girls, who almost uniformly performed better in such environments than in co-ed schools.

Others look at this research and believe that better test results in separate schools are clearly multi-determined – for instance, the students attending these schools are more economically well off and thus their families are more able to afford tutoring; their families have a bigger interest and investment in education; and so on.

As with all statistics, the devil is in the interpretation. Carol Gilligan, author of many well-regarded studies of how girls learn and the uniqueness of female moral behaviours, has repeatedly emphasized that something happens to female self-esteem as girls enter adolescence. From confident and self-assured nine-year-olds, many girls undergo a transformation that results in poor self-image and less confidence in their abilities.

One could argue that in an all-girls school, where there is no possibility of male harassment – or the subtler and perhaps more omnipresent phenomenon of sexual posturing and vying for approval – the impact on female learning is substantial. In an environment free from being "watched" – in the way voyeuristic preening regularly takes place in co-ed schools – girls can be safe to flourish. This is what professors Myra and David Sadker refer to as a situation in which "girls are the players and not the audience."

But it would be naive to imagine that same-sex schools eliminate the host of problems surrounding the contemporary adolescent girl, such as low self-esteem, eating disorders, or competitiveness over boys. One can surely not discount the primary influence of what takes place at home and the kind of role models that mothers and fathers provide.

One fascinating statistic to emerge from a study commissioned by the American Association of University Women was that low self-esteem was often more common among whites than among African-Americans, leading to speculation that black girls are often surrounded by strong women that they admire.

The situation is complex and the evidence is mixed, so the argument over the optimum atmosphere for learning continues.

Jewish Life

Washington Jewish life

***The Washington Diaries, 1981-1989* by Allan Gotlieb, McClelland & Stewart.**

During the years 1981 to 1989, Allan Gotlieb was ambassador to the United States when Pierre Elliott Trudeau, John Turner and Brian Mulroney were prime ministers. He was highly successful – widely admired as a superb diplomat and lobbyist for Canadian causes. Intelligent, energetic, resourceful, he quickly learned how "to work the system" and emerged as a trenchant observer of the American political and social scene.

The diary extracts that follow all relate to Gotlieb's involvement in various aspects of Washington Jewish life.

Books
Bernard Baskin

June 12, 1984 – pork again

I call on Ed Zorinsky, senator from Nebraska, at his request. "Mr. Ambassador," he says, "the people of Nebraska are upset by your country's practices on pork. Pork is essential to the livelihood of Nebraskans, to their economic survival."

I pause for 10 or 20 seconds, look at him hard, and say, "Senator, don't you find it a bit strange, you calling me in here to lecture me about pork?"

The senator looks much taken aback. "Why?" he asks.

I reply, "A Jewish senator lecturing a Jewish ambassador about pork. That's not kosher."

At first the senator and his entourage seemed stunned. Then the senator started to laugh, and everyone broke up laughing.

July 20, 1986 – in the Hamptons

I bumped into Kay Graham and her granddaughter. Earlier, I'd heard an interesting story from Marc Leland about Kay. At a lunch at Warren Phillips's, with Kay present, Kati Martin announced that on a trip to her native Hungary a few years ago, she discovered she was Jewish. She found that her grandparents were Jewish and her parents converted to Catholicism (leaving Hungary in 1957) and never told her that she was Jewish. At this point, Kay informed the table, "I didn't know my father was Jewish until I was 21."

The conversation was flagging, so I said, "I understand you mentioned the other day that you didn't know you were Jewish until you were grown up."

She stopped cold. "You know I mentioned that to Kati yesterday. Today everybody is repeating it. Why is it people repeat everything I say? Why is there no privacy?"

All I could say was, "Well, Kay, if you say something at a lunch party at the Hamptons, people will assume you are not treating it as a secret."

Oct. 13, 1986

We went to Bill Safire's for his annual break-the-fast dinner following yom kippur. This is the fifth year that we attended.

Every year the crowd gets bigger, the wait to eat gets longer, the air gets stuffier, and getting a drink becomes more challenging. Safire herds his guests into the basement, picking out those he wants to talk to, and he ignores the rest. This year he sat upstairs in a cool room with Richard Perel, just back from Iceland, Len Garment, Abe Sofaer, and their spouses.

The most interesting thing about this annual get-together is discovering which Jews are coming out of the closet. The rule is at least one spouse must be Jewish to attend. I counted 120 Jews, 57 crypto-Jews, and 40 compromised or assimilated Christians.

Dec. 31, 1986

At dinner in the kitschy Sea View dining room, the music and performers' voices were so loud there was very little conversation. In between noises, talked to the Strausses about being Jewish. Mosbacher, Bob said, is Jewish and admits it. Cutler is and doesn't. Schlesinger is (or was) and doesn't. Novak is Jewish and anti-Semitic. Rowly Evans is a non-Jewish anti-Semite. I raised my eyebrows at this last one, but Strauss said that if I didn't know Rowly was an anti-Semite, I should be fired.

Jan. 10, 1989 – Gotlieb's next-to-last diary entry

Winston Churchill describing Lord Curzon: "The morning was golden, the noon was bronze, and the evening lead." My evening arrives.

Pesach and prison

By MARK MIETKIEWICZ

Every Passover, Sid Kleiner spends the holiday with his family – his very extended family. Kleiner packs up his matzah, kippot and a guitar and goes off to prison. There, he conducts seders for Jewish prisoners marking Passover, the festival of freedom. As Passover approaches, a look at the work of these volunteers and at resources on the Internet for people who want to maintain contact with Jews behind bars. **[http://tinyurl.com/2srtd5]**

Although Jews constitute a small percentage of the 1.5 million prisoners held in the U.S., there are an estimated 8,000 to 10,000 Jews incarcerated in North America. One of the largest organizations devoted to assisting Jewish prisoners and their families on the outside is the Florida-based Aleph Institute. Since 1981, the institute has worked with wardens, chaplains and institutional staff at hundreds of state and federal institutions in a variety of ways to educate them and help them meet the needs of Jewish inmates. **[http://tinyurl.com/2uhola]**

To get a glimpse of what a seder behind bars looks like, take a look at an excerpt from *American Prison: The Forgotten Jews*. This documentary, currently in production, travels to a maximum-security prison where we meet a Jewish prisoner, Charles Johnson, who is serving a life sentence without parole for burglary. Johnson talks about freedom, Egypt and his own imprisonment. **[www.shininglightproductions. com]** As well, here's an essay about a seder conducted at Hendry Correctional Institution in Florida. **[http://tinyurl.com/3ygfqb]**

What special food can a Jewish inmate hope to receive for Passover? Policies and practices vary from institution to institution. Here's what recommended by Correctional Services of Canada on its page, Religious Diets – Guidelines for Faith Communities. "It is requested that each Jewish inmate be provided with the following foods for the Passover observance:

- salami – 5 lb.
- matzah biscuits – 2 lb.
- cookies – if certified kosher for Passover (1 lb.)
- TV dinners – kosher for Passover (one each day for supper)
- chicken - kosher (4 lb.)"

[http://tinyurl.com/3cgg4l]

Chabad of Santa Barbara has designed a handbook for Jewish prisoners explaining what to expect and how to cope with incarceration, anti-Semitism and practising Judaism in prison. The information pulls no punches and warns of the loneliness, boredom and anti-Semitism behind bars, and the possibility of practising Jewish observances while in prison. **[http://jewsinprison.org/]**

After visiting prisons for more than two decades, Kleiner of the Florida-based Beth Tikvah Jewish Prisoner Outreach knows that Passover is the toughest time of year for inmates. **[www.bethtikvahjpo.org]** "Along with separation from family, there is a painful theme to the holiday – redemption, freedom from bondage and captivity. Jewish inmates gather around the seder table and declare that 'this year we are free.' It isn't easy to make this declaration with barbed wire, high walls and correctional officers in view. We seize this opportunity to remind our blue-garbed brethren that, in soul and spirit, the essence of freedom remains intact. One need not surrender one's soul and spirit to institutionalization." **[http://tinyurl.com/2srtd5]**

Another site quotes the Talmud in explaining the importance of this work, "We read in Tractate Berachot: Once when Rabbi Chanina became gravely ill, Rabbi Yochanan came by and sat down to visit him… Rabbi Yochanan remembered that Rabbi Chanina healed someone with the exact same illness. Rabbi Yochanan then said, 'Rabbi, why don't you heal yourself?' He responded, 'Prisoners cannot take themselves out of their own prison.' Thereupon, Rabbi Yochanan got up and healed him." **[http://tinyurl.com/2edbt3]**

***

You are no doubt aware of plans to rebuild the Mughrabi Ramp near Jerusalem's Temple Mount and the controversy that has ensued. **[http://tinyurl. com/35romn]** In an effort to defuse tension, the Israel Antiquities Authority has installed a webcam at the excavations. You can watch live video of the three views of the dig, which takes place Sunday through Thursday from 6:30 a.m. to 2 p.m. local time. **[http://tinyurl.com/2tdtkb]**

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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Reena home answers families' respite needs

By CAROLYN BLACKMAN
Staff Reporter

Reena clients Ryan Garnet, 25, and Zachary Cohen, 26, are starting a brand new chapter in their lives.

The two young men, both developmentally delayed, are moving into a Reena home in Thornhill along with one other roommate.

The plan is for them to live in the house during the week, and for other people to move in on weekends in order to provide respite for those clients' families, said Ann Szabo, resource manager of outreach and respite services for Reena.

By offering three spaces for respite every weekend – no one will sleep in Garnet or Cohen's bedroom – Reena is able to offer respite care to 12 families each month, and that's sometimes the only rest the families get, said Szabo.

Garnet and Cohen have been attending Reena outreach programs for a number of years, and each took part in the agency's summer cottage program, she said.

"The two families came in through one door, our Sunday program and our respite cottage program – and I [always] believed they would eventually become part of our residential system," Szabo said.

Outreach exists, she said, to introduce families to Reena "in a gentle way. We build a relationship with them so that eventually clients can move into our homes. It's all about life planning."

There is a shortage of this type of housing in Ontario, she said, and often people have to wait until there is a crisis – when their parents become sick or they die.

The new house became available, Szabo said, after Reena was able to purchase it with funds from the sale of another house that had been left to the organization.

Zachary Cohen

She thought of the two young men because she knew it would be a perfect fit for them.

"We can't control our own spaces, because we are government funded. The spaces are assigned by an outside body, but we can advocate," Szabo said.

"It's a model that works for both of them. Their parents are willing to take them home on the weekend. Ryan and Zachary know each other, it's a kosher home and Jewish environment, and it's easily accessible to both families," she said.

Ryan Garnet

Shelly Cohen, Zachary's father, said he and his wife had been looking for such an opportunity, "because Zachary is 26 and we want him to develop as well as he can independently.

"Staff in the home will get them as involved in daily tasks as they are able to take on. They will do laundry and housecleaning, and buy groceries with staff support."

Zachary is a "theoretical chef," his father said. "He watches cooking shows and reads recipes, but because of his physical disabilities, it could be dangerous for him to [cook]. He will execute his skills in shopping and menu planning, however."

Ryan's mother, Hannah, said the Garnet family had also been waiting for such an opportunity. "I'm looking forward to Ryan becoming more self reliant."

Reena has changed her family's life, she said. "Ryan has taken part in a number of wonderful programs, and now his life will take on a whole new dimension. This is a major lifestyle change."

Szabo said there are many families in the community that are unaware of what resources are available to them.

"They need to be put on the radar, and realize they don't have to be alone. All they have to do is make a phone call."

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University of Judaism, Los Angeles

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The Wolinsky Lectures are sponsored by the Centre for Jewish Studies, the Faculty of Arts, and the Faculty of Education of York University in cooperation with the Toronto Board of Jewish Education. **RSVP: 416-736-5823; or email: cjs@yorku.ca**

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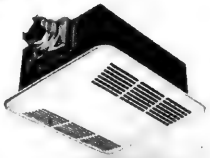

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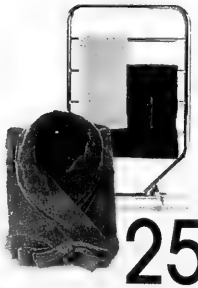

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This edition of Jewish Toronto is devoted to the outstanding programs offered by Jewish Family & Child, a UJA Federation & United Way partner agency, which enhances dignity and opportunity for thousands of community members.

Poverty mythbusters: the reality of the Jewish poor

By ROCHELLE KAHN
Jewish Family & Child

Poverty in the GTA's Jewish community is not breaking news. The fact that so many people, within and outside of the 180,000-member Jewish GTA, remain skeptical about its existence should be on the front page, according to Eric Kirsh, JF&CS Supervisor of Financial Assistance and Rehabilitation.

The statistics on Jewish poverty have remained quite constant. Some 20,000 Jews in the GTA live below the poverty line, 3,000 of whom are children. "But that official line is a tool for measuring the incomes of groups of people and does not necessarily reflect individual need," Kirsh said. "Poverty lines don't address those among us who teeter on the edge and we work with people who subsist significantly below accepted poverty line levels."

The low-income cut-off line for a family of four is $38,600. As Richard Cummings, Executive Director of JF&CS, points out, caring for that modest sized family within the GTA on that low level is a challenge and even more daunting when that family wants to keep its connection to Judaism alive.

"The truth is, living a modern Jewish life carries added costs," said Cummings. "Consider the year-round price of kosher food, let alone at Passover. Proximity to synagogues and other Jewish services necessitates living in certain neighbourhoods where affordable housing may be scarce and subsidized housing virtually non-existent. With the help of organizations like UJA Federation, Jewish Immigrant Aid services (JIAS), National Council of Jewish Women of Canada – Toronto Section, Kehilla and the UJA Federation Board of Jewish Education, we can respond to some of the need. But we're far from eliminating poverty or having the resources to reverse the root causes of it."

Jewish Family and Child provides supplementary financial assistance and rehabilitation counselling to hundreds of clients each year, supported by UJA Federation funding. "JF&CS strives to guide our clients successfully and safely back into mainstream community life. Our goal is to reinforce their sense of dignity and enable them to become self-sufficient," Kirsh said.

To facilitate that, Jewish Family and Child offers many forms of supports, ranging from individual counselling and group workshops, to employment strategies and access to vocational assessments. "Our *Pathways to Employment Program*, as well as our partnership with JVS Toronto, helps participants develop valuable job search skills," noted Kirsh.

Public perception of Jewish poverty still inhibits its eradication. "Recognizing the problem and accepting its existence is the first step," Kirsh explained. "It seems as if we've convinced ourselves that the idea of a Jewish child growing up poor is a relic from a distant time and place," he continued. "We need to face the compelling reality that thousands of our Jewish children are living among us in poverty. Right here, and right now."

How can you help ease Jewish poverty?
Your support for UJA Federation enables JF&CS to provide financial assistance and employment opportunities to those in need. If your synagogue, school or organization would like a JF&CS professional to discuss Jewish poverty with your members, call our Speakers Circle, 416. 638. 7800, ex 259.

Monica Auerbach leads Jewish Family & Child team north

Monica Auerbach, the new Jewish Family and Child's Director of York Region Services is no newcomer to the area. Her previous experience as Executive Director of Transitional and Supportive Housing Services of York Region has given her a first hand look at the area's growth — and growing pains. It's that insight into the region and its residents that drives Auerbach's dynamic vision for meeting the evolving needs of North America's most rapidly expanding Jewish population, the Jewish community north of Steeles.

Auerbach is all too familiar with how chronically under-serviced York Region has been, for both Jews an non-Jews. "New resources are poised to come into the area which will make a significant impact and open up even greater opportunities for JF&CS," Auerbach said. "We are building on a rich tradition of expertise and I am personally excited about working with the highly skilled professionals at all the branches of Jewish Family and Child."

New Director of York Region Services, Monica Auerbach

In recent years, responding to identified gaps in service, JF&CS has brought many of its programs to the York Region Branch, located in the Promenade Mall. "As the Jewish population increases, so do the ways we can serve its needs and contribute to maintaining its health and vitality," Wendy Wolfman, JF&CS Director of Family and Community Services explained. "Our vision for the region is holistic and we will continue to introduce supports for dealing with every phase of Jewish life, from school outreach to financial support, group counselling to hospice care."

With the development of the Lebovic Jewish Community Campus, on Bathurst north of Rutherford - a UJA Federation Tomorrow Campaign project - Jewish Family and Child will be able to create an even stronger presence. "The Jewish GTA is entering a new phase of its history," said Wolfman "and the potential is remarkable. It's also a critically important time for Jewish Family and Child to extend its service reach and we are fortunate to have Monica's leadership guiding our efforts in York Region."

Plans are already well underway for the expansion of JF&CS into the new campus. "Jewish Family and Child will be a significant source of enrichment, support and safety for the York Region Jewish community," said Richard Cummings, Executive Director of JF&CS. "We are excited to partner with UJA Federation and our colleague organizations in building new capacity and contributing to the vitality of Jewish life in the region."

JF&CS program offers more than bagels
Bagel Club serves up a sense of belonging

Every Wednesday, for the past nine years, Morris* has had a place to go where he can share conversation over a light lunch in an informal, caring and comfortable environment. This might not seem like much to many of us who may take such opportunities for granted but, for Morris, it's enormous.

Bagel Club members and staff enjoy lively conversation. JF&CS student Limor Franco, front row, far right; JFCS staff Cheryl Iacovetta, second row, far left; and JF&CS social worker Darlene Horlick, second row, third from left.

Morris struggles with mental health issues. The Bagel Club, a weekly JF&CS socialization and support group for adults in similar circumstances, is a place where he feels accepted and at ease. Darlene Horlick, a JF&CS social worker, has been organizing and facilitating the weekly get-togethers for nearly four years and stresses the positive impact the Bagel Club has on participants.

"Morris has social contacts here and when he comes to Bagel Club," she explained. "he feels a sense of belonging. Can you imagine what it might feel like to live on the margin, not being socially accepted or valued by society at large because of mental health challenges?" Horlick asked. "At the Bagel Club, people are recognized and valued for the unique contributions they make to the group."

The Jewish connection is extremely important. As Morris explained, "My neighbourhood used to be more of a Jewish area, but it has changed and I miss that. The Bagel Club keeps me connected," he continued "and 'in the know' about what's happening in the Jewish community. There are even copies of the CJN for us to take home."

Some of the members are socially isolated and the Bagel Club has become a highlight of their week. "Our members genuinely care about each other," Horlick noted. "In the past several months, two of our members died and the group rallied together to cope with the loss. We attended the funeral and shiva," she continued, "and we sent a group sympathy card. At one of the shivas, the family spoke to me about the impact the Bagel Club had on their loved one and described how the group had significantly improved the quality of his life. The group was very moved to learn they had the capacity to make such a difference."

Horlick urges people in the community to look beyond the surface and recognize the challenges individuals with mental illness face. "Everybody has the ability to shine if they're given the opportunity and the Bagel Club provides that."

**names have been changed to preserve confidentiality*

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Mining gems at the Diamond Centre

Unique program supports transitioning students

By ROCHELLE KAHN
Jewish Family & Child

High school, for all its promise and potential, is a stressful time for teenagers, a time of significant change. Imagine the added challenge faced by students with educational, emotional or behavioural needs who must transition back into a community school from the structured and supportive environment of a day treatment facility like the Jerome D. Diamond Adolescent Centre (JDD).

Diana Kirzner, JDD Transitional Worker, shared the story of how Melanie*, a recent graduate of the JDD program, navigated those hurdles. "Melanie is one of our JF&CS foster kids and she had a great deal of anxiety over where she would go and what she would do after leaving the Jerome Diamond," Kirzner explained. "She is a socially active girl but a low academic achiever. No one really knew if she'd graduate high school."

Kirzner, however, found a private school that was the right fit for Melanie and that even subsidized her tuition. "It was amazing to watch how Melanie thrived in the new school setting. Her recent midterm report showed a 78% average," Kirzner added. "Our Transitional Program enabled us to keep in contact with her teachers and make sure that, when important things were going on in Melanie's world, she could get the kind of consideration she needed. We were even able to help her find housing, when she was ready."

The JDD, a program of Jewish Family and Child, has long been helping young people overcome the issues that brought them there in the first place. Mark Mingail, Manager of the JDD, explained that "we have 34 students from grades seven through 12 enrolled in our program." "The kids come from a variety of backgrounds and circumstances, but all have challenges that prevent them from doing well in a standard classroom. "Our goal," Mingail said, "is to provide them with the skills they need to confidently reintegrate to community schools."

Until the Transitional Program pilot began in the spring of 2005, the JDD didn't have the professional resources to adequately support its program graduates as they moved on. UJA Federation of Greater Toronto stepped up to help fund the project but now, with the pilot nearing the end of its term, Kirzner is concerned about her students.

"To lose the Transition Program would be major step backward," she said. "If anything, we need to do even more to prevent kids who struggle from falling through the cracks."

For more information about the Jerome D. Diamond Centre or to find out how you can make a difference in the future of its students, call Mark Mingail at 416. 482. 3023.

** names have been changed to preserve confidentiality*

Mark Mingail (left) Manager of the Jerome D. Diamond Adolescent Centre discusses student progress with Transitional Worker, Diana Kirzner (right).

Women's Voices, Women's Choices

Compelling Woman Abuse video debuts at JF&CS

The Jewish woman has long been revered as the heart and soul of the Jewish family. Ironically, that stereotype of her role in preserving peace in the home, *Shalom bayit*, may be one of the factors for many Jewish women that traps them in shame and secret silence. These women, living among us throughout our community, are victims of woman abuse.

Jewish Family and Child's Woman Abuse Program began 20 years ago in response to Jewish women in our community coming forward with the issue. Debra Feldman, Supervisor of the Woman Abuse Programs, is "thrilled" with the production of Jewish Family and Child's first video on the issue of woman abuse. The video, *Women's Voices, Women's Choices*, features a number of our clients who courageously speak out, talking about what abuse is and why it is so difficult to talk about," Feldman said.

Women's Voices, Women's Choices also explores the factors that make it so difficult for women to leave their relationships, as well as the impact woman abuse has on their children. As one of the women on the video explains, "Abuse looks different on different days. Everything can be perfect and it changes in a second. As the abuse increases, your access to the outside world becomes less and less."

Woman abuse is a complex, widespread and serious problem for the Jewish community and all of Canada. It has devastating physical, psychological and emotional effects on the women, as well as on the lives of their children. In 2005, the JF&CS Woman Abuse Program provided service to over one thousand women, men and their children. It is hoped that, through this video, JF&CS can help raise community awareness about this issue and its devastating impact on Jewish families.

"We betray our women when the tragedy of woman abuse is hidden away," explained Feldman. "Many people in our community still believe that the Jewish family is immune to abuse. The shame, the *shande*, is not in its existence. The real *shande* is that our community is not doing everything it can to address the barriers that keep abused women from coming forward."

JF&CS, in partnership with Jewish Women International of Canada and University of Toronto's Faculty of Social Work, is seeking funding for a research initiative that will help to identify the barriers that prevent Jewish women from seeking assistance, and develop strategies to tackle those obstacles. "Our community needs to take a strong stand on this issue," Feldman urged. "For too long, the issue of woman abuse has remained a woman's problem. Men in our community need to find a way to say that they will not tolerate abusive relationships. Participating in this quest for research dollars might be a perfect way for this to happen."

Since 1986, JF&CS has provided a spectrum of services for women experiencing abuse, including crisis, individual and group counselling, as well as advocacy, and instrumental services such as access to safe housing, and financial and legal assistance. "We must become better able to identify the women in our society who suffer behind closed doors," Feldman said. "When we lift the veil of secrecy around woman abuse in our community, we can more effectively help those at risk."

Women's Voices, Women's Choices was produced through the generosity of the Jonathan and Beverley Matthews Family Philanthropic Fund and Director/Producer Mark Pancer. The video, which will be shown to community groups in the GTA, is available to interested organizations. For more information, contact Debra Feldman at 416. 638. 7800, ex 270.

If you or a woman you know is being abused, call us, 416. 638. 7800.

Parenting is hard work... in any language

New group available for Russian-speaking parents

Introducing a popular concept from one country to immigrants from another is far more complex than translating words from language to language. Respect for cultural differences and experience plays a pivotal part in effectively sharing information, be it a consumer message or family life education. As Anna Prudovski, a trilingual professional at Jewish Family and Child noted, "Explaining Canadian parenting values to a group whose cultural frame of reference is different will only be successful if participating parents feel comfortable. They will not open up to those new ideas if they feel their familiar practices are being judged."

Prudovski co-facilitates a new joint offering of her agency and Jewish Immigrant Aid Service (JIAS) called *Parenting is Hard Work*, a support group for Russian-speaking parents, many of whom are newly arrived from the former Soviet Union or Israel. JF&CS Supervisor of Group Programs Debra Feldman explained that this group is "aimed at families who may be at risk of coming to the attention of child protection because of family conflicts emanating out of differences between Canadian social and legal systems and those of their home countries."

The six session group for parents will help them understand their children and learn what they need to raise happy, motivated kids in the context of a new country with new laws and customs. Many topics covered apply to every Canadian parent, but special concerns dealing with the impact of immigration on children's behaviour will also be explored.

Anna Prudovski

While the parents meet, a concurrent activity group is offered for children aged six to 11, including supper, at no cost to the parents. *Parenting is Hard Work* is an innovative partnership with JIAS, also a UJA Federation funded agency. JIAS' Lea Soibelman is very enthused by what this program promises for the participants. "Not only are we able to provide the Canadian perspective on parenting, as well as cultural information, to Russian-speaking parents," Soibelman said, "the group encourages people from similar backgrounds to share their stories and their concerns in a welcoming environment."

Any questions concerning information or photos that appear on these pages should be directed to 416.638.7800 or info@jfandcs.com

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Sensitive topics that are usually avoided

According to Reports

By PAUL MICHAELS

In his column "The Islamification of Palestine" (*National Post*, Feb. 20), Father Raymond de Souza took issue with the fact the summit between Hamas and Fatah last month was held in Mecca.

As it is a city holy to Islam, Christians are prohibited from entering Mecca's boundaries, as they are from Medina, Saudi Arabia's other sacred city.

"Media reports were remarkably silent on the question of holding the Palestinian summit in a city where Palestinian Christians – a small minority, but historically active in Palestinian leadership – are barred by law… In two weeks of heavy media coverage, I have not seen the issue addressed."

Father de Souza was a fairly lonely voice in drawing attention to what he perceives as the systematic squeezing out of Christians from a Palestinian movement that is increasingly dominated by extreme Islamist influences.

Indeed, a similar fate is befalling minority Christian communities throughout the Muslim Middle East: Copts in Egypt, Chaldeans in Iraq, Christians in Syria, as well as Greek Orthodox and Roman Catholic Palestinians. All these groups are facing rapidly declining populations in formerly Christian areas, such as Bethlehem, that have become mainly Muslim.

Father de Souza calls for a return to the earlier years of the Ottoman Empire, when Christians "flourished" in a more tolerant atmosphere. He does not point out, however, that they existed only as dhimmi – a tolerated minority like the Jews, before Jews were expelled from many Arab lands upon the establishment of Israel in 1948.

Father de Souza's complaint about media silence is valid. This is a very sensitive topic that journalists tend to avoid, particularly in Palestinian areas, where some journalists claim they can't get Christians to speak publicly about their plight.

Interestingly, there was some inadvertent focus on this subject several weeks ago when it was revealed that Mohammad el-Attar, the Egyptian-Canadian accused by Cairo of spying for Israel in Toronto, was a convert to Christianity. There was some media speculation that el-Attar's Christianity, in addition to his homosexuality, made him a convenient target for Egyptian authorities hostile to both minorities.

In its Feb. 27 editorial, "El-Attar's fate in Egypt," the *Globe and Mail* argued that el-Attar's "confession" of being an Israeli spy, a charge that carries a maximum 25-year prison sentence, was almost certainly obtained under torture, as he has claimed.

Egypt alleges that el-Attar had been assigned by the Mossad to recruit Coptic Christian, Egyptian and Arab immigrants living in Canada. "Why Israel would want to enlist Coptic Christians, an oppressed minority in Egypt and in no position to acquire state secrets, is not explained," the *Globe* responded.

"The Egyptians have let it be known that the 31-year-old is a homosexual and a convert to Christianity; both would make him a pariah in the eyes of religious authorities and government officials."

The *Globe* concluded by calling on the Canadian government to "protest against this clear miscarriage of justice in the strongest possible terms."

Protest about el-Attar is the starting point for Tarek Fatah, writing in the *National Post* on Feb. 28. In "Just like Maher Arar. Except…" he describes a Feb. 14 event in Ottawa honouring Maher Arar, who underwent torture while imprisoned in Syria. Fatah rebukes Canadian politicians and Canadian Arab leaders for not using the occasion to also speak out about el-Attar's treatment in Egypt.

Fatah writes: "As our politicians denounced the confessions forced out of Arar under duress, another Canadian Arab was going through a similar ordeal. But not one speaker that night made mention of this Canadian languishing in an Egyptian prison."

Fatah faults not only the government for its lack of protest, but also Amnesty International, the Canadian Labour Congress, and the Muslim Association of Canada, the sponsor of the evening's event. Other major Canadian Arab and Islamic organizations did not respond to Fatah's requests for an explanation of their silence on el-Attar's case.

"Is it because el-Attar had 'confessed' to being an Israeli spy? Or was el-Attar ignored by the Islamic groups because he is a gay Arab man?" Fatah asked.

They are questions worth being asked – and answered.

Paul Michaels is communications director for the Canada-Israel Committee.

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The Friend Network

Recovered Nazi-looted art to remain in Spain with ex-owner

By JANICE ARNOLD
Staff Reporter

MONTREAL — A Nazi-looted painting restituted to the estate of the late German-born Montreal art dealer Max Stern will be staying in Spain indefinitely in the hands of private collectors – with the blessing of the estate's executors.

The recovery of *Portrait of Jan van Eversdyck* by 16th-century Flemish-born German Renaissance artist Nicolas Neufchatel, one of more than 200 artworks Stern was forced to sell through the Nazi-approved Lempertz auction house in Cologne 70 years ago, was announced last week by Concordia University.

It's the second work from that lot that has been returned to the estate, after a two-year search. The first, the painting *Aimee, a Young Egyptian* by 19th-century Frenchman Emile Lecomte-Vernet, was unveiled at Concordia in October.

The Neufchatel, an oil painting of a teenaged boy from a wealthy family, was discovered in a private collection, the Yannick and Ben Jakober Foundation, which has a small museum on the Mediterranean island of Majorca.

Concordia art history professor Catherine MacKenzie is credited with discovering the painting's whereabouts.

The Jakober family promptly acknowledged that the painting rightfully belongs to the Stern estate after being provided documentary evidence by the New York State Banking Department's Holocaust Claims Processing Office (HCPO), which is handling the estate's claims on the works liquidated at the 1937 Lempertz auction.

The foundation received the painting from a donor in 1996 and was unaware of its history.

However, the matter did not end there. The Neufchatel painting is protected by Spain's cultural heritage laws, which prohibit the painting from leaving the country without special permission. The parties agreed that title to the painting be transferred to the Stern estate, but the painting will remain on "permanent loan" with the foundation.

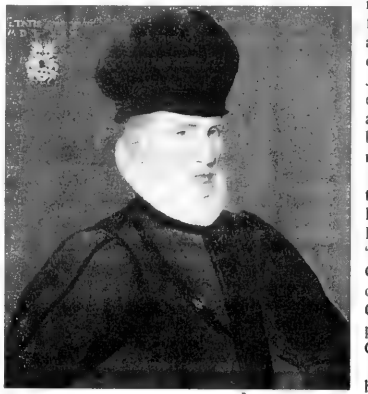
The estate calls it a "creative solution," while Ben Jakober termed it an "agreement of Solomonic proportions," said Concordia's Clarence Epstein, the cultural-property specialist heading the Stern art restitution project.

Epstein applauded the foundation for the amicable and fair way it settled the claim.

"We are delighted by the sensitivity and unequivocal co-operation of the Jakober family and their foundation team in our cause. They have truly risen to the occasion," said estate executor, lawyer Robert Vineberg.

The foundation holds a renowned collection of 143 16th- to 19th-century portraits of high-society European children, which the Jakobers, a British couple who are artists themselves, have been amassing since the early 1970s.

They created the foundation in 1993, and opened an exhibition space at El Aljibe, where the collection's most important pieces are permanently on view. They also routinely loan the works to other museums abroad.



***Portrait of Jan van Eversdyck* by 16th-century Nicolas Neufchatel**

Viennese-born Ben Jakober is Jewish and thus has a sensitivity to the issue of art lost by Jews through Nazi persecution, Epstein said.

Epstein added that allowing the Neufchatel to remain with its "possessor" makes sense because the goal of the Stern estate is to have the works' rightful ownership acknowledged and let the public see them, not to store or sell them. It's hoped the Neufchatel can still be toured despite the Spanish laws, and the estate is hoping to assist in that. The understanding is that the painting will carry information about its provenance when exhibited.

Epstein said he has not had the painting appraised, but he said Neufchatels have sold in the range of $10,000 to $100,000 in recent years.

The first Stern holding recovered is currently on loan for an indefinite period to the Montreal Museum of Fine Arts.

The Neufchatel portrait, painted in 1580, was resold twice since 1937, in 1977 and 1996, also through Lempertz. In neither case was the work's connection to Stern listed in the auction house's sales catalogue. The 1996 buyer gave the painting the same year to the Jakober Foundation.

Epstein was not surprised. "In fact, many of Stern's holdings have been repeatedly recycled onto the German art market in recent years, most notably at auction houses such as Van Ham, Villa Grisebach and Lempertz.

"While we are aware of the toll that the restitution issue is taking on the German art community, we remain committed to actively pursuing every single claim across Europe, the United States and any other jurisdiction."

The HCPO also hailed the goodwill and wisdom of the settlement. "The HCPO relies on open and constructive negotiation to achieve resolution for its claimants. This agreement is a wonderful example of these principles in action. We thank the Jakober Foundation and the Stern estate for their cooperation and creativity, and hope other claims can be resolved with the same spirit of mutual aid."

The official announcement of the recovery was made by Epstein last week at New York's Leo Baeck Institute, where the exhibition "Auktion 392: Reclaiming the Galerie Stern, Duesseldorf" opened. The exhibition, created by Concordia's fine arts department, premiered at the university in October.

While doing research for the exhibition, Concordia professor Catherine MacKenzie came upon an image of the Neufchatel portrait on the foundation's website.

A scale image of the Neufchatel, as well as dozens of other Stern holdings that are still missing, is on display until May 11 at the institute, which is dedicated to the study of the history and culture of German-speaking Jewry. Lempertz is one of the sponsors of the exhibition.

Concordia, McGill University and Hebrew University of Jerusalem are the three main beneficiaries of the Stern estate. Concordia is leading the Stern art restitution project, launched two years ago.

Before World War II, Stern owned an art gallery in Dusseldorf that he inherited from his father. After 1935, the Nazis forced him out of the art business. He is believed to have had to sell off about 400 works at prices well below market value, with the final 200 or so going on the block at Lempertz in 1937.

Stern came to Canada from Britain as an internee during the war and soon after bought the Dominion Gallery, which he owned until his death 20 years ago. He and his late wife Iris had no children.

ש'שאר מ'נינו

גידי קורן וחברים

האונס של אירופה

מני כתן שלח לי את הקטע הבא מראיון שנערך לאחרונה לעיתון הולנדי:

הסופר הגרמני הנריק בודר מצהיר שאירופאים צעירים שאוהבים את החופש-מוטב שיהגרו רחוק ככל האפשר. "אירופה, כפי שאנחנו מכירים עכשיו, לא תתקיים בעוד עשרים שנה. אנחנו מביטים על העולם של אתמול. בעולם של היום אירופה נכבשת על ידי האיסלם, ומי שמיכם יכול-טוב יותר שיהגר לאוסטרליה או לניו זילאנד."

מספר גדול של אירופאים צעירים לא המתינו להצעתו של ברדר, ומספר העוזבים את גרמניה והולנד עבר כבר מזמן את מספרם של אלה שמהגרים לארצות אלה.

כיום יש באירופה 50 מיליון מוסלמים, ומספרם יוכפל בעשרים השנים הבאות. בשנת 2025, כשליש מהילדים שיוולדו באירופה יהיו מוסלמים.

הסופר הנודע ציטט ידידה בלונדית שאמרה לו בעניין המוסלמים: "לפעמים כדאי לתת שיאגסו אותך מאשר לסכן את חייך בתהליך ההתנגדות".

ובעיתון בלגי אמר הסופר ההולנדי הליבראלי אוסקר ון דן בּוגארט שהוא נמצא בתהליך של התאבלות על אירופה שהכיר. "מעולם לא לימדו אותי להילחם עבור חירותי, רק לימדו אותי ליהנות ממנה".

הרעיון שחברה פלורליסטית, ליברלית ופתוחה תתקיים כשהמוסלמים יזכו לרוב דמוקראטי פשוט לא הגיוני, אומר הסופר ההולנדי.

ואני כשאני חושב על האנטישמיות האירופאית שממשיכה עד היום ובעוצמה גוברת, אני חושב לעצמי-המוסלמים זה מה שמתאים לאירופה. כמה שיותר. אבל שישאר בינינו.

האוסקרים שלא ראיתם West Bank Story

מידי שנה עולים לבמת האוסקר אנשים אלמונים ומקבלים פרסים על סרטים קצרים שמעולם לא נראה בקלנוע, ואני מתמלא בצער כי יש לי הרגשה שאלה כנראה סרטים חכמים מאוד. והינה תפסה אחת מחברות ההפצה שֶׁלָּנוּ ויוזמה והיברה לסרט באורך מלא את חמשת המועמדים הקצרים. וכך זכיתי, עם עוד קבוצת משוגעים לדבר, לראות סרטים קצרים מספרד, אוסטרליה, ואר"ב, ומה אגיד לכם-פשוט מדהים.

למשל, הסרט האוסטרלי מספר את סיפורו של נער דתי שבימי ראשון עובר מבית לבית כמיסיונר לשכנע את אנשי השכונה לקחת ספרי ברית חדשה ולבוא לכנסיה. ותך כך הוא מסתבך ברומן עם אשה צעירה נשואה, בניגוד גמור לטוהר הדתי שהוא מטיף לו. ואז יום אחד מצווה עליו הצעירה לא לבוא יותר, אך הוא, ביאושו העמוק ממשיך לבוא. עד שיום אחד הוא מחליט, לא פחות ולא יותר לדבר עם בעלה.

והבעל מכניסו הביתה בנימוס ומספר לו בשמחה על הנס שקרה למשפחה-אשתו נכנסה להריון למרות שבבדיקות רפואיות אמרו לו שאין הוא מסוגל להיות אבא. ועל כן הוא מאמין עכשיו שיש אלוהים ויש נסים ומבקש את ספר התפילות. מראה פנוי של הצעיר שווה את האוסקר....

אלא שבאוסקר לסרט הקצר זכה דווקא סרט סטודי ששמו West Side Story על משקל West Bank Story, על סכסוך בין באסטה של מוכרי פלאפל יהודים ובאסטה של מוכרי חומוס פלשתינאים ששוטאים זה את זה, מלבד פאטמה היפיפיה ודיויד הצנחן. הסרט מאוד מושקע, עם שירים בסגנון סיפור הפרברים וכוריאוגרפיה עשירה. ראיתי אותו עם קהל יהודי שהשתולל מצחוק, ועל כן לא מפליא שהוא גם זכה באוסקר הסרט הקצר. מסקנת הסרט, כפי שעולה ממשפט האחרון שלו: "איפה יכולים יהודים ופלשתינאים לחיות בשלום ? בבוורלי הילס..."

MONKEY SOCKS: As part of their commitment to tikkun olam, Paul Penna Downtown Jewish Day School Grade 5 students Erin Silverberg, left, and Naama Freeman present Zackery Forero with sock monkeys they made for children at Safehaven, a community living program for children and young adults with disabilities and complex medical needs.

Inner-city kids learn about Jews, tolerance

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Ontario Premier Dalton McGuinty recently paid a visit to an Ottawa public school to launch a provincial program aimed at building character among students.

But even before the program was announced, the students at Charles H. Hulse Public School had embarked on a remarkable inter-ethnic adventure.

Of its 500 students – who hail from 75 countries – approximately 70 per cent are Muslim. Most had never met a Jewish person before, but some had nevertheless formed extremely negative and hateful impressions of Jews.

After hearing anti-Semitic remarks from some the students, Patrick Mascoe, a Grade 6 teacher at Charles H. Hulse, was dismayed.

"I thought it was sad that these kids had already figured out who they hated, based on ignorance," he said.

Mascoe decided to use a letter-writing course that he teaches to start a pen-pal project between students at the inner-city school and students at Hillel Academy, a local Jewish day school.

"I thought this would enable the kids to see how many similarities there were, rather than differences, between them."

At the end of the year, Mascoe invited the Hillel students to visit his school, where they engaged in collaborative, team-building games. In the afternoon, Holocaust survivor David Shentow spoke to the students about tolerance.

Mascoe said there was resistance from some Muslim parents at first, but eventually most of them came around to the idea, and in the program's second year, there was participation from the Muslim community as well.

This past fall, Mascoe's students were invited to join Hillel Academy students in painting tiles and making challah covers as part of the Mitzvah Day event at Ottawa's Soloway Jewish Community Centre. The two groups of students also visited Hillel Lodge, Ottawa's Jewish seniors home.

"The kids are proud of their school and proud of taking part in this. Our school is very multicultural, and at this age level, you can reach them about being respectful and tolerant and about character building," Mascoe said.

"I tell them you might not like everyone you meet, but you can't just dislike someone because of their race or religion."

Rabbi Jeremiah Unterman, director of education at Hillel Academy, agrees.

"It is very important that we teach our children to view others in a positive light, and at the same time we look forward to opportunities in which other people have a chance to interact with us and see us in a positive light," Rabbi Unterman said.

"I think that it is an imperative of the Jewish tradition, from the Book of Genesis, that we must treat every single person as being made in the image of God. That means that we have respect for everyone on earth.

"It is important to reach out to other people and we are happy when other people reach out to us to make friends. We are all descendants of one set of parents, which means we are all family."

As reported in the *Ottawa Citizen*, McGuinty said the provincial government plans to hold 12 forums across the province and spend $2 million to get schools more active in encouraging good citizenship. The aim is to avoid the social strife that has surfaced in several European countries as the result of cultural and religious differences.

"This being the premier's riding, and our school being a good example of the type of initiative he is promoting, he chose this as the venue to launch his program," said Charles H. Hulse principal Pino Buffone.

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Yemenite Israeli activist claiming refugee status

By JANICE ARNOLD
Staff Reporter

MONTREAL — In April, the federal Immigration and Refugee Board (IRB) is expected to hear an Israeli man's claim that he was persecuted in Israel because of his and his father's militant activism for a government inquiry into the fate of hundreds of Yemenite children who came to Israel with their families after 1948 and into the early 1950s.

Emanuel Meshulam, who is in his mid-20s, arrived in Montreal in late 2005 seeking political asylum, claiming he was persecuted by the Israeli police and Shin Bet, the secret service, because they wanted to intimidate him into silence on the issue.

He flew in with his wife and two children (they have since had another child), as well as his brother-in-law and his family, his lawyer William Sloan said. He described them as Orthodox Jews.

Israeli embassy spokesperson Ofir Gendelman said the claim is "ridiculous," but would not comment further at this time because "we are not familiar with the case."

Emanuel is the son of Rabbi Uzi Meshulam, who was sentenced to eight years in prison after a seven-week armed standoff with police in 1994 at his home in Yahud, near Tel Aviv, that ended in one of his followers being killed.

He and his followers had barricaded themselves in an attempt to force the government to set up a commission to investigate the disappearance of the Yemenite babies and children from immigrant and transition camps.

The elder Meshulam, whose parents were Yemenite, was founder of the organization Mishkan Ohalim, which claimed that the children were taken by officials and given to childless families, while the parents were told their children had died, but were given no death certificates or shown the graves.

In 2001, after a seven-year investigation, a national commission of inquiry unequivocally rejected claims that an official conspiracy existed to take children away from Yemenite immigrants and put them up for adoption. Two earlier inquiries came to a similar conclusion.

The commission reported that documentation exists for 972 of the 1,033 missing children, plus five were found to be alive. The commission found that the children were handed over to childless families by individual social workers, who apparently assumed the children were abandoned after becoming separated from their parents in the confusion of the massive influx of immigrants during that period, but it concluded that there was no Israeli "establishment" policy to separate them from their families.

The mortality rate was high among the children, and the commission did not find any instance in which parents were told their children were dead when they were not.

Despite his violent protest in favour of an inquiry, Rabbi Meshulam refused to cooperate with the commission.

Sloan said the younger Meshulam has been targeted by Israeli authorities because they fear he will perpetuate his father's cause.

Sloan said the younger Meshulam had been picked up repeatedly by the police for minor incidents "on technicalities." Meshulam has juvenile infractions, but no adult criminal record, he said.

Sloan said that police followed him, interrogated him and threatened him, and that he was beaten at least once by police. Sloan said he will present documentary evidence to back up these allegations.

Sloan said his client chose Canada "because it is one of the few countries that is at least open to granting refugee status to claimants from Israel."

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Cotler defends abstention on anti-terror vote

By JANICE ARNOLD
Staff Reporter

MONTREAL— Liberal human rights critic Irwin Cotler abstained from the House of Commons vote last week on extending two controversial anti-terrorism provisions, even though he favoured keeping them, because the government motion did not sufficiently stress parliamentary review and "appropriate safeguards" against their abuse.

A government motion to extend sections of the Anti-Terrorism Act allowing preventive arrests and investigative hearings compelling individuals to testify was defeated 159 to 124. All opposition members voted against the motion, except Liberal MP Tom Wappel, who voted for it, and Cotler, the former federal justice minister. Twelve Liberals were absent.

The Anti-Terrorism Act was introduced in the weeks after 9/11 and passed five years ago. A "sunset clause" was attached to these two provisions stipulating that they would expire March 1, 2007, unless both the House and Senate voted to prolong them.

Canadian Jewish Congress (CJC) and B'nai Brith Canada regretted the motion was defeated and stated that they believe Canadians are less secure as a result.

Cotler said he did not vote for the motion on account of the "politicized and prejudicial fashion" in which it was proposed.

He was referring to the "impugning" of the reputation of Liberal MP Navdeep Bains by the government's bringing up a report that his father-in-law's testimony is being sought at the Air India inquiry, as well as the charge that the Liberals are "soft on terrorism."

Cotler is confident he will suffer no penalty for breaking ranks on the "whipped" vote. "Stephane Dion and I are good friends and former academic colleagues. He knew my position all along."

Cotler, the former public safety critic, was justice minister from December 2003 to January 2006.

Cotler believes there now has to be a "a comprehensive look at the entirety of our anti-terrorism law and policy" and an all-party agreement sought.

In addition to the Anti-Terrorism Act, the Security of Information, Immigration and Refugee Protection Act and the Canada Evidence Act need to be looked at, he said.

Cotler said his position on the provisions has not changed since the Anti-Terrorism Act bill was introduced. He said that at that time, he had insisted that the two provisions be reviewed by Parliament after a set period, preferably three years.

"I am exactly where I was initially. I proposed that they be sunsetted subject to parliamentary review and appropriate safeguards… My position remains the same as it was then," Cotler told the House before the vote.

He said he would have liked to have seen the government "compromise" by including recommendations made by House and Senate subcommittees, notably that the federal and provincial attorney generals include their opinion on whether the provisions should continue in their annual reports on the Anti-Terrorism Act and limiting preventive arrests to cases of "imminent" terrorist threat.

Cotler, however, said he feels there already was sufficient parliamentary and judicial oversight of the provisions' use to prevent violation of the Charter of Rights and Freedoms. The fact the provisions were never used also points to the unlikelihood of their abuse, he said.

In any event, Cotler's opinion is that the two provisions were not extreme. He likened preventive arrest to peace bonds, which are used to prevent criminal violence, and investigative hearings to powers already contained in the Coroners Act and Inquiries Act.

CJC and B'nai Brith had urged the government to renew the provisions, believing they were needed to protect Canadians against terrorism.

CJC said security has been "significantly eroded" without recourse to the extraordinary powers they gave police and judges.

"These powers may be gone, but Canadians should not be lulled into a false sense of security – the threat these provisions were intended to combat is most assuredly still with us," CJC national president Ed Morgan said in a statement.

B'nai Brith executive vice-president Frank Dimant called it a "setback" and criticized the opposition parties for politicizing the issue.

"When partisan interests trump national security needs, none amongst us is better off… This can only be seen as political theatrics at the expense of vital security concerns," Dimant said in a statement.

He said MPs should have been allowed to vote their conscience because security is a vital issue. Abstaining or being absent for the vote did not serve the interests of the public either, he said.

CJC and B'nai Brith said that Parliament must now work co-operatively to formulate new legislation to replace the two measures.

CJC suggested that additional safeguards could be put into place "to mitigate the potential adverse impact."

B'nai Brith is urging the government to come up with a "strong" anti-terrorism policy, calling on the relevant House and Senate subcommittees to review the existing anti-terrorism legislation and make recommendations that can be publicly debated. "Now is not the time for partisan politics, but for a unified, decisive and principled stance against terrorism."

The Canadian Islamic Congress and Canadian Muslim Forum, on the other hand, termed the defeat of the motion a "victory for human rights."

Cotler said he does not believe Canadians are any more vulnerable to terrorism than they were before March 1.

"We have a broad-based legal and policy framework in place to protect security," he said.

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Halifax congregation hunts for rabbi — again

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — "The Rabbi is leaving! We have to find someone who will serve our needs and be willing to live away from the main centres of Judaism!"

It's an all-too-common theme in small Jewish communities, and Halifax is facing it again.

The largest Jewish centre east of Montreal is losing its Orthodox rabbi, Yehoshua Grunstein, who came to the Nova Scotia capital from Israel in August 2003 with a wife, young son and mountains of enthusiasm.

He is leaving the Beth Israel Synagogue in August to return to Israel with a wife, three children – the oldest, No'am, is ready to enter Grade 1 – and the same enthusiasm.

The main reason the Grunsteins are pulling up stakes is education. Halifax doesn't have a Hebrew day school and with none on the horizon, the rabbi says, "As parents, we ask ourselves if we are doing our very best to provide the children with the best possible Jewish and general education. We dare not do anything less then provide them with the very best."

Beth Israel board member Frank Medjuck is chairing the committee that's searching for a new rabbi, a role he has filled before.

As a boy in the 1950s and '60s, he saw rabbis leave with young families. The congregation then decided to seek rabbis whose children were university-age or older, and it retained one rabbi for 17 years and another for seven.

"While their days were fully occupied with their duties, we began receiving grumblings that there weren't enough activities, that young people were not attracted to the older rabbis, their sermons were too learned, and no one could understand them or keep awake," Medjuck says.

The board concluded, with the advice of resigning rabbi Saul Aranov, then in his mid-60s, that a young rabbi was needed to attract young members and get the shul moving again.

Medjuck says young rabbis are usually more energetic than what "we are used to. They are idealistic and want to make an impact. They're ready to conquer the world."

Rabbi Grunstein agrees.

"I came here with visions, and more came to fruition than not. We have had good programs, such as Lunch and Learn and various lectures. We now have a bimah in the middle, like many Orthodox shuls today, and an interactive website, which is as good as most I have seen. The one thing I didn't accomplish was forming a Hebrew day school."

He says a small community needs people, "more Jews, because any program with content quality needs a fair number of attendees to succeed. It's not as attractive with a handful. But Halifax has maintained a full Jewish life, with a daily minyan, kosher food available, a mikvah. It can be attractive for people seeking a quieter lifestyle."

He says a rabbi coming to Halifax must know that "he'll be isolated from larger communities, with no colleagues to talk with. He'll have to have enthusiasm and the energy to make Judaism attractive.

"And he has to have a clear vision, self reflection, to know if he's doing a good job, because the people are so nice here, no one will tell you off."

In Israel, Rabbi Grunstein will be education director at Amiel, an organization that trains young rabbis to serve in small communities around the world. He will assist Beth Israel in finding his replacement.

Medjuck says a small congregation asks a lot of its spiritual leader. He lists the responsibilities which, he says, are probably shared by other staff of congregations in larger centres.

He says Beth Israel expects its rabbi to be the final authority on issues pertaining to Jewish law and practice; to be ba'al koreh, ba'al tfillah, spiritual leader, speaker, preacher, teacher, community representative; to make visitations; be principal and teacher of the Talmud Torah; foster a junior congregation; teach bar and bat mitzvah classes and post-bar and bat mitzvah classes; be a programmer, office administrator; oversee kashrut in local supermarkets; maintain regular office hours; be a host in his residence; and administer conversions, the mikvah and the eruv.

Rabbi Grunstein did all of that, fulfilling many of his own and the congregation's expectations.

A co-operative Hebrew school with conservative Shaar Shalom Synagogue has functioned with his encouragement and active participation. His home and dinner table has been busier than ever before with congregants and students. His leading of services is energetic and lively, with modern peppy tunes.

Medjuck adds with a wry smile: "So we shall keep up the eternal search for the rabbi that just suits us right. If the Mashiach arrives first, he/she will have to meet with our search panel, board of governors, board of education, a general meeting of members, and eventually a negotiating session with the executive, where a good exchange of questions will take place, testing the rabbi's level of Jewish comprehension, like the usual question, 'Hey Rabbi, tell us just how Orthodox are you?'

"If a candidate can pass this, he just might be the Mashiach."

PHYSICS CHAMPS: From left, Simon Rozowsky, Davin Young, AJ Baron, Aaron Pellow and Jeff Somlo from the Anne & Max Tanenbaum Community Hebrew Academy of Toronto's north campus are heading to Rehovot, Israel, to compete in the 2007 Shaheveth Freier Physics Tournament at the Weizmann Institute of Science. The competition called on each team to build a safe that only their teams can open and that operates on the principles of physics. The TanenbaumCHAT north team beat out four other teams from TanenbaumCHAT's south campus and Ulpanot Orot last week and will compete with Israeli teams on March 27 and 28 for the championship. [Sheri Shefa photo]

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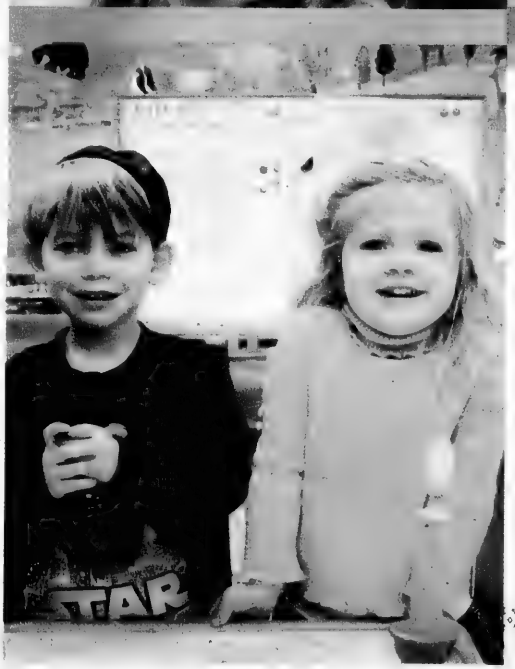
Funding Fairness for O

The Ongoing Campaign

For 30 years, organizations representing Ontario's Jewish communities have been advocating to secure government funding for our day schools and other faith-based schools. While there has been temporary success along the way, this situation remains a significant challenge for Ontario's Jewish parents and our entire community.

That's why Canadian Jewish Congress Ontario Region, UJA Federation of Greater Toronto and the UJA Federation Board of Jewish Education, in conjunction with Jewish Federations in Ottawa, Hamilton and London, are working so hard with and for Jewish parents to achieve a long-term funding solution.

This is the first in a series of regular updates to let you know about the status of our efforts so far.



What We've Done

In order to reinvigorate our approach to this issue, we've spent over a year connecting with many interested groups to review past approaches and consider new alternatives. During this process, we have been meeting with:

- Senior representatives from all three political parties
- Day school officials in Toronto and across the province
- Day school parents
- Jewish community professionals and lay leaders
- Other faith communities

Their suggestions have guided us in developing a new strategic approach, which is based on five core concepts.

This report is published as a communi

ur Jewish Day Schools

Our Five Fair Funding Principles

✔Education is a core Jewish value and Jewish education is essential to the strength and vitality of the Jewish community, which is an integral component of the Canadian mosaic. Jewish day schools deliver high quality education that ensures our community's significant and unique contribution to society.

✔Jewish day school education, like public school education, is part of the public trust. To underscore this common characteristic, Jewish day schools should be within Ontario's public sphere of education.

✔To best ensure that all students are positive and effective contributors to society, Ontario faith-based schools should be treated in an equitable and fair manner, regardless of religious affiliation.

✔Just as schools in the public sphere follow criteria established by the Ministry of Education, Jewish day schools would also meet appropriate approved provincial criteria.

✔Public funding requires that schools adhere to accountability standards.

Jewish day schools would meet appropriate approved provincial accountability requirements.

Where We're Going

Canadian Jewish Congress Ontario Region, UJA Federation of Greater Toronto, the UJA Federation Board of Jewish Education, other Ontario Jewish Federations and our education partners are advancing our new strategic plan at every opportunity on behalf of Jewish day schools, students and parents.
Here are some steps we intend to take:

- Expand and enhance our new website, www.fundingfairness.ca, to provide up-to-date information about education funding and profiles of our remarkable day school students.

- Increase communication with community members about fair funding.
- Conduct additional meetings with individuals of strategic influence to discuss our renewed approach and use every opportunity to responsibly present our point of view.
- Strengthen our dialogue with Jewish day schools and day school parents across Ontario.

Together we can sustain and strengthen Jewish day schools for generations to come, and help our children make significant contributions to Ontario and Canada.

If you have questions, suggestions or time to help please contact our education policy advisor, Jonathan Schwartz at 416-635-2883 ext. 265 or jschwartz@on.cjc.ca

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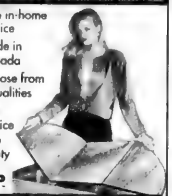

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Coast to Coast

Quebec City to mark 400th anniversary

By JANICE ARNOLD
Staff Reporter

Jews have had a continuous presence in Quebec City since the British Conquest of 1759 and though their numbers were never great, they played a significant role in the capital's business, political and cultural life.

For untold numbers of Jewish immigrants, Quebec City's port was their entry into North America until the 1880s, when the St. Lawrence River was dredged to allow ocean-going vessels to sail to Montreal.

Yet, this story is little known, even to today's residents of Quebec.

Simon Jacobs, an English-born violist with the Quebec Symphony Orchestra who has lived in the city for 18 years, is hoping to change that. He is director-general of Exposition Judéo-Québécois 2008, a project to mount a six-month exhibition on the history of Quebec City's Jews as part of the official celebrations next year of the city's 400th anniversary.

The exhibition will run from May to October 2008 in the historic Gare du Palais, a VIA railway station that was chosen because it is in the area where most Jewish commerce took place over the past century, as well as near the port.

Jacobs said the goal is to show that Jews, a small minority, integrated into a mainly francophone, Catholic society, isolated from the Montreal metropolis, without losing their cultural and religious particularity. The theme of the project is "Same cloth, different threads: The Jews of Quebec," suggesting this duality. It's a valuable message, he feels, at a time when the province is vexed over how to accommodate immigrants and religious minorities.

The Jewish exhibition was one of just 36 projects chosen from about 325 submitted to the anniversary's organizing committee for official recognition and funding. It has received $85,000 from the year-long event's budget, as well as a $46,500 grant from the federal Department of Canadian Heritage and smaller private donations from the Canadian Council on Israel and Jewish Advocacy and the Maurice Pollack Foundation.

Jacobs says he needs to raise $160,000 more to cover the $450,000 he estimates the exhibition and related activities will cost.

The project has the endorsement of Federation CJA and Canadian Jewish Congress, whose archives department has been helpful, and Quebec regional director Joachim Normand sits on the exhibition's organizing committee. Jacobs is also working with the Musée des religions de Nicolet, and there are thoughts of touring the exhibition later on.

Jacobs is looking for former residents of Quebec City or their descendants who can share memories, or who have memorabilia, such as photographs, letters or information on family businesses, possibly for display.

The exhibit will have three main focuses: personalities from different eras, immigration patterns and Jewish culture in general.

It will accentuate the positive, although Jacobs said there may be references to anti-Semitic episodes, which in modern times included attempts to burn down Quebec City's only synagogue, Congregation Beth Israel Ohev Shalom, at the end of World War II.

Jacobs, 45, emigrated to Toronto in 1980 and lived in Montreal for two years before before going to Quebec City to take the job with the orchestra. Its conductor today, Israeli Yoav Talmi, is one of the Jewish community's newer members. Jacobs married his wife Catherine, a native of Chicoutimi, in Quebec City and they have three children.

The project's website is www.shalomquebec.com and the e-mail address is info@expojudeoquebec2008.com. The address for regular mail is 1035 rue du Mont St. Denis, Quebec, Que., G1S 1A7.

MEGILLAH READING: Forestdale Heights Lodge of B'nai Brith Canada continued its tradition of organizing a Purim Megillah reading and party at the B'nai Brith residence at 4300 Bathurst St. On March 3, graggers and Megillot with Hebrew or Russian translation were passed around to the over 100 residents who attended the event. After the Megillah reading, participants enjoyed refreshments – hamantaschen, potato chips and clementines. Moishe Goldstein, left, is seen here reading the Megillah, with Carl Zeliger, a past president of the lodge and organizer of the annual program.

Celebrating Purim

USDS SERVES UP TREATS: Students from kindergarten through Grade 8 at United Synagogue Day School's Beth Tikvah campus decorated and filled mishloach manot bags with tasty treats and Chapters gift certificates. The bags will be distributed by several charities, including Jewish Family and Child Service, the Reena Foundation, Pride of Israel Synagogue and Beth Tzedec Congregation. From left are Maya Brooke, Mitchell Shiff, Lauren Mandel and Ellie Minuk.

FUN AT NETIVOT: Preschoolers at Netivot HaTorah Day School had a morning full of Purim fun last week with costumes, games, crafts, a clown show and tasty snacks. [Rebecca Ansel photo]

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish News

Mazel tov to Stephanie Glick of Toronto & Adam Lippman of Tampa, on their recent marriage in Florida. (Brian C. Idocks Photographics)

Happy birthday to Sonia Green who is turning 90 years young.

Happy birthday Melissa & Melanie! Lots of love, hugs and kisses from your family!

Ashley and Joshy want to wish their wonderful nana a happy 60th birthday! We love you! All the best from your entire family!

Mazel tov Josh Foreman on making the Maccabi Canada basketball team at the Pan Am Games! Love mom & dad, Melanie & Mitchell and Hailey.

Re'uel Chaim Tzvi Spetgang - Mazel Tov on your second birthday, the 2nd of Adar. You bring much freilechness to the lives of all whom you meet!

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less.
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What's New

By REBECCA NADLER

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What's New deadlines: NOTE PASSOVER DEADLINES. Monday, March 12, is the deadline for the March 29 issue, Wednesday, March 14, is the deadline for the April 5 issue, Monday, March 19, is the deadline for the April 12 issue and Wednesday, March 21, is the deadline for the April 19 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, March 8

PRAYER EXPERIENCE

Rabbi Michael Skobac explores the meaning of prayer in Deepening the Prayer Experience, a 4-week series. Begins today, 9:30-11 a.m. at Shaarei Shomayim Congregation. $55. Register at 416-877-2050 or www.mekorot.ca.

ROBERT FULFORD

Adath Israel Congregation hosts an evening with **Robert Fulford**. 7:30 p.m. 416-633-5340

WOMEN & SOCIAL JUSTICE

Beth David Congregation presents **Rabbi Elyse Goldstein**, of Kolel, on "Jewish Women and Their Struggle for Social Justice: From Creation to Cyberspace." 7:30 p.m. 416-633-5500

Saturday, March 10

BETH TIKVAH WEEKEND

Beth Tikvah Synagogue hosts scholar-in-residence **Rabbi Marvin Tokayer**, who will speak during morning services on "Pepper, Silk and Ivory: The Exotic Jews of China, Japan and India" and following kiddush on "The Fugu Plan: The Untold Story of the Japanese and Jews During World War II." At Sunday breakfast, he will speak on "Unknown Jewish Heroes of the Orient." 9:45 a.m. $10, non-members $15, $18 at the door. Reserve, 416-221-3434.

PESACH DIGGING

Beni Gesundheit gives a PowerPoint presentation, "Rocks of Ages: The Exodus from Egypt in the Torah and in Archeology," 8:30 p.m. Or Chaim Yeshiva, 159 Almore Ave. www.torahinmotion.org

HOW TO SAVE THE WORLD

Torat HaTeva: Jewish Nature Centre of Canada screens *How to Save the World*, a documentary on the bio-dynamic agricultural revolution in India. 9:30 p.m. at the Bloor Cinema. $10. www.torathateva.org

Sunday, March 11

BREAKFAST & BIKERS

Beth Emeth presents breakfast with **Andy Reti**, member of the Jewish Motorcycle Alliance. Watch a special version of the documentary *Paper Clips*, learn about the bikers' ride to Whitwell, Tenn., and how they honoured the school that created the Children's Holocaust Museum. 9:15 a.m. Free. Reserve, 416-633-3838.

ORGAN DONATION

Shaarei Shomayim presents "Organ Donation in Jewish Law: A Conversation about Life, Medical and Halachic Aspects of Organ Donation" with **Rabbi Reuven Bulka**, **Dr. Beni Gesundheit**, **Dr. Sam Shemi** and **Dr. Frank Markel**. 9:15 a.m.-4:30 p.m. $30, non-members $36, students $18. 416-789-3213 or organdonation@shomayim.org

BAGELS & BANTER

The Winchevsky Centre hosts "Jewish LGBT Families: The Joys and Challenges," a panel discussion about parents and children of lesbian, gay, bisexual, transgendered and transsexual families. 10:30 a.m. $7. 585 Cranbrooke Ave. 416-789-5502

MEDICINE & TECHNOLOGY

York Centre for Jewish Studies presents a series of lectures on "Jewish Issues in Medicine and Technology" with **Susan Kahn**, of Harvard University, **Edward Reichman**, of Albert Einstein College of Medicine, and **Elliot Dorff**, of the University of Judaism. 2 p.m. at Schulich School of Business, York University. RSVP, 416-736-5823 or e-mail cjs@yorku.ca.

Continued on page 35

Who is YCT?

Rabbi Yonatan Cohen. Born in Tel Aviv. Student of Reb Nachman of Breslev, Abraham Joshua Heschel, and Yehuda Amichai. United observant and secular teens at Israeli camp. Teaches together with wife, Frayda. Poet and storyteller. Rabbi at Congregation Beth Israel, Berkeley, CA. Yeshivat Chovevei Torah alumnus '06.

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Continued from page 34

A HEALING SERVICE
The Toronto Healing Project offers a healing service with **Rabbi Matthew Kaufman** and **Yehudit Shier Weisberg**. 3-4 p.m. at Lipa Green, 4600 Bathurst St. Wheelchair access. Free. 416-944-3359

LIBEL IN THE BIBLE
CHAT North Campus presents *Libel in the Bible and Other Tall Tales*, an original musical production. 7 p.m. at Leah Posluns Theatre. $15 in advance, $20 at the door. Tickets, 905-787-8772 ext. 355.

THE iPOD GENERATION
Temple Kol Ami Adult Education presents **Tilly Shames**, director of Israel Affairs at Hillel Toronto, on "Jewish Identify in the iPod Generation." 7:30 p.m. at the Israeli Source. 905-709-2620

SRUL GLICK CONCERT
Musica Beth Tikvah presents the 5th anniversary Srul Glick Memorial Concert featuring artists **Paul Brodie, Jacques Israelievitch, Michael Israelievitch, the Penderecki String Quartet, Susanne Shulman, Valerie Tryon, Winona Zelenka,** cantor **Tibor Kovari** and the Beth Tikvah Choir conducted by **Eyal Bitton**. 7:30 p.m. $25, Students/seniors $18, reserved seating $36. 416-221-3433

LOSING YOUNG JEWS
Dennis Prager speaks on "Winning the Battle Against Losing Young Jews" at a benefit lecture for The House. 8 p.m. at Shaarei Shomayim Congregation. Dessert reception following. Tickets, 416-454-8982 or www.prageratthehouse.com.

Monday, March 12

DIABETES CHAPTER
Pharmacist **Carolyn Droznika** talks about "Over the Counter Medications: Yes or No?" at the general meeting of the Jewish Diabetes Chapter. 8 p.m. at Shaarei Shomayim Congregation. $1. 416-363-0177, ext. 7403

Tuesday, March 13

YIDDISH CLASSES
Beth Emeth Synagogue offers an 8-week Yiddish course with **Elie Moidel**, beginning today, 9:30-11:30 a.m. Register, 416-497-4695.

SUITE FRANÇAISE
The Library Club of Holy Blossom Temple discusses *Suite Française* by **Irene Nemirovsky**. 10 a.m. For info, call **Anne**, 416-789-3291, ext. 235.

LUNCH AND LEARN SERIES
Join Beth Tikvah for **Barry Fluxgold** on "Emma Goldman: Anarchist." Lunch 12:15 p.m. Learn 1 p.m. $12, non-members $15. Pre-registration required, 416-221-3433, ext. 352.

THREATS IN CANADA
Avi Benlolo, of Friends of Simon Wiesenthal Center, speaks to Beth David Sisterhood about "Encountering Emerging Threats in Canada and Beyond." 7:30 p.m. Guests $5. 416-633-5500

Wednesday, March 14

MODERN JUDAISM
Beth Tzedec Congregation continues the series Modern Judaism: Their Implications For Us, with **Rabbi Tina Grimberg**, Darchei Noam Congregation, on "Best of Reconstructionist Judaism: Its Struggles and Challenges." 7:30 p.m. 416-789-3511

Other News

JEWISH ECO-CONFERENCE
Torat HaTeva: Jewish Nature Centre of Canada and Hillel of Greater Toronto present a Jewish Environmental Conference and Eco-Shabbaton, a weekend of workshops and panels with Jewish environmental leaders and thinkers. March 9-11. For info and registration, www.torathateva.org.

MORNING SERVICES
Temple Har Zion offers a morning minyan service for people in mourning or observing yahrzeit, or those who wish to start their day with prayer. 7:15 a.m. on weekdays and at 9 a.m. Sundays and statutory holidays. Light breakfast afterwards. 905-889-2252

AN EVENING OF COMEDY
Associated Parent-Teacher Council presents "An Evening of Comedy: Gala 2007" with **Robert Cait**. Thursday, March 15, 7:15 p.m. at the Leah Posluns Theatre. $100. Tickets, 905-731-3005, 416-785-4547, sarif@thoughtcorp.com or dr.abrams4cell@sympatico.ca.

TKUMA: FUTURE PEACE
See a screening of *Tkuma: Future Peace: Next War* with an introduction and commentary by **David Goldberg**. Thursday, March 15, 7:30 p.m. at Beth David Synagogue.

PASSOVER LEARNING
Join Mekorot for "A Spiritual Journey to the Seder," a day of learning in memory of **Shanny Kurtz** for men and women. With **Oshra Koren**, of MaTaN Institute, **Yitz Kurtz, Hindy Najman** and **Hana Sober**. Sunday, March 18, 10 a.m.-3:15 p.m. at Shaarei Shomayim Congregation. $36, students $18. www.mekorot.ca or 416-877-2050

THE GOD OF ISAAC
Teatron Theatre presents *The God of Isaac*, a comedy by **James Sherman**. Preview, Wednesday, March 21, 1 p.m. $15. Opening night, Wednesday, March 21, 8 p.m. $21-$31, Thursday, March 22, 8 p.m., and Sunday, March 25, 2 p.m. $21-$31. Tickets, 416-855-6651 or visit www.teatrontheatre.com.

GALA CANTORS CONCERT
Women of Temple Sinai present a concert featuring cantor **Roslyn Barak** of San Francisco, and cantors **Tibor Kovari, Anna Trubashnik** and **Gershon Silins**. Thursday, March 22, 7.30 p.m. Ticket, 416-587-4161.

D.A.N.I. GALA
Developing and Nurturing Independence (D.A.N.I.) hosts a gala dinner and community celebration honouring **Rabbi Joseph Kelman, Carol Goldman, Dr. Gerald Friedman and Estee Klar-Wolfond** for their contributions to the lives of children with special needs. Sunday, March 25, at Le Jardin Banquet Hall. Tickets, 905-763-6606.

JF&CS GROUPS
Jewish Family & Child Service, 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com. Call **Shawna,** ext. 215, for info and registration.

Adult Children Losing a Parent: A 6-session group for adults who recently lost a parent. Wednesday, March 21, 7 to 9 p.m. at the Lipa Green Bldg.

Birthdays, Hockey Games and Holidays – Making Divorce Work: A workshop for parents facing the issues around their children's lifecycle events. Wednesday, March 21, 7 to 9 p.m. at the Lipa Green Bldg.

Widow/Widowers 65+ Bereavement: A 6-session group for those who have recently lost a partner or spouse. Begins Thursday, March 22, 1:30-3 p.m. at the Lipa Green Bldg.

FOR SENIORS

Beth Tzedec Congregation Haverim Program presents **Barry Fluxgold** on "Lucy Dreyfus: Alfred's Greatest Champion." Monday, March 12, 1:30 p.m. $2. 416-781-3511

The Association of Jewish Seniors' hosts **David Zimer**, MPP, discussing "What's New in the Toronto Political Scene" at a general meeting, Thursday, March 15, 9:30 a.m. at Shaarei Shomayim Congregation. Members free, guests $2. For info, call **Tammy**, 416-635-2860.

Earl Bales Seniors In The Club House In The Park. Casino Rama, Wednesday, March 14. Sunday dance, March 18. Call Monday-Thursday, 9 a.m.-1 p.m. 416-395-7881

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. 416-630-9444

WAGMAN CENTRE
55 Ameer Ave. 416-785-2500.

Men's Service Group lecture: **Rabbi Michael Skobac** on "Mystical Meaning of the Hebrew Alphabet." Thursday, March 8, 7-8 p.m.

Smile Theatre presents *At the Hop*, Tuesday, March 13, 7 p.m. Free.

BERNARD BETEL CENTRE
1003 Steeles Ave. W., 416-225-2112.

"From Couscous to Kasha," a lecture by **Dr. Seymour Epstein**, Tuesday, March 13, 10 a.m. Members $2, non-members $4.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

"The Hollywood Reds: Film of the 1940s and '50s" continues Thursday, March 8, 7-9 p.m. Ext. 606.

Staged reading of *The Year of the Flood* with **Gary Farmer, Jerry Franken** and **Theresa Tova**. Sunday, March 11, 4 p.m. at the Al Green Theatre. $8, students $5. Ext. 606.

"Modern Jewish Thinkers, Confronting the Void": **Rabbi Michael Stroh** explores how **Buber, Rosenzweig, Levinas, Soloveitchik** and **Heschel** grapple with critical religious questions of our time. Tuesday, March 13-May 15, 7:30-9:30 p.m. Ext. 235.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Kolel One-Night Event, "L'Hadlik Ner: Bringing Women's Light to Passover": A 2-part workshop exploring the matriarchs and Miriam with **Rabbi Elyse Goldstein** and **Rachael Turkienicz**. Sunday, March 11, 4-6 p.m. and 7-9 p.m. Both classes $50 in advance, $60 at the door, each $30 and $35. Tickets, ext. 385.

"A Bintel Brief" with **Rabbi Korn**, Wednesday, March 14, 1-2 p.m., Room 120. Free.

SINGLES EVENTS CAN BE FOUND ON PAGE 26

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OBITUARIES
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Earl Winter	Feb 16/07	9 Northern Heights Dr.
Louis (Gus) Sonenberg	Feb 16/07	370 Ridelle Ave
Abraham Sampson	Feb 16/07	50 Disera Dr
Shirlie Bronstine	Feb 17/07	186 Grandravine Dr
Rachel Horenblas	Feb 18/07	31 Lynnhaven Rd
Sylvia Sherman	Feb 19/07	15 Glenarden Rd
Alice Snider	Feb 19/07	44 Reiber Cres
Stan Arbus	Feb 20/07	7 Barkwood Cres
Carlos Bercu	Feb 20/07	65 Skymark Dr
Philip Madras	Feb 19/07	28 Hollywood Ave
Esther Lerner	Feb 20/07	92 Glen Rush Bl
William(Valley) Krofchic	Feb 20/07	143 Chiltern Hill Rd
Mary Dalkin	Feb 21/07	202 Carmichael Ave
Helen D'Alessio	Feb 21/07	303 Pleasant Ave
Sylvia Boksen	Feb 20/07	2 Buchan Crt
Adele Hock	Feb 21/07	20 Isaac Murray Ave
Zelda Kvint	Feb 23/07	5935 Bathurst St
Fred Shore	Feb 23/07	10424 Keele St.
Esther Blumenfeld	Feb 24/07	76 Cedarcrest Cres.
Dr. Leslie Bauman	Feb 24/07	240 Heath St. W.
Harold A. Rosenberg	Feb 25/07	109 Mona Dr

HEBREW BASIC BURIAL

Bella Miller	Feb 12/07	31 Wilmington Ave

Steeles Memorial Chapel

Rabinowitz, Morris	Feb. 22/07	7 Townsgate Dr
Mishiy, Simon	Feb. 22/07	5430 Yonge St
Alter, Helen	Feb. 23/07	Private
Ohayon, Haim	Feb. 23/07	
Neagu, Jacob	Feb. 24/07	Private
Sterescu, Misu	Feb. 23/07	3036 Bathurst St
Levson, Arthur	Feb. 23/07	1111 Steeles Ave. W
Blum, Ida	Feb. 24/07	
Hoffman, Daniel	Feb. 24/07	1111 Steeles Ave. W.
Klug, Harold	Feb. 26/07	50 Barrydale Cres
Kogan, Vladimir	Feb. 25/07	252 Brighton Ave
Duchen, Muriel	Feb. 21/07	1555 Finch Ave. E.
Kee, Sandra Ann	Feb. 20/07	42 Centennial Rd
Glick, Norman	Feb. 21/07	245 Hillhurst Blvd
Klug, Harold	Feb. 26/07	50 Barrydale Cres
Weinstock, Lea	Feb. 21/07	
Boimoil, Martin	Feb. 26/07	1101 Steeles Ave. W
Einhorn, Louis	Feb. 26/07	
Milech, Sara	Feb. 26/07	Private
Gimelshtein, Boris	Feb. 27/07	Private
Slutzky, Sima	Feb. 27/07	3174 Bathurst St
Cladman, Edie	Feb. 27/07	605 Finch Ave. W
Linton, Ann Gertrude	Feb. 27/07	85 Skymark Dr
Ozersky, Sarah	Feb. 28/07	2 Neptune Dr
Saltzman, Alexander	Feb. 27/07	4 Manor Haven Rd
Goffenberg, Irene	Feb. 28/07	65 Skymark Dr
Goldstein, Sharon	Feb. 28/07	81 Townsgate Dr
Fernandez, Maria	Mar. 1/07	Private

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Coast to Coast

Kenney, Cotler slam Iran

By JANICE ARNOLD
Staff Reporter

MONTREAL — Federal cabinet minister Jason Kenney said the Harper government "stands four-square" with the Jewish community in its concerns about Iranian president Mahmoud Ahmadinejad's "genocidal intentions."

Kenney said at Congregation Beth Israel Beth Aaron last week that Canada "will pursue every possible avenue in concert with our allies to ensure that [Iran] does not come into possession of nuclear weapons, which could unleash unimaginable violence."

He said the government is looking at "every reasonable strategy" to thwart Ahmadinejad from his goal.

He described Ahmadinejad as "a man possessed of a maniacal hatred" and "a threat to world peace and security."

Kenney, a Calgary MP, became secretary of state for multiculturalism and Canadian identity in January, after serving as Prime Minister Stephen Harper's parliamentary secretary.

He shared the stage with Liberal human rights critic Irwin Cotler at what was described as a community denunciation of the Iranian regime's continued call for the destruction of Israel.

"Ahmadinejad is not the first leader since the Islamic revolution of 1979 to assert his hatred of Israel, but he is the first to say the goal of eliminating Israel is not some apocalyptical dream but attainable in our time," Kenney said. "And he is hell-bent to obtain the technology to do so. He must be stopped by the civilized world."

Kenney, however, believes Ahmadinejad's popularity is weakening and that an "underground" movement is working, at mortal risk, to replace him. He thinks "the vast majority" of Iranians, as "inheritors of the great Persian culture, would like to live in peace with the rest of the world."

Kenney said Ahmadinejad is not alone in this "kind of primal hatred" in that region, where other dictators are trying to maintain their dominance by portraying Israel as a "bogey man."

He also stressed his government's belief that Iran's leaders should be held personally responsible under international law for any crimes.

Cotler and Kenney have formed a personal friendship. They represented Canada at the funeral of assassinated Lebanese politician Pierre Gemayel in November, and both sit on the House of Commons subcommittee on international human rights.

Kenney said Harper understands that Iran is not interested in a two-state solution to the Palestinian issue, but "a final solution, in a perverted twist on history, that would complete the work Hitler began by eliminating the state that came into being as a haven for Jews."

Harper, he said, is unshakable in his support for Israel, because he "understands its existential fight," and he has told the Conservative caucus that he would not change his stance even if it means the fall of his government.

Cotler reiterated his call for Ahmadinejad to be indicted under international law for "incitement to genocide."

He said Canada, as a signatory to the Genocide Convention, has a responsibility to press the issue with the United Nations Security Council, the International Court of Justice and the new International Criminal Court.

Cotler and an international group of lawyers, including Harvard University law professor Alan Dershowitz, are preparing a "model indictment."

"At the very least, we should put Ahmadinejad on the watch list of our country and others as an inadmissible felon," Cotler said, as well as mount a divestment campaign against Iran, similar to that which was successful in ending apartheid in South Africa.

He also said Canada should support the Argentine government, which recently issued an arrest warrant for former Iranian president Akbar Rafsanjani for his regime's alleged sponsorship of the 1994 bombing of the AMIA Jewish community centre in Buenos Aires.

Hebrew U prof fears for rights in Israel

By RHONDA SPIVAK
Special to The CJN

WINNIPEG — Prime Minister Ehud Olmert's recent appointment of Daniel Friedman as justice minister is "regrettable," says Hebrew University law professor Alon Harel.

That's because Friedman believes the country's Basic Laws, adopted in the early 1990s to solidify democratic rights, aren't legitimate, since they were passed quietly without a broad public debate, Harel said Feb. 26 in a talk to a group from Canadian Friends of the Hebrew University of Jerusalem.

But Harel believes the laws have become fundamental to Israeli democracy.

"I am worried that Friedman may try to destroy the existing legal system. His background and reputation is in private law. He really has little experience in public law." said Harel, who's on sabbatical and teaching ethics at the University of Toronto. (He also gave a lecture Feb. 27 at the University of Manitoba's law school.)

"When I grew up in Israel, there was a subtle understanding that the people in charge of the country were secular leftist European Jews, and the rest of the Israeli population had to accommodate to this. But this view of Israel has collapsed," Harel said.

"Israel has been fragmented into five tribes who have to coexist with each other in an uncomfortable way. The five tribes are Palestinian Arabs, ultra-Orthodox Jews, right-wing settlers, traditional Sephardic Jews, and European secular Jews," he said.

"Israeli society is far from being homogenous, and the Israeli legal system and jurisprudence has had to accommodate itself to this reality."

Prior to 1992, protection of individual rights was primarily based on the jurisprudence of Israeli courts, as Israel did not have anything resembling a bill of rights, Charter of Rights or a constitution, Harel said.

"During that period, the question dealt with by the courts was how the Jewish character of the state could be reconciled with individual rights," he added.

"My tribe, the secular European liberal tribe, is responsible for the legal change in 1992 which established two basic laws that have the ability to override statutes. The first… provides for freedom of human dignity and liberty, and the second… provides for freedom of occupation."

Israel's legal system has been heavily influenced by Canada's Charter of Rights and Freedoms, he said.

"Israeli law follows Canadian law in taking the approach that there are fundamental rights, but they can be justifiably infringed in order to reasonably safeguard other core values fundamental to society… Rights have to be balanced against each other," Harel noted.

"The major difference between Israel's basic laws and the Canadian Charter of Rights is that in Israel there was no constitutional moment. When the Basic Laws were passed by the Knesset, there was no real debate, and a lot of people didn't even know what was being done. That's why some in Israel called it the 'quiet revolution,'" he said.

"But then later on we had people in Israel saying that there was no legitimacy for these basic rights, as the country as a whole didn't really decide on this."

Harel said Friedman believes "that the Basic Laws are not really a constitution because they were not adopted in the right way."

But Harel disagrees, and he fears that this view may undermine Israel's legal system.

One thing Harel hopes that Israel does not borrow from the Canadian charter is its "notwithstanding clause," which allows provincial governments and Ottawa to override charter rights.

"A notwithstanding clause would not work in Israel, because the Israeli Knesset would not hesitate to use it all the time, whereas in Canada it has rarely been used."

Harel gave an overview of landmark cases in Israeli human rights.

Country has fragmented into five tribes who have to coexist with each other
—Alon Harel

In the area of equal rights for women, the seminal legal case is one involving an educated Ashkenazi Jewish woman who wanted to be a pilot in the Israel Defence Forces.

"The army refused to let her become a pilot, saying, among other things, that if she got pregnant it would cost them money while she was on maternity leave," Harel said.

The Israeli Supreme Court ordered the army to allow her to become a pilot.

The court is currently dealing with the issue of whether buses used by haredim can require women to sit at the back.

"The obvious solution to this problem is for the bus to be divided between the left side and the right side so that neither men nor women are required to sit at the back… then you wouldn't have this obvious hierarchy. Unfortunately, the ultra-orthodox rabbis have not accepted my solution," Harel said.

In the last few years, Israeli gays and lesbians have also made inroads in advancing the rights of same-sex couples.

"Recently, the Israeli Supreme Court has required the Ministry of the Interior to register a gay couple married in Canada as being married. The court said it would not rule on the validity of the marriage, but took the formalistic view that if a Canadian Court granted a marriage certificate, it had to be registered. The effect of this decision is that a gay couple gets about 95 per cent of the rights that a straight couple gets," Harel said.

According to Harel, the rights of Palestinian Arabs in Israel were advanced significantly by the case of a Palestinian couple who wanted to buy land from the Jewish Agency in northern Israel.

The Jewish Agency refused to sell the land to the couple on the basis that its role was to sell to Jews only, not Arabs. The issue was whether the government had the right to cooperate with a body such as the Jewish Agency that was discriminating on the basis of ethnicity. The court ruled that the Jewish Agency must let the Arab family buy land.

"Legally, this was not a difficult decision, but politically it was a major decision, because it had always been assumed that the Jewish agency could sell to Jews only," Harel said.

"Opponents of the decision thought that it was anti-Zionist. But the court recognized the changes that the agency had undergone from the days of the British Mandate, when it was buying land to advance the rights of a struggling Jewish minority, to the present time, when it is a powerful body that can be used to trample on the rights of other minorities."

In Harel's view, the most "radical" decision rendered by the Israeli Supreme Court involves the use of Arabic on public signs in Jewish cities such as Tel Aviv.

Although Arabic is recognized formally as one of the languages in Israel, signs in Tel Aviv have always been written in Hebrew and English only.

"In finding that the signs also had to be written in Arabic, the Israeli Supreme Court didn't emphasize the individual rights of Palestinian Arabs in Israel, but hinted at the notion of collective rights. It emphasized the notion that the Palestinian community ought to be welcomed as part of Israeli society."

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Rae terms Israel's security wall problematic

Continued from page 3

He pointed to Palestine Media Watch's findings that criticized the Palestinian media's "brainwashing" content that promotes terrorism.

"If a society feels that *shahid* [martyr] is better than negotiations and coexistence, you've got problems," he said.

Asked to comment on Israel's security barrier, Rae pointed to concerns that Israel was using it to unilaterally establish permanent borders without resort to negotiations. He said that while the barrier is not illegal, it divides communities and if it's permanent, it would be problematic.

Kent said he did not like separation walls in Belfast or Cyprus, and "I don't like the wall in Israel, but to call it the apartheid wall is rhetorical flatulence."

Kent said the barrier had reduced terrorism, but "I have not seen anything from the Israeli government [to say] that it is permanent."

Berlin said there is no evidence the barrier had stopped suicide bombings. He quoted unnamed sources on Israel's "extreme left" who assert its creation is preparing the groundwork for a "transfer" of Palestinians.

The panel discussion was sponsored by Canadian Friends of Peace Now and Beth Tzedec Congregation.

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CJPAC ACTION PARTY: About 650 people attended The Canadian Jewish Political Affairs Committee (CJPAC) "Action" Party last week at the Dominion Club in Toronto. The "Action" Party committee, pictured above, organized an event for CJPAC members that included live entertainment, an open bar, dessert, and an opportunity to schmooze with other young professionals in the political process. [Adrian Holmes photo]

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The Canadian Jewish news

Silence kills

By JOSH SCHEINERT

Silence kills. No one knows that better than us. For 12 years beginning in 1933, the world was too silent. Six million Jews later, it vowed "never again." Yet, for one reason or another, we recently marked the fourth anniversary of another silence. As in the past, this silence is killing people – 400,000 and growing, to be precise.

It boggles the mind to think that we have remained as silent as we have over the situation in Darfur. The time for niceties has passed. Now is the time for honest self-reflection on our lack of action, the consequences that have ensued and how we can turn ourselves around.

We are a community known and admired for our ability to organize and mobilize, but it cannot just be about Israel, since our values are global in scope. Israel is one of the pillars of what it means to be a Jew in the *Galut* (Diaspora), but, at the same time, we must not forget the third of Raban Gamliel's pillars: Torah, avodah (worship) and gmilut chasadim (acts of kindness).

Darfur needs our acts of chesed.

There are three immediate and simple steps we can take to alleviate the victims' suffering and help bring about a quick end to this crisis.

The first step is to raise funds to begin feeding large numbers of displaced persons – there are three million. Aid efforts to feed these refugees are severely hindered as international donor fatigue has set in. The lack of funding has threatened what UN Under-Secretary General for Humanitarian Affairs Jan Pronk has termed the "life support system" keeping Darfuris alive.

The World Food Programme has placed many of these refugees on 1,000 calorie a day diets because that is all they can afford. No doubt there are survivors among us who remember what 1,000 calories a day feels like. It is inhuman. What's worse is that these meagre rations are not being handed out in ghettos or camps aiming to decimate a population; they are what we have had to resort to in an effort to save these people.

It is time for more Jewish organizations, community groups and individuals to begin speaking out, demanding action from our elected officials

The second way in which we can help is to take a more hands-on approach with Ottawa. We have the ear of this government. It is time for more Jewish organizations, community groups and individuals to begin speaking out, demanding action from our elected officials. As Jews who pride ourselves on our acts of kindness and generosity, we must demand that our country reach out to the world's most destitute and helpless population.

How many synagogues have held town-hall meetings with their congregation and MPs to talk about ways Canada can play a more meaningful role in Darfur? The answer is, too few, but we can turn this around. We just have to want to.

The third way we can help the situation in Darfur strangely enough involves Israel. Israel is currently holding just under 300 refugees from Darfur in prison cells and remote kibbutzim throughout the country. The reason is that the country refuses entry to refugees from enemy states, of which Sudan is one. There can be no stance more hypocritical than the current Israeli position on these refugees. They are not enemy combatants. They are the 21st century's faces of our ancestors knocking on the doors of Great Britain, the United States or Canada, only to be told that "none is too many."

Canadian Jews must join the chorus of Israelis led by Holocaust scholar Yehuda Bauer, Yad Vashem director Avner Shalev and countless others to demand that the Israeli government expedite whatever procedures it must to ensure that these refugees are granted the safe sanctuary that was never given to our relatives. It is no coincidence that they came to Israel's doorstep.

Reaching out to Darfuris is the essence of Jewish values. In the United States, the American Jewish World Service has been instrumental in bringing Darfur to the radar screens of its government. It is time that Canadian Jews joined this effort. If we opt for collective action, the results could be tremendous. If we maintain our collective silence, the results will be disastrous.

Josh Scheinert is the advocacy director for STAND Canada (Students Taking Action Now: Darfur). He is a student at Osgoode Hall Law School in Toronto.

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On Campus

Young entrepreneur's website wins an award

By SHERI SHEFA
Staff Reporter

Daniel Warner hasn't finished getting an education, but he's already being recognized for his business venture, UniversityParty.ca.

Last month, Warner, 23, was one of two students to win the 2007 Ontario Student Entrepreneur Competition, which is sponsored by Advancing Canadian Entrepreneurship (ACE) and CIBC Small Business, for his website that aims to connect businesses to students and students to one another through an interactive online community.

The awards are given out annually to full-time Canadian post-secondary students who operate a business.

For the first phase of the competition, students from each province presented their business model to a panel of judges. The winners of the provincial competition will go on to compete in the regional competition in Ottawa on March 16 and could win a $1,000 cash prize. The final round of the competition is the national championship that will be held at the ACE National Exposition in Toronto from May 7 to 9. The national champion will receive a $10,000 prize and will represent Canada at the Global Student Entrepreneur Awards this fall.

Warner, who earned a bachelor of business management from the University of Western Ontario and is currently a full-time Seneca College post-graduate student, founded UP Media Group Inc., in March 2005, to provide companies the opportunity to reach the 18- to 25-year-old Canadian student market.

"UniversityParty.ca is Canada's largest student web portal. What we're doing with that right now is streamlining all the content that goes on on all campuses, all the events, all the fundraising opportunities, all the student initiatives. If you go on our website, you're going to find thousands of events across Canada that are either initiated by individual members, by student groups or charitable groups," he said, adding that he employs 40 students in 11 Canadian cities and has a membership of 20,000.

Daniel Warner

Although Warner loves being an entrepreneur, it wasn't until his final year of high school that he discovered his passion.

"At CHAT [Community Hebrew Academy of Toronto], I was all about the sciences. I was always taking the physics and the chemistries, always a year in advance. I went to Westmount [Collegiate] for my OAC [Ontario Academic Credit] year, back when they had OAC. I took business administration, I had a good teacher, and I was introduced to everything from finance to marketing to human-resource techniques. I thought, 'why have I not been doing this since Grade 9?' It really opened up a new door," Warner said.

As a university student, Warner became involved with Hillel and eventually became the president of AEPi, a Jewish fraternity.

It was his experience with these organizations that opened his eyes to a need for an online student network.

He said he first came up with the concept for UniversityParty.ca when he thought about creating a site called WesternParty.ca for UWO students who wanted to be up to date about campus events and parties.

Warner figured that if it would work in London, it would work in other communities as well.

With the success of UniversityParty.ca, Warner wants to launch another site aimed at the Jewish student community called ShmoozeToronto.com, which he also hopes will branch out into the rest of Canada.

"I felt that when I was in London, everyone knew what was going on. Whether it was Chabad or Hillel or AEPi, if someone Jewish was doing something cool, everyone would know about it by the end of the day. Here [Toronto], there is either so much going on, or not enough going on and people are finding it harder to find out about it," Warner said.

He said that his vision for ShmoozeToronto.com is that it will feature events, fundraisers and Israel opportunities for students and recent graduates aged 21 to 29 who want to stay connected to the Jewish scene.

Warner said he feels encouraged by the positive feedback he received from the 13 judges at the provincial competition last month and is looking forward to the regional championship in Ottawa, where he will compete with three other people for the central Canadian crown.

"They loved the charitable foundation, they liked our reach, how well established we are, and they liked our corporate advertisers, like Rogers, our title sponsor. They were impressed by that," he said, adding that Lava Life, Bank of Montreal, the Toronto Raptors and the Toronto Blue Jays are also on his list of corporate sponsors.

He attributes some of his success to his attitude toward taking chances, which was instilled in him by one of his mentors, Daniel Debow, who is an AEPi alumni and one of the founders of WorkBrain.com, a Canada-based company that develops software to help organizations manage their work forces.

He said that he heard him speak at Schulich School of Business at York University a few years ago.

"During his whole speech about his life to date, the one thing that really stuck with me was his message that the worst thing someone can say to you is no," Warner said.

He has a full plate for the next few years. Aside from running the business full time, he also hopes to get an MBA, and is even considering a career in politics.

"After taking on leadership roles on campus, I've gotten a taste for leadership and making things happen, so I think politics might be in the cards."

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Green Beans Almondine	

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Israel's Eurovision entry stirs pop contest controversy

By DAN BARON
JTA

JERUSALEM — It may be the ultimate in forgettable mass-communications kitsch, but the Eurovision Song Contest has special resonance for many Israelis. Founded just a few years after World War II, the annual competition is an opportunity for Europeans to flaunt an ever-changing array of pop songs that seem to serve as alternative national anthems – devoid of any overt nationalism – and then choose a winner through an elaborate phone-in vote.

That sense of dizzy continental togetherness is catnip for Israel, which was allowed into Eurovision in 1973 and treats the event as part of a perennial campaign for acceptance abroad.

But Israel's entry for the 2007 songfest has triggered controversy for lyrics that seem to touch on the most combustible of current crises – Iran's nuclear program.

Titled *Push the Button*, the song speaks of "crazy leaders in the world who are trying to trick us" and "rockets flying and landing on me."

A line from the chorus becomes even more specific: "I wanna have a lot of fun, just sitting in the sun, but nevertheless, he's gonna push the button."

Contributors to a BBC chat room were quick to discern a reference to Iranian President Mahmoud Ahmadinejad, whose calls for Israel to be "wiped off the map" and Holocaust denial have stirred international concern that there could be a cataclysmic war if his country attains the means to produce nuclear weapons.

In Finland, where this year's Eurovision takes place in May, objections were directed at Israel and its band of choice, hip-hop cum urban-pop group Teapacks.

"It's absolutely clear that this kind of message is not appropriate for the competition," said Kjell Ekholm, a Eurovision organizer, adding that contest officials would convene to discuss whether to disqualify *Push the Button*.

Israelis remained defiant. The Israel Broadcast Authority, which selected the song last week, said it had submitted the lyrics to the European Broadcasting Association and encountered no problems.

Teapacks' lead vocalist Kobi Oz, meanwhile, argued that *Push the Button*, which also contains lyrics about crime, should be appreciated for capturing the Israeli national mood.

"The song has a line that talks about 'several crazy leaders.' If and when the British read the song, they decided to draw the conclusion that it aimed at Iran," Oz told *Ma'ariv*. "It turns out that the BBC thinks that Ahmadinejad is crazy. We didn't mention names.

"The State of Israel has gone through enough, so that it can laugh at terrorism. The Israelis chose the song because that is the best way – not to be afraid, but to laugh in their faces," he said.

Push the Button is not the first time Israel has flirted with politics at Eurovision.

In 2000, the Israeli band Ping-Pong delivered *Be Happy*, which basically was a love song to Syria coming against the backdrop of failed U.S.-led efforts to broker peace between Jerusalem and Damascus. No one complained then.

Indeed, many Israelis are convinced that their fortunes at Eurovision depend on the state of their rapprochement efforts with Middle East neighbours.

The landmark Israeli-Egyptian peace talks of 1978-79 coincided with two successive victories by the Jewish state at Eurovision. The third and last victory was in 1998, the height of optimism at the prospects of the Israeli-Palestinian interim peace talks.

Israel had additional help in the form of its singer that year, the transsexual Dana International, whose vamping delighted liberal Europeans while stirring rancor among religious conservatives back home.

Even if *Push the Button* passes the political correctness test in Helsinki, it may be challenged on another front – originality.

Ma'ariv reported that the song, which is being performed in Hebrew, English and French, contains elements that recall a song from the 1936 Charlie Chaplin film *Modern Times*.

But the newspaper quoted Teapacks members as saying it was a matter of inspired homage rather than plagiarism.

"There is a resemblance, but it is extremely small," one musician said. "We're talking about a half-note exactly. The Eurovision rules are clear, and there will be no legal problem with the song."

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Iran talks preferable, force possible, Obama says

By RON KAMPEAS
JTA

Feature

American Senator Barack Obama of Illinois started his first major Middle East policy address with a joke about the "small gathering" of his American Israel Public Affairs Committee (AIPAC) friends – some 800 people packed into a hotel ballroom in downtown Chicago.

But at the AIPAC dinner on March 2, the man seeking the Democratic presidential nomination was also aiming his message at Washington, Tehran, Jerusalem, Ramallah, Damascus and the liberal-left landscape occupied by his party's base.

The trick was to project toughness and closeness to Israel while keeping an open mind about how to deal with its most dangerous enemy, Iran. In addition, the speech aimed to show that the senator, who has held national office for barely two years, is no foreign-policy novice.

There were, to be sure, reassuring messages for AIPAC, the pro-Israel lobbying powerhouse: nothing, including a military option, should be off the table in dealing with Iran's nuclear threat, Obama said, and the Palestinian factions' recent agreement to form a national unity government was "not good enough" because it failed to renounce terrorism or recognize Israel. But Obama made clear that he wasn't going to stray from the sentiments of a party base that is profoundly wary of any U.S. belligerence in the Middle East, blaming Bush administration policies for the Iraq quagmire.

Tough talk on Iran from another Democratic hopeful, former North Carolina senator John Edwards, rebounded against him, and Edwards spent weeks backtracking from his pledge at Israel's Herzliya conference this winter to use force if necessary to face down Iran – a posture now seen as a costly early campaign blunder.

Obama learned from Edwards' experience. In a speech made available to reporters before his appearance, he coupled his warnings about the military option with his preference for peaceful engagement.

"While we should take no option, including military action, off the table, sustained and aggressive diplomacy combined with tough sanctions should be our primary means to prevent Iran from building nuclear weapons," he said.

Tough-minded diplomacy, he said, "includes direct engagement with Iran similar to the meetings we conducted with the Soviets at the height of the Cold War, laying out in clear terms our principles and interests."

The Bush administration – backed strongly by AIPAC – has, until recently, avoided engagement with Iran, believing it would merely reward a regime that stubbornly resists transparency about its nuclear program.

But this week, the White House agreed for the first time to participate in multilateral talks on Iraq that would include Iran and Syria among a host of regional players.

Obama had other messages aimed at the base whose support he needs if he's to win the Democratic nomination. Much of the speech outlined his plan for a U.S. troop withdrawal from Iraq, something the AIPAC crowd greeted with applause. U.S. Jews overwhelmingly believe the Iraq war was a mistake, according to polls.

Barack Obama

Obama framed his opposition to keeping troops in Iraq in terms of the danger the U.S.-led occupation poses to Israel.

"A consequence of the administration's failed strategy in Iraq has been to strengthen Iran's strategic position, reduce U.S. credibility and influence in the region, and place Israel and other nations friendly to the United States in greater peril," he said. "These are not the signs of a well-paved road. It is time for profound change."

Obama advocates a phased deployment starting in May and ending in March 2008, keeping some troops in neighbouring countries.

In some areas, Obama veered away from AIPAC talking points and toward a Democratic party that still embraces the deep involvement in Middle East peacemaking that characterized the Bill Clinton era.

"For six years, the administration has missed opportunities to increase the United States' influence in the region, and help Israel achieve the peace she wants and the security she needs," he said, repudiating George W. Bush's policy of waiting until the parties were ready for bold moves – a policy AIPAC also favours.

Obama also warned that Israel would have to make major concessions.

"Israel will have some heavy stones to carry as well," he said. "Its history has been full of tough choices in search of peace and security.

"Yitzhak Rabin had the vision to reach out to longtime enemies. Ariel Sharon had the determination to lead Israel out of Gaza. These were difficult, painful decisions that went to the heart of Israel's identity as a nation."

Still, woven through the speech were subtle signs of appreciation for Israel from someone who, a little more than two years ago, was a state senator from Illinois.

He began by describing an experience the pro-Israel lobby wishes for every aspirant for public office: a flight over Israel.

"The helicopter took us over the most troubled and dangerous areas and that narrow strip between the West Bank and the Mediterranean Sea," he said of his first visit to Israel in January 2006. "At that height, I could see the hills and the terrain that generations have walked across. I could truly see how close everything is and why peace through security is the only way for Israel."

Obama also did not stint in expressing disappointment over the national unity deal that Palestinian Authority President Mahmoud Abbas, who heads the relatively moderate Fatah party, struck last month with the ruling Hamas terrorist group.

"The reports of this agreement suggest that Hamas, Fatah and independent ministers would sit in a government together, under a Hamas prime minister, without any recognition of Israel, without a renunciation of violence and with only an ambiguous promise to 'respect' previous agreements," he said. "We must tell the Palestinians this is not good enough."

Obama singled out Syria and Iran for arming Hezbollah, the Lebanese terrorist group that launched a war against Israel last summer, but he also chided the Bush administration for allegedly not allowing Israel to pursue Syrian peace overtures.

"We should never seek to dictate what is best for the Israelis and their security interests," he said to applause. "No Israeli prime minister should ever feel dragged to or blocked from the negotiating table by the United States."

Canada ranked high for protecting human rights

By PAUL LUNGEN
Staff Reporter

An organization that monitors human rights developments at the United Nations ranks Canada number 1 among member states in the General Assembly and the UN Human Rights Council (HRC) – in large part for its votes on resolutions attacking Israel.

UN Watch last week released a report, *Human Rights Scorecard: Canada at the UN in 2006-2007*, in which Canada scored 12 points, ahead of the Czech Republic, Finland, Germany, the Netherlands, France, Poland, Romania and the United Kingdom, each with eight points.

A host of Islamic countries, including Algeria, Bahrain, Jordan and Pakistan were at the bottom of the rankings, along with China, Cuba and the Russian Federation, each with -11 points.

Canada drew top marks for its consistent voting pattern and for the statements by Canadian diplomats in support of human rights, said Hillel Neuer, executive director of UN Watch. Neuer presented the report to government and opposition MPs in Ottawa last week. As part of his visit to Canada, he also spoke at a human rights conference in Winnipeg hosted by former foreign minister Lloyd Axworthy and he addressed a public meeting in Toronto at Beth Tikvah Synagogue, co-sponsored by B'nai Brith Canada.

The report noted the 47-member HRC considered only 10 resolutions addressing specific countries. Eight were "harsh condemnations of Israel, and two [were] soft, non-condemnatory resolutions on Sudan."

UN Watch found that "the council adopted seven one-sided, Organization of Islamic Countries resolutions condemning Israel for human rights violations without addressing other parties' violations and without acknowledging Israel's legitimate concerns. Many were also redundant to resolutions passed at the same time in the General Assembly. Canada commendably voted 'no' on all of them, the only council member to do so."

Neuer said the report's findings demonstrate "our recognition at UN Watch that Canada has a leadership role at the UN HRC."

With the absence of the United States and Australia and with other western democracies – particularly European Union countries – "waffling," it falls to Canada to be an outspoken advocate for human rights, he said.

"Canada, by default, is one of the few western democracies that is active for a meaningful council."

Commenting on the study, Foreign Affairs spokesperson Rodney Moore said, "Canada is proud to have ranked first in this report for our consistent support of positive human rights initiatives in the UN as well as for strong opposition to initiatives aimed at weakening human rights protection.

"Canada will continue to work closely with all stakeholders to ensure that the UN human rights system – including the new HRC – lives up to its promises and ensures concrete results on the ground."

The report compares Canada's actions to those of other countries "on a selection of votes considered the most significant by council stakeholders. These include most prominently the 'name and shame' resolutions, where a handful of the UN's 192 countries are singled out for censure, along with other resolutions that touch on bedrock democratic principles of the Universal Declaration of Human Rights," the study stated.

UN Watch commended Canada for its position on Darfur, where it "was at the forefront of a minority of a democratic bloc of 11 countries that demanded strong actions and a special session for the victims," for its opposition to an Algerian initiative to impose a code of conduct on the council's 41 independent human rights monitors and its defence of freedom of expression in the face of attempts by the Islamic group to prohibiting the media from defaming "religions and prophets."

At the General Assembly, Canada led a resolution to hold Iran to account for torture, arbitrary arrest and repression, and it joined in citing rights abuses in Belarus, Burma and North Korea.

UN Watch allotted numeric scores of one point for countries taking a positive position at the HRC, zero for abstaining or being absent for a vote and minus-one for a negative position. Council members were rated on 14 key actions since June 2006.

Despite Canada's high score, there is room for improvement, Neuer stated. UN Watch looked at the 19 worst human rights abusers as determined by Freedom House, an independent democracy advocacy organization, and examined Canada's speeches and votes at the HRC and the General Assembly. Canada either voted positively (gaining a point) or made statements concerning the rights abusers in only six cases. "However, there were so many worst of the worst countries – 13 of the 19 – for which Canada took no action at all."

Canada was silent on China's "violations of civil, political and religious rights," on "Fidel Castro's [Cuba] police state," "Saudi Arabia's refusal to allow women to vote or drive a car" and "its state-sponsored schoolbooks that teach children to hate Christians and other non-Muslims" and repression in Zimbabwe.

"There are many times Canada can speak out," Neuer said. "It's important to the victims. It has a potential impact to put governments on notice that the world is watching."

U.S. Congressional committees to study resolution on Jewish refugees

By PAUL LUNGEN
Staff Reporter

A bi-partisan resolution that addresses the plight of Jewish refugees from Arab lands has been referred to committees in both the U.S. Senate and U.S. House of Representatives.

The progress of the bills through the law-making process is an important indicator that the Democratic-controlled Congress "has embraced [the resolutions]" in the same way the Republican-led Congress did, said Stanley Urman, executive director of Justice for Jews from Arab Countries (JJAC).

The resolutions, which are nearly identical, are co-sponsored by four senators and four congressmen representing both political parties. Their operative clauses urge U.S. President George W. Bush to instruct American diplomats participating in international fora to raise the question of Jewish, Christian and other refugees from Arab and Muslim countries whenever Palestinian refugees are brought up.

The "Sense of the Senate" resolution also calls on the U.S. government to support "the position that, as an integral part of any comprehensive peace, the issue of refugees and the mass violations of human rights of minorities in Arab and Muslim countries throughout the Middle East, North Africa and the Persian Gulf must be resolved in a manner that includes consideration of the legitimate rights of all refugees… and recognition of the losses incurred by Jews, Christians and other minority groups as a result of the Arab-Israeli conflict."

Urman said JJAC had pushed for the resolutions as a way of addressing the historical wrong done to more than 850,000 Jews.

"We want to ensure there is recognition that two [refugee] populations emerged in the Middle East. The world recognizes that Palestinians were refugees. We want them to recognize there were Jewish victims as well," he said.

The resolutions are not meant to dismiss the claims of Palestinians, he continued. "The resolutions are an attempt to restore balance. They are not against the Palestinians."

Urman said the JJAC's efforts to publicize the historical record will not end at the U.S. Congress. "We want to make sure all members of the Quartet know about it."

Last year representatives of the European parliament and the European Commission were briefed on the issue, as were Russian officials. (Russia, the United States, the United Nations and the European Union make up the diplomatic "quartet" that backs the "road map" peace plan.)

"We want to make sure when it comes to table they're not hearing about it for the first time," he said.

Urman noted that final status talks under the "road map" calls for a just and fair resolution of the refugee issue.

In addition, UN Resolution 242, the Egypt-Israel peace treaty and other international documents are not limited to Palestinian refugees. They can be read as referring to Jewish and other refugees from Arab lands, he said.

One of the House sponsors, Representative Jerrold Nadler, a Democrat from New York, said "the suffering and terrible injustices visited upon Jewish refugees in the Middle East needs to be acknowledged. It is simply not right to recognize the rights of Palestinians refugees without recognizing the rights of Jewish refugees, who in fact, outnumbered their Palestinian counterparts."

(UN records cited by JJAC state that 726,000 Palestinians were made refugees during the conflict with Israel, less than the number of Jewish refugees.)

"This measure underscores the need to address the refugee issue in a comprehensive and balanced manner," said Representative Ileana Ros-Lehtinen," a Florida Republican who is a bill co-sponsor. "The displacement of Jewish, Christian and other minorities living in predominately Arab countries receive scant attention, and yet remain a stumbling block in the road to a sustainable long-term peace in the Middle East. It is essential that the plight of these communities be integrated into discussions of any comprehensive settlement regarding the issue of refugees."

"There can be no true and lasting peace in the Middle East unless the legitimate claims of all refugees displaced by the years of conflict are recognized by the international community," said Senator Norm Coleman, a Minnesota Republican and one of the resolution's Senate co-sponsors.

Other Senators endorsing the bill include Republican Trent Lott (the former majority leader) and Democrats Frank Lautenberg and Richard Durbin (the majority whip).

Iranian intelligence official missing, may have defected

By YOAV STERN
© *Ha'aretz Daily Newspaper Ltd.*

JERUSALEM — A former Iranian deputy defence minister whose reported disappearance in Turkey has sparked allegations of a Mossad and CIA-linked kidnapping, may have defected, *Ha'aretz* has learned.

Intelligence official Ali Reza Azkari, 63, served in the senior defence post under former defence minister Gen. Ali Samahani. Israeli media have said that for many years, Azkari was the most senior Iranian intelligence official in Lebanon, with responsibility for Iran's ties with Hezbollah.

Unnamed Arab diplomats have been quoted in Israeli media as charging that the Israeli Mossad and the U.S. Central Intelligence Agency kidnapped Azkari, who reportedly disappeared under mysterious circumstances from Istanbul, Turkey, a month ago.

Israel Channel 10 television said Sunday that Azkari was kidnapped on Feb. 7, after arriving in Istanbul from Damascus.

There has been no official Iranian statement on the reported affair.

According to one report, Azkari was to have stayed at a luxury hotel in the city, but disappeared before his planned arrival there. Another report said he had checked into the hotel and was staying there at the time of his disappearance. The second account said he left the hotel at one point and never returned, his baggage still in his room.

Iran reportedly sent a delegation of defence officials to Turkey last week to investigate the incident. It has also been reported that Iran has asked Interpol to open an investigation into the disappearance.

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Israel Briefs

Israel plays down Saudi proposal

Israel's foreign minister played down the viability of a Saudi-sponsored peace proposal. In an interview, Tzipi Livni said she had been hopeful about the proposal for a comprehensive Israeli-Arab peace that was broached by Saudi Arabia in 2002, at the height of a Palestinian terrorist campaign. But she added that changes to the formula by the Arab League had cooled Israel's interest. "At first the Saudi initiative was a positive sign, but when the radicals in Beirut added things that contravene the two-state solution, then for us it became unacceptable in its current formula," Livni told the Palestinian newspaper *Al-Ayyam*. She appeared to be referring to the Arab League's insistence that Israel agree to a "right of return" for Palestinian refugees to land now in Israel.

Israelis convicted for aiding suicide bomber

The Tel Aviv District Court convicted three Israeli citizens of manslaughter for transporting a suicide bomber who struck outside Netanya's HaSharon Mall in July 2005, killing five people and wounding over 90. Shani Saif Azzam of Taibeh, Abd Abu Mukh of Baka al-Garbiyeh and Kfir Levi of Ramat Gan were also convicted of causing injury to those wounded in the attack. In the past, defendants in similar cases have been convicted of lesser violations such as accessory to murder or causing death by negligence. The prosecution said in the indictment that each of the three defendants suspected at a certain point that the passenger intended to carry out a bombing, but failed to act to prevent it.

Economy bounces back

Israel's economy has more than recovered from the setbacks of the Lebanon war, new data revealed. The Central Bureau of Statistics announced last week that between November and January, Israeli exports increased by 22 per cent, industrial output by 7.9 per cent and consumer spending between 3.2 per cent and 10.5 per cent. The indicators show a dramatic reversal of the decline registered in the third quarter of 2006, when Israel waged a 34-day war against Hezbollah. Among the sectors hardest hit by that conflict was tourism, but the bureau reported a 26.8 per cent rise in hotel occupancy by foreigners over the past two months.

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Happy Passover cooking

Even though our tulips are several weeks away from poking their heads through the frosty ground, most of us are starting to think about spring and the festival of Passover.

As we don our winter coats, we plan the time-honoured rituals of Passover, including a thorough house cleaning, and we think about turning our homes upside down to ensure we've removed every trace of chametz.

We also think about putting away our every-day utensils, and taking out special Passover pots, pans, dishes and linens.

As kosher for Passover food items appear on the grocery shelves, we plan our seder, the ritual meal in which we retell the story of the journey to freedom and the birth of the Jewish nation.

We can imagine the seder table set with the requisite symbolic foods – wine, matzah, green vegetables, bitter herbs, charoset, salt water, a roasted bone and a cooked egg.

Before we even begin to prepare food for the seder, some cooks can almost taste the favourite menu items that appear on their seder table each Pesach.

Every year in our food pages, *The CJN* tries to help those who want to add something new to their Passover repertoire or want to find a recipe for old-time family favourites.

We also try to include some tips, such as how to convert year-round ingredients to their Passover counterparts, and what to feed fussy eaters during the days following the two seders.

Whether you're making a seder for the first time, or bringing a dish to your family or friends' seder, we're sure something from our pages will grab you.

The ingredients in all our recipes are acceptable for Passover use, and can be purchased kosher for Passover in most large Jewish communities.

From all of us at *The CJN*, enjoy your Passover meals, and we wish you a chag kasher v'samayach. *-C.B.*

Easy fowl recipes guaranteed to please

By DAPHNA RABINOVITCH
Special to The CJN

Fowl is a always a favourite during the holidays, not the least because it's so versatile and popular. It's been my experience that most Passover hosts and cooks make two different kinds of meat for the seder, one beef (either a brisket or tsimmes) and then one chicken or turkey. The following recipes are some new suggestions for the holidays, full of bold flavours, easy on the cook, and with a wow factor guaranteed to please guests and family alike.

SLOW ROASTED CHICKEN WITH SAGE, LIME AND GARLIC

My aunt, Shirley Coleman, first introduced me to this wonderful way of roasting chicken. I especially like it because the oven temperature is already the perfect heat for rewarming dishes that I have made ahead. It's virtually foolproof, with the meat falling off the bones with tenderness at the end of three hours. I like to roast two chickens at once (the recipe doubles easily) when I'm having guests or just because I want the leftovers for another dish the next day.

1 whole chicken
1 large head garlic
1 lime, cut in half
3 sprigs fresh sage
2 tbsp. olive oil
1½ tbsp. dried (not ground) sage
½ tsp. kosher salt
¼ tsp. each paprika and pepper
½ cup fresh lime juice
½ cup chicken stock

Place chicken on rack in small roasting pan. Separate head of garlic into cloves; peel each clove. Place half of cloves, lime halves and sage sprigs into cavity of chicken. Truss chicken if desired.

In small bowl, stir together oil and sage. Brush all over surface of chicken. Sprinkle with salt, paprika and pepper. Pour lime juice and chicken stock over chicken.

Roast in centre of preheated 250 oven for 3 hours, basting every 30 minutes, until juices run clear when chicken is pierced and meat thermometer inserted in thigh registers 185. Remove chicken to cutting board; tent with foil for 10 minutes. Carve into pieces; transfer to platter and pour pan juices over to serve. (Chicken can be made up to 24 hours ahead. Cut into pieces and reheat at 250 in its own juices). Makes 4 servings.

Continued on page 45

Fruity flavour enhances meal

Continued from page 44

ROASTED CORNISH HENS WITH TANGERINE HONEY GLAZE

Cornish hens are so elegant they're a welcome addition to any Passover seder. And halving them ensures a tidy and perfect portion for each guest. For a special presentation, lay each half on a heaping cupful of already cooked matzah stuffing before roasting. Then simply use a spatula to transfer stuffing and bird to each plate before adding or serving your side dishes.

Glaze:
2 cups fresh tangerine juice
⅓ cup honey
¼ cup soy sauce
2 tbsp. finely grated tangerine or orange rind
¼ tsp. hot pepper flakes

Hens:
1 cup fresh tangerine juice
½ cup chopped fresh coriander
2 tbsp. chopped fresh thyme
3 tbsp. minced fresh ginger root
3 tbsp. rice vinegar
2 tbsp. finely grated tangerine or orange rind
4 Cornish hens (each about 1¼ lb.)

For Glaze: In saucepan, boil together juice, honey and soy sauce for about 20 minutes or until reduced to ¾ cup. Stir in rind and hot pepper flakes. (Glaze can be made up to 2 days ahead. If glaze becomes too thick to brush on hens, stir in 2 tbsp. more tangerine juice).

In very large bowl or roasting pan, whisk together juice, coriander, thyme, ginger root, vinegar and rind. Cut wing tips from hens. Cut through backbones and then breast bones to divide hens in half; trim excess fat and skin. Add chicken to marinade, turning to coat all over. Cover with plastic wrap; refrigerate for at least 8 hours or for up to 24 hours.

Remove hens from marinade; discard marinade. Lay hens, skin side up on baking sheet or shallow roasting pan. Brush glaze over top. Roast in centre of preheated 375 oven for 40 to 45 minutes, brushing with glaze three times, or until hens are browned and juices run clear when hens are pierced with a fork. Broil for 2 to 3 minutes or until browned all over. Arrange on warmed platter to serve. Serve pan juices separately. Makes 8 servings.

ROASTED TURKEY BREAST WITH FENNEL AND ORANGE STUFFING

Fennel, once cooked, becomes a mild and luxurious vegetable, lacking the anise bite it has when raw. The added fennel seed reintroduces this unique flavour back into the stuffing, but feel free to omit it if you like. Remember that the breast will continue to cook for 5 to 10 minutes after you remove it from the oven so be sure not to overcook it.

4 lb. boneless turkey breast, skin on
1 tsp. kosher salt
½ tsp. pepper

Stuffing:
¼ cup olive oil
1 onion, chopped
3 cloves garlic, minced
2 tsp. grated orange rind
1 tsp. fennel seeds, crushed
½ tsp. kosher salt
¼ tsp. pepper
2 tbsp. fresh orange juice
1 large fennel bulb, leaves, removed and cut into ¼-inch pieces (about 2 cups)
½ cup chopped sweet red pepper

Sauce:
1½ tbsp. potato starch
½ cup kosher for Passover white wine
½ cup orange juice

Heat half of oil in large skillet set over medium heat. Add onions and garlic; cook, stirring, for 3 minutes or until softened Stir in orange rind, crushed fennel seeds, salt and pepper for 1 minute. Stir in fennel and orange juice; cook, stirring, for 15 minutes or until very soft. Stir in red pepper; cook for 3 minutes.

Butterfly turkey breast by slicing almost in half horizontally; open up like book. Sprinkle with half of salt and pepper. Cover with waxed paper; pound gently to thin. Spread evenly with fennel mixture. Starting at narrow skinless end, roll up. Tie at 2-inch intervals with kitchen string. Sprinkle with remaining salt and pepper. Drizzle remaining oil over.

Roast in centre of preheated 400 oven for 55 to 60 minutes or until juices run clear and meat thermometer registers 160. Transfer from roasting pan to platter; tent with foil for 10 minutes.

Meanwhile, place roasting pan over medium-high heat. Skim fat from juices in pan. Sprinkle potato starch over; whisk until fully dissolved. Pour in white wine and orange juice. Bring to boil, whisking constantly. Reduce heat, and cook, whisking for 3 to 5 minutes or until thickened.

Slice turkey; serve with sauce. Makes 8 servings.

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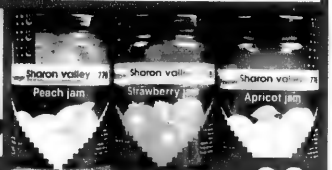

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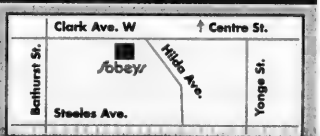

Passover Food Ideas

JCFS cookbook has something for everyone

By REBECA KUROPATWA
Special to The CJN

The Jewish Child and Family Service (JCFS) in Winnipeg has produced a cookbook titled *A 21st Century Passover: Recipes from the Friends of Jewish Child and Family Service.*

Rita Margolis, president of the JCFS board, and the JCFS cookbook committee brought together various good cooks in Winnipeg's Jewish community to come up with the book's array of unique recipes. Some of the recipes featured are from local celebrities, including Barb and Pam Reisse and Gail Asper.

For charoset alone, the book provides a half-dozen different ways to mix up this traditional favourite.

"Variety was definitely a main key in putting together this cookbook," says Merrill Shwaid, public relations co-ordinator of JCFS. "Our aim was to meet the needs of the whole community at large, including Ashkenazi and Sephardi alike, people of all ages, those who are health-food connoisseurs, and those who have a taste for traditionalism. We wanted to cover the whole community gamut."

Merrill Shwaid, left, public relations co-ordinator of Jewish Child and Family Service, and Emily Shane, executive director of JCFS.

[Rebeca Kuropatwa photo]

The cookbook was launched in March 2006 at the Asper Jewish Community Campus' Berney Theatre. The launch was hosted by Winnipeg-born David Gale, who received a Gemini Award as host of the TV show *Loving Spoonfuls*.

Recipes featured in *A 21st Century Passover* range from soups and starters, to side dishes, meat and poultry, fish, eggs, vegetarian and desserts.

Each of the book's contributers was asked to include an anecdote about the person who originally came up with the recipe they chose. Some of these anecdotes are sentimental, and others are funny.

Debbi Szternfeld Lipkin has a recipe for former TV game-show host Monty Hall's Sweet and Sour Herring, and she notes that Hall says Winnipeg philanthropist Bert Settler gave him the recipe. When Hall cooked up the recipe in Los Angeles, his guest, actor Alan Alda, loved it so much he ate a jarful.

Hilda Szternfeld Smith's Passover Roast Primavera recipe is included in the cookbook. She writes, "My parents met in Italy after the Second World War… I created this recipe, and it is dedicated to the memory of my late parents."

Caren Davis shares the recipe for "Natalie's Gefilte Fish Loaf," which she got from a good friend of her mother's. "It tastes most like my mother's fabulous fish without all the boiling and baking and 'patzka-jing,'" Davis notes.

Sandy Hyman's recipe for Passover Nuts is included. She cautions that they are "addictive and may cause non-stop tasting."

The book has a Passover calendar, lasting until 2020; a "how to" on setting the seder table; a detailed illustration of the seder plate; and an explanatory list of several modern Passover customs.

Shwaid says the recipe book would make a great Passover gift, especially when you are going to someone's home for a seder but are not sure what to bring.

This cookbook is "a clear, easy to follow, enjoyable way for singles, as well as new brides and grooms to carry on Jewish traditions," she says. "To eliminate pricey costs, we wanted to keep it simple – all in back and white, and an easy read." In its first year, 1,000 copies of the cookbook were sold in a two-week span.

To get a copy of the cookbook, contact Winnipeg's Jewish Child and Family Service office at 204-477-7430, fax 204-477-7450, or e-mail jcfs@aspercampus.mb.ca.

QUINOA PILAF

Ethel Soronow

1 cup quinoa
2 cups chicken broth, vegetable broth, or water with 2 tsp. chicken base
3 stalks celery, minced
1 red onion, diced
1 cup chopped mushrooms
½ cup diced bell peppers, any colour
salt and pepper
herbs of choice (i.e., dill, basil, parsley, etc), add after cooking

Sauté the onions till translucent. Add the other vegetables. Soak the quinoa for 5 minutes in a bowl, drain and rinse. Place quinoa and vegetables into the broth, add salt and pepper, and bring to a boil. Simmer on medium-low heat for 15-20 minutes until tender. Drain any remaining cooking liquid and place back on burner to make sure the pilaf is dry.

Notes

Quinoa, originally from Central America, is a seed, not a grain, and can be used in recipes that call for couscous, orzo, etc.

PAN-FRIED GEFILTE FISH

Rita Margolis

2 lb. pickerel fillets
1 tbsp. salt
1 large onion, diced
1 tbsp. sugar
2 large carrots, diced
½ tsp. pepper
4 eggs
½ cup cold water
2 tbsp. matzah meal

Sauté onions and carrots in a little oil until softened. Cool. Grind fish, onions and carrots into a mixing bowl. Add rest of the ingredients and mix well with electric mixer. With wet hands, shape fish mixture into oval patties and fry on each side until browned. Place in a casserole. Cover tightly with foil in a 350 oven for 30 minutes. Chill.

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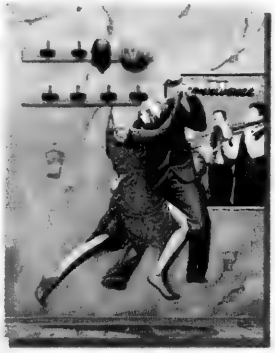

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'The secret' to a happier life

Life Coach Corner

Judy Siblin-Librach

Giving people tools they can use to make their lives happier is really what life coaching is all about. So whenever I come across a powerful tool to add to the magical tool chest of ideas, I am very excited to share it with you.

I first came across "the secret" when a friend sent me the film of the same name, and I watched and listened with amazement. Then the buzz began. There was a book and an audiotape of the same name, too, not to mention Rhonda Byrne, the book's author, appearing on the *Oprah Winfrey Show*. Byrne's appearance evidently elicited millions of hits on the Oprah website. I was intrigued. How could this help my clients, readers, friends and relatives? So I began to research it.

I discovered the book contains some powerful information that can definitely help people live more joyful lives. But, of course, there was the skeptic in me. I knew that most people would question the book's message and analyze it, and I wanted to be sure the book had value before endorsing it and the principles within it.

What first impressed me was that the author traced the secret back through history to Plato, Shakespeare, Newton, Hugo, Beethoven, Lincoln, Edison and Einstein. So what did they all have in common? Well, according to one of the book's co-authors (there are 24 in total), Lisa Nichols, the secret is based on the law of attraction. She says, "You can see the law of attraction everywhere. You draw everything to yourself: the people, the job, the circumstances, the health, the wealth, the debt, the joy, the car that you drive, the community that you're in. And you've drawn them all to you, like a magnet.

"What you think about, you bring about. Your whole life is a manifestation of the thoughts that go on in your head."

This law of attraction says that "like attracts like," so every time you think a thought, you are also attracting like thoughts to you. Byrne goes on to say, "Thoughts are magnetic, and thoughts have a frequency. As you think thoughts, they are sent out into the universe, and they magnetically attract all like things that are on the same frequency. Everything sent out returns to the source – you. Your current thoughts are creating your future life. What you think about the most or focus on the most will appear as your life. Your thoughts become things."

So part of the book's message involves feeling good, so that good thoughts can follow. According to author Marci Shimoff, "If you're feeling good, then you're creating a future that's on track with your desires. If you're feeling bad, you're creating a future that's off track with your desires. As you go about your day, the law of attraction is working in every second. Everything we think and feel is creating our future. If you're worried or in fear, then you're bringing more of that into your life throughout out he day."

Alternatively, when you're feeling good, you must be thinking good thoughts, which according to *The Secret*, will attract back to you more good thoughts that will continue to make you feel good. How many times have you changed your mood from feeling down to feeling uplifted by just putting on a piece of beautiful music or singing your heart out? Or sometimes you can change your thinking by just thinking of something beautiful like your baby or someone you love. Make a list of things that will change your feelings instantly.

Another tool for living a happier life is to live in your purpose, because when you do, you will feel happier emotions and thoughts, such as excitement, joy, gratitude and love. Also, the feeling of love and putting love in your heart will always put you into a happier place.

Ask yourself what do you really want. Write it out in the present tense and then imagine and visualize that what you desire is already here. Then believe you can actually have it and that it's already yours. By doing so, you are putting yourself into a sphere that can make your wishes turn into a reality.

Judy Siblin-Librach is an Adler-trained coach. You can reach her at www.finding yourbliss.com or by e-mail at judyelle@ican.net.

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MONDAY, MARCH 19 at 7:00 p.m.
Garnet A. Williams Community Centre, Gymnasium
501 Clark Avenue West, Thornhill

WEDNESDAY, MARCH 28 at 7:00 p.m.
Al Palladini Community Centre, Gymnasium
9201 Islington Avenue, Woodbridge

WEDNESDAY, APRIL 11 at 7:00 p.m.
Civic Centre, Council Chambers
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For further information, please contact the Office of the Commissioner of Finance & Corporate Services
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or visit www.vaughan.ca

We need your input!

PURIM PLAYDATE: **Max Presement, left, and Noah Schneider, right, play with Purim puppets at Associated Hebrew Schools' Kamin Education Centre's recent pre-Purim Playdate program, in which pre-schoolers from the local community were invited to partake in crafts, music, gym activities, and treats related to the holiday.**

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Toronto opera director reigns on Bravo

By ANDY LEVY-AJZENKOPF
Staff Reporter

Tom Diamond isn't accustomed to his newfound TV fame, but he's getting there.

As one of the judges on the wildly popular Bravo TV series *Bathroom Divas: So You Want To Be An Opera Star,* the Toronto-based opera director has become an attraction in his adopted hometown and across the country.

"I was shopping in St. Lawrence market for fish the other day and this woman came up to me and said, 'Hey! You're that guy from the opera show. I hated opera before, but now I love it,'" Diamond recounts with a grin.

Tom Diamond [Bravo photo]

OK, so maybe he's not quite a household name yet.

Though he's enjoying his time in the spotlight, Diamond never forgets his Jewish roots.

"It informs everything I do. I really aspire to be a good Jew in the best sense of the word," he said. "I want to be a mensch. I think that having menschlichkeit in your life is a hugely important concern. I want to make the world a better place and help people if I can."

Last summer, just before production started on season two of *Bathroom Divas*, his father passed away. The emotional impact almost dissuaded him from rejoining the show's cast.

But Diamond leaned on his heritage to come through that ordeal.

"I say *Kaddish* for my father twice daily and it's given me a lot of hope and strength. And that's been a very important part of my existence," he explained.

Now that he's in his second go-around on the show as its exuberant drama coach, his increased mainstream celebrity is a welcome change.

"The first season was fantastic fun," he said. "But I thought no one would watch it. Then the ratings came in. It was the highest-rated show ever on the Bravo network."

He's pleased the series has helped raise the profile of opera in the public eye.

While the show offers up its share of intrigue and melodrama, it also has a realness to it that endears viewers, Diamond said.

According to him, what you see on screen is genuine.

"One of the things I advocate as an acting teacher is to excavate your authentic self," he said. "If you can't do that as an artist, then don't bother. So I thought to myself, 'Walk the walk, baby. If you're gonna do this, be you.'"

Born in Winnipeg, "the entertainment capital of Manitoba, by default" quipped Diamond, he caught the theatre bug at 10 and was encouraged by his parents to follow his passion.

"I never thought I wanted to be an opera director back then," he said. "I didn't even know what opera was outside of my dad listening to it on the radio."

His parents also pushed him to learn the piano, which he credits as the catalyst for his eventual metamorphosis into an opera director.

"It was a form of self expression in a world where I couldn't always express myself," he said. "Playing the romantic composers like Chopin and Brahms... even playing Bach was great. I could say something through it."

The jovial Diamond eventually parlayed his love of acting and his early musical training into an accomplished, directorial career, spanning more than 25 years in the Canadian opera and theatre scene.

His credits include work with the Canadian Opera Company, the off-broadway hit *Squonk* and his job as director-in-residence with Toronto's New Opera Works, a production house dedicated to staging original Canadian operas.

If you haven't seen *Bathroom Divas*, it's well worth a look. Think *American Idol,* only with less pomp and circumstance, more talent (way more) and that most Canadian of elements, humility.

The show, which premiered Feb.10, runs for six episodes, with a diva being crowned on the season's final telecast on March 17.

The winner will sing with the Vancouver Symphony Orchestra.

"Other shows are really just talent competitions," Diamond said. "[*Bathroom Divas*] is about transformation, which is the key word you keep hearing in the series. It shows us putting our hands on people and working with them so that the general public understands what it takes to become an opera-singer."

Diamond isn't sure if a third season of *Bathroom Divas* is in the works or not, but said he's ready for that challenge if it comes along and won't change his style, no matter what project he works on.

"I'm an in-your-face kind of guy and not everybody goes for that," he said. "For the longest time, everyone thought opera directors had to be these stoic figures who ponder and dole out their platitudes of wisdom. But that's never been my style. That's not me."

Bathroom Divas airs on the Bravo network Saturdays at 9 p.m. with repeats Tuesdays at 8 p.m.

For more information visit www.bravo.ca

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Eye on Arts

By Bill Gladstone

HOWARD WISEMAN PLAY EXPLORES JEWISH-NATIVE RELATIONSHIP

Ana Lazavsky at Israelartsource.com

Howard Wiseman, playwright and screenwriting teacher at York University, has written *The Year of the Flood*, a play set against the backdrop of the Winnipeg flood of 1950, when events test the friendship between **Alec Greywolf**, a native leader and trapper, and **Herb Sampson**, a Russian Jewish furrier.

The play premièred as a workshop production by the Winnipeg Jewish Theatre in March 2003.

An impressive cast (**Gary Farmer, Jerry Franken, Brittany Kay, Billy Merasty, Aron Tager, Jacob Tierney, Theresa Tova**) has been assembled for a staged reading at the Miles Nadal Jewish Community Centre, Al Green Theatre, 750 Spadina Ave. (at Bloor) on Sunday, March 11, 4 p.m. Admission at the door is $8 ($5 for students). 416-924-6211, ext. 606

While we're on the subject of plays with Jewish content, playwrights should take note that the submission deadline is May 31 for this year's Jewish playwriting competition, sponsored by the Miles Nadal JCC.

Plays should have a Jewish focus and take one to two hours of stage time. The playwright must be Canadian or have a strong Canadian connection, and use a pseudonym on the manuscript. For full submission guidelines, please contact **Esther Arbeid**, film and theatre co-ordinator, Miles Nadal JCC, at esthera@mnjcc.org.

Previous contest winners have been published and have hit the commercial stages: *Einstein's Gift* by **Vern Thiessen**, *Sara's Cave* by **Don Molnar** and *Yahrzeit* by **Alex Poch Goldin**. *A Daughter Lost* by **Tara Goldstein**, which won in 2005, is scheduled for a Between Stages reading on Sunday, April 15, 2 p.m.

Last year's winner, *Guess Who's Coming to Sabbath* by **Phil Pivnick**, is slated for a reading on June 3. Honourable mention goes to runner-up *The Rabbi of Ragged Ass Road* by **David Copelin**.

* * *

Music Notes

• The Consulate General of Israel invites the public to a free concert of **Daddo Ladino**, the top Ladino group in Israel. Beth Emeth Synagogue, 100 Elder St. Wednesday, March 7, 8 p.m.

• Musica Beth Tikvah's upcoming musical tribute to composer **Srul Irving Glick** features **Paul Brodie, Jacques Israelievitch, Michael Israelievitch, the Penderecki String Quartet, Suzanne Shulman, Valerie Tryon** and **Winona Zelenka**. Beth Tikvah Synagogue, 3080 Bayview Ave. Sunday, March 11, 7:30 p.m. $36, $25, $18. 416-221-3433, ext. 354. Tickets available at Negev Books, Israel's and Matana Judaica.

• Trumpeter **David Buchbinder** and guitarist-pianist **Brian Katz** play at Mezzetta Restaurant. Cover $7. Wednesday, March 14, sets at 9 and 10:15 p.m. Reservations recommended for first set. 681 St. Clair Ave. W. (at Christie) 416-658-5687

• **The Klezmatics** won a Grammy last month in Los Angeles. Their album *Wonder Wheel*, with lyrics by **Woody Guthrie**, won the award in the contemporary world music category.

* * *

Theatre Notes

• *The Danish Play*, a true story of resistance against the Nazis by **Sonja Mills**, is in performance through March 17. $32-$10. Young Centre for the Performing Arts, Distillery District. 416-866-8666, www.nightwoodtheatre.net

• Stage Centre Productions presents *Deathtrap*, the classic thriller by **Ira Levin**. $25-$15. Fairview Library Theatre, 35 Fairview Mall Dr., March 8 through 24. 416-299-5557, www.stagecentreproductions.com

* * *

Film and Radio Notes

• The Toronto Jewish Film Festival presents *Marock*, a film about a Jewish-Muslim romance set in Casablanca, as part of its Chai Tea series. $15. Sheppard Grande Cinema, Yonge and Sheppard. Sunday, March 11. Chai tea 4 p.m., film 5 p.m. 416-324-9121, www.tjff.com

• Detroit's Temple Israel has started a Jewish radio station, WJEW, managed by its high school students and cantor **Michael Smolash**. The Montreal-born Smolash previously served as cantor sheini at Toronto's Holy Blossom Temple for six years. Listen to the radio station online at www.temple-israel.org.

This week at Beth Tikvah Synagogue, Musica Beth Tikvah presents a musical tribute in memory of the late composer Srul Irving Glick. Phone 416-221-3433, ext. 354, for tickets.

* * *

At the Galleries

• The Israel Art Source and the Israel Economic Mission to Canada hosts an Israeli art show and sale, with many wonderful paintings and sculptures on display. Designers Walk, 170 Bedford Rd., 3rd floor. March 12 to 22, 9 a.m. to 7 p.m. 416-961-1211, www.israelartsource.com

• York University's Faculty of Fine Arts presents the York Fine Arts Festival, featuring more than 40 public arts events, with tickets ranging from free to $15. March 9 to April 1. 416-736-5888, www.yorku.ca/finearts/festival

Oscar-winning falafel-stand musical holds out hope for peace

By TOM TUGEND
JTA

LOS ANGELES — The arc of *West Bank Story*, from student project to Oscar winner, is the kind of fairy tale that Hollywood used to crank out in more innocent days.

But turning fantasy into reality, Ari Sandel's 21-minute movie – taglined "A little singing, a little dancing, a lot of hummus" – won the Academy Award for short film-live action on Feb. 25.

The title is a riff on Leonard Bernstein's *West Side Story*. In this case, though, the confrontation is between competing West Bank falafel stands, the Israeli Kosher King and the Palestinian Hummus Hut.

Their weapons are falafel and hummus folded into a pita, the soul food loved by all Middle East factions.

Into this delectable mix stir David, a handsome Israeli soldier, and the beautiful Fatima, who works at the Hummus Hut, and you can probably figure out the basic plot line.

Ari Sandel holds his Oscar award

Amid catchy tunes, dancing and a mugging camel, David and Fatima fall in love. After both eating establishments are set on fire, the lovers persuade the rival owners to join hands and hummus to feed their hungry customers.

Viewers are free to draw hopeful analogies to current Middle East problems.

Sandel, 32, tall and fast talking, says he's ready for his closeup.

His father is Israeli, his mother a Los Angeles native, and in 2004 Sandel was mulling over a subject for a less-than-30 minute film, a thesis requirement at the University of Southern California's School of Cinematic Arts.

Sandel knew that he wanted to say something about politics and the Middle East, two of his longtime passions. His first idea had to do with checkpoints and suicide bombers, but he was looking for something funnier and more hopeful.

What do Israelis and Palestinians have in common, he asked himself and co-writer Kim Ray, and the answer was a love of food.

"After that, everything fell in place," he said.

All Sandel needed was a cast, a songwriter, a choreographer, a set, costumes, a budget – and lots of hummus.

He hit up friends and family for a total of $74,000, auditioned fellow students for the parts and hustled movie studios and merchants for freebies.

"I got free set props from Warner Brothers, free post-production services from someone else, and one acquaintance printed up free business cards for me," Sandel recalls.

On a commercial movie ranch outside Los Angeles, Sandel found the set for a small Arab town, including a minaret, and he wrapped up the film in 14 days.

"I thought we had done a pretty good job and now my ambition was to screen the film in three venues — Sundance, Jerusalem and Dubai," he said.

West Bank premiered at the Sundance Film Festival in 2005 and received a warm response. Next came a screening in Jerusalem. With two-thirds of his goal fulfilled, Sandel wrote an impassioned letter to the Dubai Film Festival and, to his amazement, the film was accepted in the "Bridging Cultures" category.

"The Dubai festival is sort of a Middle Eastern Sundance, only you get much more of a VIP treatment," Sandel said.

The United Arab Emirates capital is a rapidly modernizing city, but officially no Jews live there and no one had ever shown a movie depicting an Israeli soldier in a positive light.

So when *West Bank* screened in Dubai's biggest venue before 1,000 Arab dignitaries and movie producers, Sandel was understandably nervous.

The post-film question-and-answer session started badly. One Arab rose to protest that the film failed to portray the suffering of the Palestinian people, and half the audience applauded. Another man was unhappy with the lack of scenes depicting Israeli brutality.

Finally a woman stood up, identified herself as a refugee from Gaza, said she loved the movie and asked how she could get a copy for her friends and relatives.

With such a Palestinian imprimatur on the record, the audience turned friendly and the evening was deemed a success.

In its showings at 112 film festivals, *West Bank Story* has occasionally been criticized as being "too American" or "too simplistic." But it has also garnered 25 awards, including an audience choice prize in Beijing. Requests for DVDs of the movie have come from Qatar, Egypt and other Muslim countries.

Sandel describes the short film genre as "the no-man's land of filmmaking," with no studio backing and few monetary rewards – he still hasn't made back his $74,000 investment.

But it can be a great calling card, especially with an Oscar attached.

Sandel says he is "obsessed" with the politics of the Middle East, visits Israel every year and seems open to all views.

He is also active in both the American Israel Public Affairs Committee and Peace Now, two groups usually on opposite sides.

"My intention was to make a movie that Israelis and Jews would watch and find themselves liking the Arab characters, and that Arabs would watch and like the Israeli characters," he said backstage at the Oscars ceremony.

"Is the film is going to change the world or do anything else? Probably not. But, you know, if you can change just a few minds… I get e-mails from all over the world, from Israelis and Arabs, talking about how much the movie meant to them. That's hopeful because otherwise there is such a sea of negativity out there."

For Oscar night, Sandel rented a tuxedo and escorted his mother, Kathy, down the red carpet.

His cousins in Israel threw a party, and friends and relatives watched the show on television at his father's house in Malibu. The evening's refreshments, of course, were falafel and hummus.

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June 25	July 6	12*	Family - Bar/Bat Mitzvah
June 25	July 9	15	Family - Bar/Bat Mitzvah
July 2	July 13	12*	Family - Bar/Bat Mitzvah
July 2	July 16	15	Family - Bar/Bat Mitzvah
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Arts & Travel

Punk-klezmer player inspired by alt.country

By BRYAN BORZYKOWSKI
Special to The CJN

Geoff Berner doesn't play jazz, he doesn't sing in Yiddish and he earned his chops in a punk band. So how is this Vancouverite fast becoming one of klezmer's rising stars?

Since 2003, when Berner released the critically acclaimed *Whisky Rabbi*, indie music and klezmer fans alike have taken to this curious accordion player. His passionate tunes are as raw as the Clash's, as minimal as Billy Bragg's, and as catchy as anything David Buchbinder's created.

It's a sound that's paying off. He's sold more than 8,000 records worldwide and is quickly developing a following among Jews and non-Jews alike.

But his steady rise among klezmer's ranks hasn't been without a few hiccups. Some purists aren't crazy about Berner's punk-klezmer blend. "People have said, if you're not singing in Yiddish, how can you call this klezmer? My answer to that is that Shane McGowan doesn't sing in Irish Gaelic and nobody challenges what he's doing isn't valid Irish music, although I'm sure there was some Irish traditionalists who hated what the Pogues were doing."

Fortunately, Berner's idols – including Matt Bern of Brave New World to name one – are endorsing the father of three. "The experts really dug what I was doing," he says.

Berner's new album *The Wedding Dance of the Widow Bride* is part two in what the artist calls his "klezmer journey." The first, *Whisky Rabbi*, was an album about drinking, the second is about marriage and the third, he says, will be about children.

"These are the the things in life that matter to me. Wine, women and song," he says.

Like his first disc, the new one is filled with infectious, minimalist tracks, filled out by accordion, violin and drums. On it he sings a lot about marriage – typical for a klezmer player – but his take on relationships might not go over well at your traditional simchah.

On *Weep, Bride, Weep*, he sings, "Your girlhood is over and your womenhood lies stretched out before you like a dull grey matronly corpse on the coroner's slab."

"That's actually from a Jewish wedding ritual," he says. "During this song, a bride sits on a chair and the band plays while the toastmaster sings a song to make the bride cry. The lyrics tend to be about how this girl's fun time is over and she has to leave her family behind. So I'm just writing a version of that, that would resonate with people."

Other songs, such as *Widow Bride*, which says marriage is better without a husband in the picture, pokes fun at wedded bliss. Berner himself isn't married, but, he says, he lives with a "very nice lady."

"I tend to take a Marxist view of marriage, in that Marx said marriage is state-sponsored prostitution," he says half joking. "There are good sides and bad sides to that of course."

But if Berner's proved anything, it's that he doesn't need to be authentic to do what he does. He's never sung in Yiddish, despite playing a genre whose legacy is built on the language. Berner says while he finds Yiddish interesting, he has no interest in incorporating it into his own work.

"It's a dead language," he says. "I suspect that a lot of the appeal of bands who sing in Yiddish is that it exoticizes the music and people like the fact that they have no idea what the singer is saying."

As simple as it sounds, another reason he stays away from using the language is that he lives in Canada, not Poland. "When [klezmer] was a vital contemporary force, it was sung in the vernacular, and the vernacular happened to be Yiddish. To hear it now isn't really to hear it the way people who grew up in the kitchen learning Yiddish from their mother did."

In fact, Berner associates more with the punk rockers who've turned to country music, than his fellow, jazz-trained cohorts. He says his inspiration to fuse rock and klezmer was inspired by current alt.country mainstays Corb Lund and Neko Case.

"These were mainly punks who were playing country that was way more real than what was on country radio. The music of Corb Lund, Neko Case and Carolyn Mark is actually country. It doesn't have pitch shifters on it, they're not playing to a click track. These kids are playing country because it's part of the heritage."

Unlike Lund and Case though, who've seen a lot of success, Berner has yet to fully conquer the klezmer punk genre. To start, he might want to consider taking at least one page out of the traditional klezmer book: playing weddings. He's actually been asked to play a few, including one ceremony.

Who in their right mind would want Berner singing *Weep, Bride, Weep* at their wedding? "They're just like the rest of my fans," he says. "Weird, bookish, fun people who like to drink. The age range is very wide in that."

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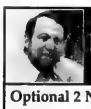
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Jews celebrate handful of victories at Oscars

By TOM TUGEND
JTA

LOS ANGELES — After a slow start in the initial Oscar nominations, Hollywood's Jews reaffirmed the tribe's historic resilience with a credible finish at the Academy Awards.

Host Ellen DeGeneres set the stage in the Feb. 25 broadcast by noting the diversity of this year's nominees, concluding that without "blacks, Jews and gays, there would be no Oscar."

Alan Arkin beat out the likes of Eddie Murphy and Mark Wahlberg to win the best supporting actor award for his role as the coke-snorting, womanizing grandfather in *Little Miss Sunshine*.

The 72-year-old actor, director, author and musician waited a long time for the honour. He was nominated for his 1966 screen debut, *The Russians Are Coming, the Russians Are Coming*, and again in 1968 for his role in *The Heart is a Lonely Hunter*, but lost both times.

An Inconvenient Truth, Al Gore's film on the threat of global warming, captured the documentary feature Oscar. Sharing the stage and the plaudits with the former U.S. vice-president were the film's Jewish director Davis Guggenheim and producer Laurie David, wife of TV personality and writer Larry David.

Alan Arkin

Perhaps the most surprised winner of the evening was Ari Sandel, whose *West Bank Story* took the Academy Award for best live action short film.

Created as a student project at the University of Southern California, the 21-minute musical comedy depicts a rivalry between fictitious Jewish and Arab owners of adjacent falafel stands in the West Bank.

Their conflict is resolved with singing, dancing and a lot of hummus when an Israeli soldier falls in love with a Palestinian girl. In his acceptance speech, Sandel, 32, pointed to the more serious aspect of his little allegory.

"This film is about hope and peace between Israelis and Palestinians," said the director, whose father is Israeli. "So many other people support this notion, so perhaps hope is not hopeless."

Israeli composer Yuval Ron wrote the songs and score for *West Bank Story*.

British comedian Sacha Baron Cohen was present, but his adapted screenplay for *Borat* was trumped by the script for *The Departed*, which also snagged the Oscar for best picture.

The Academy of Motion Picture Arts and Sciences presented its Humanitarian Award to Sherry Lansing, the former head of Paramount Studios who has long been active in civic and Jewish charities.

Polish embassy, theatre spar over play about anti-Semitism

By BEN HARRIS
JTA

NEW YORK — A planned production by the Jewish Theater of New York on anti-Semitism in Lodz has generated an angry exchange of letters with the Polish government.

Piotr Erenfeicht, press secretary for the Polish Embassy in Washington, complained about the portrayal of his country in online publicity materials for *Last Jew in Europe*, a tragicomedy about the resurgence of anti-Semitism in Lodz.

In a letter to Liz Lauren, the theatre's press contact, Erenfeicht objected to photographs of anti-Jewish graffiti scrawled on walls around the city. A press release refers to Lodz as "an anti-Semite's paradise."

"The images in the press release focus on anti-Semitism not of specific people blemished by a particular vice of character or judgment, but rather on a whole nation," Erenfeicht wrote in a letter that the theatre released to the media.

"This creates a broad, unfair and misleading perception of a given nation, in this case the Polish nation."

Tuvia Tenenbom, the theatre's artistic director, replied with an angry letter, calling the Polish complaint "ridiculous" and asserting that American Jews are a "mature group" who "have their own brains and are surely mentally capable to draw conclusions on their own."

Tenenbom also took issue with Erenfeicht's example of the Lodz Four Cultures Festival as demonstrating the city's kindness toward the Jewish people.

"Well, to inform you, I've been there," Tenenbom wrote. "I was amazed by how this festival so carefully chooses Jewish shows that depict Jews as a nebbish bunch of idiots."

The exchange comes after years in which Poland has worked to change its image as a haven of anti-Semitism, an effort set back by the publication earlier this month of a tract by a Polish member of the European Parliament suggesting that Jews are unethical.

Polish President Lech Kaczynski reportedly said the booklet "worried me seriously," and the European Parliament is considering sanctions against the author, Maciej Giertych.

The theatre controversy, which found its way into the pages of a New York tabloid, likely will draw even more attention to the production, which tells the story of a young Polish Jew afraid of losing his Christian fiancée if his religion is revealed.

The play was warmly received when performed in Germany during the 2006 soccer World Cup. The play was set to open in New York on March 4.

Erenfeicht told JTA his purpose was not to attack the play but to express concern about an unfair portrayal of his country.

"It just kind of showed just one side to a whole country and a whole group of people," Erenfeicht said. "I was just concerned that a negative view would be brought out of that."

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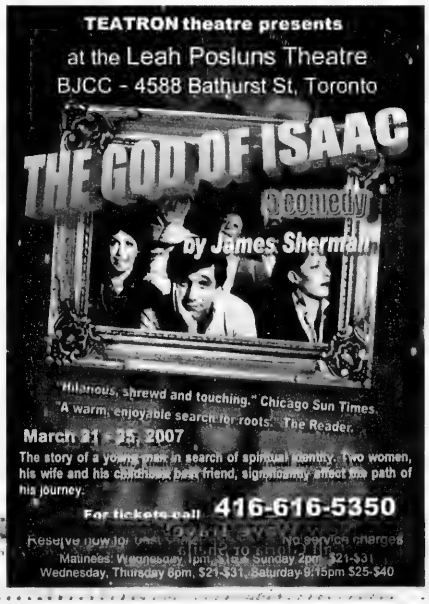
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Books & Authors

'A radical turning point in Jewish history'

By SHELDON KIRSHNER
Staff Reporter

For historian Michael Stanislawski, the 1995 assassination of Israeli prime minister Yitzhak Rabin brought to mind a remarkably similar incident that occurred in the Austro-Hungarian Empire more than a century earlier.

On Sept. 6, 1848, an assassin murdered the 41-year-old Reform rabbi of Lemberg, Abraham Kohn. Just as Rabin was killed by an Orthodox Jew, so Kohn was cut down by a conservative religious Jew.

To Stanislawski, a professor of Jewish history at Columbia University, the parallels were too striking to ignore.

Rabbi Kohn's murder, which seems to have have escaped the notice of many historians, is the subject of Stanislawski's *A Murder in Lemberg: Politics, Religion, and Violence in Modern Jewish History* (Princeton University Press).

"This was a story that needed to be told," he writes, explaining that its importance lies in the fact that it sheds new light on the fissures that divided the Jewish community and on the nature of religious diversity in 19th century Europe.

But Stanislawski, a Canadian, could not have written this slim, fascinating book without having immersed himself in the municipal archives of Lviv, previously known as Lemberg.

"This is the first book in any language devoted to this murder and its investigation, although it builds on a smaller number of earlier analyses in Polish, German, Hebrew, Yiddish and English," he writes. "These earlier studies, however, got crucial facts in this case wrong."

Rabbi Kohn, the central figure, was born in Bohemia. A fine student who studied philosophy and Talmud, he was ordained in 1832 and was a fully observant traditional Jew at the outset of his career as a rabbi.

But as time went on, he drew away from Orthodoxy, a process Stanislawski describes in some detail.

When Rabbi Kohn took up his new position in Lemberg, it was the most important centre of "Jewish modernism" in Galicia, where "modernist" (i.e., non-Orthodox) synagogues had been established.

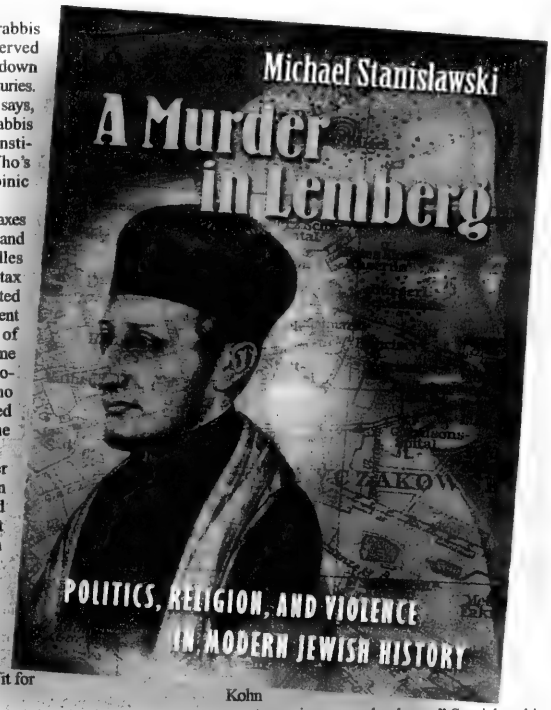
The German-style "temple" in Lemberg was consecrated in September 1846, seven years after the death of Rabbi Jacob Orenstein, a renowned figure in Orthodox Judaism.

The temple was the brainchild of progressive members of the Jewish business elite, led by Jacob Rappoport, a physician, and Emanuel Blumenfeld, a lawyer.

Orthodox Jews were none too pleased by these stirrings, nor were they happy when Rabbi Kohn succeeded Rabbi Orenstein as Lemberg's district rabbi.

To the rabbinic and lay leaders of Orthodoxy, Rabbi Kohn was a problem on two counts.

First, his appointment, ratified by the state, was perceived as an insult to the memory of the Orthodox rabbis who had served Lemberg down through the centuries. As Stanislawki says, the Orthodox rabbis of Lemberg constituted a "Who's Who" of rabbinic giants.



Second, the taxes on kosher meat and Sabbath candles that Jewish "tax farmers" collected for the government were a source of enormous income to certain Orthodox Jews, who thus had a vested interest in the status quo.

No sooner had Rabbi Kohn been appointed than the richest Jews in Lemberg, all Orthodox, submitted a petition to the authorities denouncing him as an unlearned Jew unfit for the job.

They demanded that the district rabbi, in keeping with custom, should be elected rather than appointed.

Their petition having been rebuffed, they launched a vociferous campaign against Rabbi Kohn aimed at the hearts and minds of the Orthodox Jewish masses.

They claimed that he desecrated the Sabbath and ate non-kosher food; that the architectural model of the new temple was the local Catholic cathedral; and that he tore the curtain off the Holy Ark when he delivered his first sermon.

These were calumnies, says Stanislawski.

Eight months before his assassination, Rabbi Kohn was attacked by a gang of Orthodox Jews and beaten up. The police were called in, but at Rabbi Kohn's request, no charges were laid.

Nevertheless, as he wrote in a letter to his brother in Vienna in August 1848, he feared for his life.

A day before his death, an Orthodox Jew named Abraham Ber Pilpel snuck into the Kohn kitchen and stealthily poured arsenic into a pot of soup on the stovetop.

Kohn and his family fell ill. Doctors saved the life of Rabbi Kohn's wife and four children, but Rabbi Kohn and his infant daughter succumbed on Sept. 7.

In an autopsy, the contents of Kohn's stomach and duodenum were examined and found to contain traces of poison. Under the Austrian Imperial Criminal Code, the poisoning was listed as an assassination.

Pilpel was charged with murder and given 20 years of hard labour, the maximum possible sentence. An appellate court reversed the decision.

"And so technically, the murder of Abraham Kohn must remain an unsolved case," Stanislawski concludes.

Twelve years after Rabbi Kohn's demise, a group of Orthodox Jewish youths in Amsterdam almost stoned to death the rabbi of a Reform shul. One of the leading modern Orthodox rabbis of the day, Esriel Hildesheimer, condemned the assault as a *chillul HaShem*.

"But to the best of our knowledge, there was… no comparable Orthodox condemnation of the murder of Rabbi Abraham Kohn in Lemberg, or anywhere else," notes Stanislawski.

In his view, Rabbi Kohn's murder was "a radical turning point in Jewish history because for the first, but alas not the last, time since the 'wars of the Jews' under the Romans, do we encounter the murder of a Jewish leader by another Jew on the basis of political-cum-religious motivations."

He adds: "Indeed, far more broadly, the Kohn assassination reveals a fundamental aspect of modern Jewish history that has heretofore remained all but unstudied: the alliance in many times and places between Orthodox (and other forms of traditionalist Jewry) and conservative and even reactionary political forces and states."

Fastforwarding, Stanislawski cites two 20th century political assassinations that bear a resemblance to the Kohn case: the murder of Jacob De Haan – one of the leaders of the haredi Agudath Israel party – in 1924 in Jerusalem, and the assassination of Labor Zionist leader Haim Arlosoroff in 1930 in Tel Aviv.

Sixty four years later, Yigal Amir, an extreme right-wing Zionist and Orthodox Jew opposed to territorial compromise, shot Rabin, thus closing the circle originally drawn by Abraham Ber Pilpel in Lemberg in 1848.

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Comedians fundraise to fight colorectal cancer

By ADAM SEGAL
Special to The CJN

After losing his grandmother to colorectal cancer a year ago, Mark Lebovits made an important decision about his health.

Although only 24, Lebovits decided to go in for a colonoscopy, a screening test which, if done early on, may have saved his grandmother's life.

"With a colonoscopy, my grandmother's cancer would have been caught, and if it's caught early, it's very curable," said Lebovits.

"I got screened recently and actually had some polyps. They are benign, but they needed to be removed because they can turn into cancerous cells."

Lebovits is presently a volunteer with the Colorectal Cancer Association of Canada (CCAC), serving as the group's Young Adult Program Director.

He's trying to encourage his contemporaries to be informed about the disease, which is prevalent amongst Ashkenazi Jews and is 90 per cent preventable if caught early.

"I joined the CCAC to get the word out about screening as early as possible, especially when there is a family history," he said.

In March, the CCAC will be busy with education, awareness and advocacy initiatives as part of National Colorectal Cancer Awareness Month.

The CCAC's flagship fundraising event will be the third annual *Crack-A-Smile Comedy Night*, which takes place on Saturday, April 8, at the Toronto Centre for the Arts' George Weston Recital Hall.

Hosted by Patrick McKenna of the *Red Green Show*, the affair will showcase a cast of well-known comedians, including Craig Lauzon of the *Royal Canadian Air Farce* and Neil Crone from *Little Mosque on the Prairie*.

"It's a really fun event," Lebovits said.

Recently, the Ontario government launched the first province-wide screening program to provide early detection of colorectal cancer, the second deadliest form of cancer in Canada.

The program involves people who are 50 and over having increased access to a home screening kit called the fecal occult blood test, available at doctor's offices, clinics and community health centres.

"It's a step in the right direction," Levbovits said of the government program.

"But a colonoscopy is really crucial. I think people 40 and over should have it done. I had it done and it's really not difficult."

In addition to regular screening, ways to prevent colorectal cancer include ongoing exercise, a diet rich in fruits, vegetables and whole grains, as well as not smoking.

For more information about the CCAC and the *Crack-A-Smile Comedy Night*, visit www.ccac-accc.ca or contact Ticketmaster at 416-872-1111 or online at www.ticketmaster.ca.

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Book chronicles life of Scarborough's NBA all-star

By PAUL LUNGEN
Staff Reporter

Before they retired, Wayne Gretzky and Mario Lemieux were indisputably the two best hockey players of their generation.

Gretzky was beloved by the fans, more outgoing, a recognized ambassador for hockey. Lemieux, on the other hand, always seemed to labour in Gretzky's shadow, and for Canadian fans, Gretzky always got top marks for lacing up his skates to play for Canada whenever called upon. Lemieux, less so.

Something similar exists today when it comes to pro basketball. Canada has produced two players of exceptional talent and skill, both of whom are showcasing their talents on the NBA hardcourt. First there's Steve Nash, two-time MVP, the guy who many times answered the bell to play for Canada, beloved of fans and ever-present on TV commercials.

And then there's Jamaal Magloire – an all-star in his own right, but not quite so talented, with an image tainted by suggestions he's sometimes a dirty player and a guy who has rarely played for Canada on the international stage.

Magloire, a 6-11, 259-pound centre with the Portland Trail Blazers, is the subject of a new biography by Toronto lawyer and journalist David Goldstein.

As far as Goldstein is concerned, "This guy is a good Canadian. He's a great Canadian."

Even more, he's a fascinating character, the son of Trinidadian immigrants with his own rags to riches story.

Jamaal Magloire, A Biography, (iUniverse, Inc.) tells the story of Magloire's journey from the dingy court at Toronto's Eastern Commerce Collegiate Institute to a top flight NCAA basketball program at Kentucky, all the way to the big league as a 2000 first round draft pick (19th overall) of the then-Charlotte Hornets. Profits from sale of the book will be donated to Magloire's charity, the Youth Deserve a Chance to Dream.

Despite his success in cracking the elite world of NBA basketball, Magloire remains "a down to earth" guy. "He comes back after the season and still lives in Scarborough," Goldstein said. "He's very much a part of his community. I think he's a little withdrawn, quieter than Nash, but at the same time, he's definitely approachable and a nice guy."

Goldstein, who pens about a dozen player profiles each year for the *Cincinnati Enquirer*, first became intrigued by Magloire while watching the 2004 all-star game.

There was Magloire, an imposing centre dominating on the world stage, and "I felt I did not know about him," Goldstein said.

He had written for *Share*, a newspaper that serves the Caribbean community in Toronto, and he'd noticed Magloire's name coming up in connection with charity events and, of course, his basketball career.

David Goldstein and Marion Magloire, Jamaal's mother, at Goldstein's book launching. [Anil Mungal photo]

But the rest of the population didn't know much about the star. "I didn't feel he was embraced as much as he should be," Goldstein said.

Writing with Magloire's co-operation, Goldstein describes how the Toronto high school star was recruited by famed coach Rick Pitino to play at the University of Kentucky, only to see Pitino leave after Magloire's freshman year to take a position with the Boston Celtics.

Luckily – and thanks to the bargain struck by Magloire when he agreed to play for Kentucky – his high school coach, Simeon Mars, was still with him at the NCAA school and helped him adjust to the NCAA grind.

Magloire and the Wildcats went on to win a national championship, and Magloire's contribution, particularly on defence, was significant.

But throughout his four-year college career, nothing was handed to the Canadian star.

He found he couldn't dominate at Kentucky the way he could back home. Instead, it took hard work, and the willingness to sacrifice his body and play an aggressive, physical style for him to succeed.

He remains Kentucky's all-time leader in career blocked shots with 268.

Goldstein's biography traces Magloire's ups and downs, provides lots of insight into the college and pro games, and addresses the controversial question of racism that once plagued the national team selection process. Goldstein suggests that may have been a factor in Magloire's reluctance to play for Canada.

While Magloire is still in mid-career – he's only 28 – one part of his legacy could well be the increased prominence he has given Canadian players.

"Jamaal really opened the door" to homegrown talent, and plenty of Canadian kids are playing all over the United States, Goldstein said.

As the NBA trade deadline came and went, Goldstein was watching to see if Magloire would move – back home.

The Toronto Raptors could use a big guy to play if centre Rasho Nesterovic gets hurt, Goldstein said.

"You'd love to see it happen," he added. "I think he'd be a great fit for Toronto."

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Inside Back

It's all a confidence game

Sandie Benitah
20 Something

I remember seeing the 2005 movie *Hitch* and joking afterward with my girlfriends about how nice it would be if there really could be a "Dr. Love" type of guy to explain what women want to all the men in our lives who have driven us crazy over the years.

Recently, I was shocked to find out that an old friend of mine from elementary school was running a successful business as Toronto's very own love doctor.

I recall that this friend was quite shy and barely spoke to girls at all, even as other boys in our grade began to notice the opposite sex.

I had to find out for myself if he was for real, or if this was just another ruse to get women interested.

L, as my buddy will be known, is quite the smooth talker over the phone. He oozed confidence and instantly put me at ease with his light-hearted humour.

But the phone is a bit like an Internet chat room: it's easy to pretend you are something you're not when you don't have to look into someone's eyes.

"What are the three biggest mistakes men make when it comes to women?" I asked, silently counting about 100 that he could mention.

He passed the test with flying colours.

Topping the list was using cheesy lines.

"I was out the other day and I actually heard someone say, 'My love for you is like diarrhea: I can't keep it in.' The girl could hardly keep her food in after that one," he said.

Next is buying her a drink – also a no-no.

"It's kind of like saying that your personality isn't good enough and so you have to buy them something to get them to talk to you," he explained.

Amen to that!

The third-worst mistake is complimenting a woman too quickly.

"That's what you call an instant 'ew'!" he said.

Ew indeed, unless of course it's sincere, and we women can always tell.

I was impressed, until I asked L to explain a bit about how his business worked.

It turns out that after an initial consultation, his client has the option of going out – whether it be to a library, bar or mall – with two girls by his side to act as his consultants throughout the night. Sometimes, the women will even approach a girl of interest to introduce her to the client.

That's when I knew L was missing the key ingredient in his so-called full-proof recipe for love – confidence.

I remember that when I was a teen hanging out at the mall with my friends, we would have the best time taking turns hiding from our crushes as the others would approach the cute boys and tell them that our friend had a thing for him.

It was fun for us back then, when we were 14, but now more than 10 years later, I'd rather forget I ever played that game.

Whether it's in the workplace or in the dating game, a little bit of confidence goes a long way toward making the right impression. Cheerleaders are always nice, but just like in any big game, cheerleaders stay on the sidelines, where they shout out their moral support. They wouldn't dare step onto the court to score for the players.

Why should the dating game be any different?

Sure, it's hard to be confident when you're playing a game that you have little experience or luck in.

But the point is that nice girls don't want to play the games we used to play when we were kids.

We want men, now – men who aren't afraid of taking a little risk and who think we're worth the risk to begin with.

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1 c carrot, peeled, grated
1 c tart apples, peeled, grated
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1/2 tsp. cinnamon
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1/4-1/2 c brown sugar

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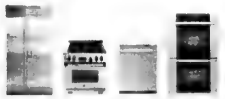

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About Life

Dear Ella,

I met this great guy a few months ago and we were really into each other. We spoke on the phone every night and saw each other as often as we could.

After a few weeks of dating, Jeremy told me that he loves me. I was so excited, and I told him I love him too. Since then, we have both started letting our hair down a bit more and we are getting more comfortable with each other. Personally, I think this is a good thing, but in the last few weeks I've noticed that Jeremy is starting to avoid my calls and making excuses not to see me.

I confronted him and asked him if he still loves me. He said he does, but he is not "in love with me." What the heck does that mean? I am very angry with him, and I think he is looking for a way out and is too much of a coward to make a clean break. How does it sound to you?

Does He or Doesn't He?,

Dear Does He or Doesn't He,

It sounds to me like Jeremy is sending out signals. It's never easy to face rejection, so it's natural to look for other reasons that may cause a person to behave in a certain way or to say certain things.

There are most definitely different forms of love, including love that you feel for your parents, children, pets and partners. Society has pretty much started using "love" as a catch-all word for most types of comforting and feel-good emotions. However, being "in love" is used exclusively to describe your feelings for your significant other. It signifies an all-encompassing love that includes passion, commitment and romance. There is a different intensity to it that doesn't exist in other types of love.

Chances are "he's just not that into you." There is a book with this title, as well as a *Sex and the City* episode and even a cereal commercial that incorporates this phrase.

Some men are simply too uncomfortable to make a clean break. Jeremy may really enjoy your company and may not want to hurt your feelings, so he is trying to take the easy way out. He is sending you signals so that you will take the necessary steps and he won't have to. You just have to realize that he is probably not going to be Mr. Right for you. Stop investing emotional energy with this guy and move on.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

Indigo, anti-Semitism and you

URBAN WRITER

The time is now!

Anti-Semitism is on the rise. Anti-Israel activities are increasing internationally, and here at home. Yet we Jews have a bad habit. We are irresponsible at times with our lives as Jews, and with our beloved State of Israel.

Take Toronto for example. We know that anti-Israel groups have been increasing their activities on campus and against Jewish student groups, yet how many students are standing up bravely and fighting this challenge? How many resources has the community invested to ensure that this fight is being fought smartly and efficiently?

Heather Reisman's bookstores, Indigo and Chapters, have been boycotted by pro-Palestinian groups. Their members have picketed in front of the stores and jammed their lines with phone calls and faxes with the intention of forcing Reisman and her husband, Onex CEO Gerald Schwartz, to shut down their charitable organization Heseg (Heseg.com), which supports education and study for retired Israeli soldiers who came to Israel as volunteers from other countries (lone soldiers).

Isn't it time that every Jewish community member demands of our leadership a plan to include each of us in a strategy to fight this problem and to marginalize those who are taking shots at us?

Shouldn't our rabbis and synagogues have classes on what to do when we hear anti-Semitic epitaphs hurled at us in our place of work? What would Jewish professionals tell us to do if we're challenged by anti-Israel misinformation from a non-Jewish friend?

Our Jewish team needs to be prepared. This includes waking up those who have become too comfortable in our own environment, to the extent that many of us question the proliferation of anti-Semitism or express no interest in fighting it.

Again, where is the big plan? We are a small enough people that we can create a strategy that will prepare you and me to understand the jargon of the anti-Semite and enable us to respond to it; that will give us enough facts about Israel to be its emissary everywhere; that will protect our children and ourselves by implementing martial arts education and similar protective programs in our day schools and shuls; and that will create programs to make us more friends, particularly among communities that are amenable to learning about who we are as a people.

Putting together such a plan is very possible, especially in light of the fact our community is brimming with world-class planners, marketers, trainers and promotions people who can get the word out, and with philanthropists who have lots of money to underwrite such a program. We also have the minds to create think tanks to ensure that we undermine the quite formidable anti-Israel/Jewish propaganda machine that has been created and implemented around us.

Know that we are currently losing the propaganda battle and we should be disgusted by our lack of will. We lost in 2001 at the United Nations World Conference Against Racism in Durban, South Africa, when anti-Semitic and anti-Israel forces forged their campaign to delegitimize Israel with charges of racism. In addition, the anti-Semitic and anti-Israel forces tried to eliminate any mention of anti-Semitism as being a form of racism.

If I have offended you with my harsh words, I do not apologize. I am frustrated and tired of watching so many Jews attend Holocaust programs yet take a passive role when it comes to ensuring our safety and continuity.

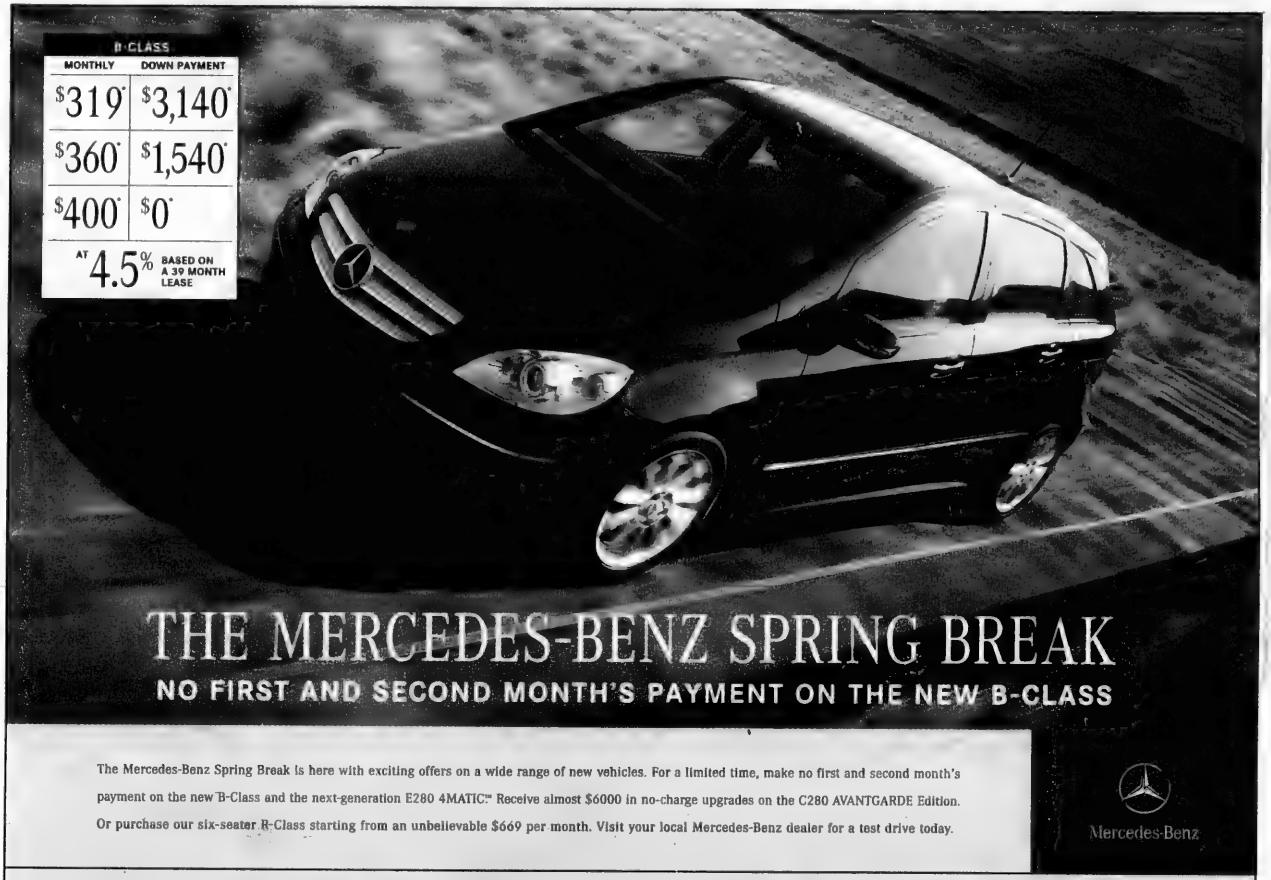
This column is written for you. Enough self pity. No more light promises about support for our campuses and our students.

Composers often wake up with melodies in their heads. How often though do they fall back asleep forgetting those beautiful sounds.

Roll out of bed. The Jewish people are indeed a song, a beautiful song, and the time is now to write down that melody – to take action.

Fight, Jews! Be afraid, but do it anyway.

Avrum@veahavta.org. Anti-Semitism!?



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This Week

National

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The importance of making seders kid friendly. *Page 16*

Purim brunch draws 170 in Winnipeg. *Page 28*

Arts & Travel

Daddo brings Ladino music to Toronto. *Page 37*

Passover Food

Israel offers quality wines for the seder table. *Page 50*

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Think-tank targets Iranian threat

By ANDY LEVY-AJZENKOPF
Staff Reporter

By now, the message should be abundantly clear: the threat from Iran, a dangerous regime that sponsors terror worldwide, will increase exponentially if it's successful in its pursuit of nuclear weapons.

So says the Israel Project, a Washington, D.C.-based, non-profit, non-partisan think-tank dedicated to "winning the war of words and images" being waged against Israel.

And if the message wasn't obvious to some, last week the organization embarked on an aggressive campaign to help the media – and by extension the public – understand the threat from Iran.

Jennifer Laszlo Mizrahi

It did so with what it calls an "Iran Press Kit."

On March 5, the Israel Project targeted more than 17,000 members of the U.S. media with an extensive national mail and e-mail campaign consisting of full-colour flyers with messages about what it calls Iran's duplicity regarding its nuclear program and its domestic fomenting of hate against Israel, Jews and the West.

It also targeted more than 40,000 pro-Israel leaders and activists across the United States.

As well, a Washington-area TV ad campaign extolling the democratic virtues of Israel began on March 10 and was slated to run for one week on the Washington feeds of the major news channels.

"We felt it was an important time to remind America's elected leaders who Israel is," Jennifer Laszlo Mizrahi, founder and president of the Israel Project, told *The CJN* in a telephone interview last week from Washington.

"People are very concerned with Iran, who they are aware is developing nuclear weapons and that their leader has said he wants to wipe Israel off the map… in defiance of the UN. [Americans] want to see something done."

One press-kit flyer depicts Iranian President, Mahmoud Ahmadinejad, his face frozen in anger while speaking, with the message, "Iran's president denies the Holocaust and says he wants to wipe Israel off the map. Iranian leaders have supported attacks that killed thousands of Americans around the world."

Continued on page 57

The Nuclear Clock is
TICKING...
...and time is running out.
At least 25,000 Iranians have signed up to become suicide bombers in the United States and Europe. Hundreds of Americans have died in attacks supported by Iran, the world's largest state sponsor of terrorism.
Iran continues to defy the international community and the United Nations by pursuing nuclear capabilities that can be used to build a bomb. Iran has even threatened to share this technology with other extremist countries.

A flyer prepared by the Israel Project for the Iran Press Kit.

Cohen family asks Syria for right to say *Kaddish* at brother's grave

By PAUL LUNGEN
Staff Reporter

Members of Eli Cohen's family are appealing to the government of Syria to permit them to say *Kaddish*, the Jewish prayer for the dead, at the grave of the executed Israeli spy.

The proposed humanitarian gesture could be a first step toward rapprochement between the two Middle Eastern neigbours, said Avraham Cohen, the youngest of eight brothers and sisters from the Egyptian-born Cohen family.

Speaking by telephone from Israel, Avraham Cohen said the return of Eli's remains is the family's ultimate goal. However, Syria continues to use his late brother's body as a bargaining chip to extract concessions from Israel.

Avraham Cohen

Since Eli Cohen was executed nearly 42 years ago, successive Syrian governments have refused to release the body to his family in Israel. The family believes Eli has paid the ultimate price and simple decency requires that his family be given the body for a proper burial.

Over the years, there have been reports of diplomatic overtures to repatriate Eli's remains, but Ayraham Cohen said that could still be a long way off.

In the meantime, he said, "they can invite us, the family, to visit the grave of Eli and give us a sign – DNA evidence – that these are really the remains, and later they can negotiate with Israel for the price of Eli. That would be a humanitarian gesture."

Continued on page 57

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Washington talking with Israel on Saudi initiative — see page 55

The News in Brief

CANADA

Ahenakew to Return?

SASKATOON — The Federation of Saskatchewan Indian Nations (FSIN) is considering reinstating disgraced aboriginal leader David Ahenakew. Chief Irvin Starblanket said at a FSIN meeting earlier this month that Ahenakew should be reinstated, he told the *Saskatoon Star-Phoenix* last week. Ahenakew, a former leader of the Assembly of First Nations, was convicted of inciting hatred in 2005 for praising Adolf Hitler to a reporter in 2002. He was forced to resign from the FSIN and stripped of his Order of Canada. His conviction was overturned last year, but the crown appealed and his case starts next month. Other FSIN chiefs opposed reinstating Ahenakew.

Gift to Nursing School

TORONTO — Investment banker Lawrence Bloomberg gave the University of Toronto's nursing school a $10-million gift last week, the largest ever to a Canadian nursing school. In recognition of the gift, which will be used for scholarships and to lure professors, the nursing school will bear the name of Bloomberg, who founded securities dealer First Marathon Inc. and also chairs the Mount Sinai Hospital board and sits on the board of Baycrest.

CBC Bans Hitler Book

SASKATOON — CBC Radio forbade Booker Prize-winning author Yann Martel from reading parts of Adolf Hitler's *Mein Kampf* on air during Freedom to Read Week. Martel, who won the 2002 Booker for *Life of Pi*, said CBC staff told him he couldn't read from the anti-Semitic tract, which he planned to do at a Freedom to Read event later that day at the Saskatoon Public Library. The library had asked Martel to read from a banned or challenged book. He did a CBC interview anyway, the *National Post* reported.

Parade Held Outside

VICTORIA — What is believed to be Canada's only outdoor Purim parade took place March 4 in Victoria. Some 100 people were expected to take part in the Congregation Emanu-el event.

WORLD

Israel Least Liked

LONDON — Israel is the world's least popular country, a BBC poll found. The survey, published last week by the British broadcaster, found that 56 per cent of 28,000 respondents in 27 countries said they think Israel has a "mainly negative" influence on world events, while only 17 per cent said "mainly positive." Second and third in the rankings were Iran and North Korea. The United States ranked fifth out of 12 countries in the poll. The BBC said Israel's image, already hard hit by the intifadah, was further dented by last year's Lebanon war.

Cash for J. Studies

BALTIMORE — A University of Maryland alumnus will donate $1.5 million to his alma mater to create a chair in Israel studies. Jack Kay, a resident of Chevy Chase, Md., and president of Kay Management Co., is making the donation with the Kay Family Foundation.

Jews Urged to Flee

BUDAPEST — Hungarian Jews were urged to consider leaving during Passover for fear of anti-Semitic attacks. The rise of the far right during recent political upheavals in Hungary prompted local rabbis to run an ad in a Jewish newspaper telling Jews to go abroad for the holiday. "We are really afraid of the troubles that will happen on the street during the holiday and think that it is better to leave Budapest or just stay home," Jewish leader Peter Feldmeier told *Ma'ariv*.

Looted Art Reacquired

AMSTERDAM — The Netherlands bought back Nazi-looted art that it had returned to a Holocaust victim's heirs. The Dutch state agreed in 2006 to return more than 200 paintings worth millions of dollars to the heirs of art dealer Jacques Goudstikker, who fled the country shortly before the German invasion in 1940. He left behind his collection of 1,300 works, which were looted by the Nazis. The culture ministry is buying four paintings for $4.3 million (US). The heirs gave the state a fifth painting, Bartholomeus van der Helst's 1645 *Child on Deathbed*.

Lesbian Heads Group

PHILADELPHIA — The Reconstructionist movement named a lesbian to head its rabbinical association. Rabbi Toba Spitzer of West Newton, Mass., was elected at the group's convention this week. Spitzer is a 1997 graduate of the Reconstructionist Rabbinical College and has been serving Congregation Dorshei Tzedek, a Reconstructionist shul in West Newton, for 10 years. In 1984, Reconstructionism became the first U.S. Jewish movement to ordain gay rabbis, a move followed by Reform in 1990.

Bishops Criticized

BERLIN — Jewish leaders were enraged by German Catholic bishops who compared conditions of Palestinians to those of Jews under the Nazis. The bishops made the statements after visiting the Yad Vashem Shoah memorial in Jerusalem this month. The remarks were "appalling and completely unacceptable," said Charlotte Knobloch, head of the Central Council of Jews in Germany. She said they falsely "impute racist motives" to Israel and use "cliches that are borderline anti-Semitic." The bishops rejected the criticism.

Jewish Group Condemns Soccer Hijab Ban

MONTREAL — B'nai Brith Canada says the Quebec Soccer Federation should change its rules and allow players to wear Muslim hijabs or other religious items on the field, and said not doing so is "a failure in reasonable accommodation."

Last month, 11-year-old Asmahan Mansour of Ottawa was ejected from a tournament in Laval for wearing a hijab, a scarf covering the hair and neck.

The federation's policy was upheld by the International Football Association Board earlier this month, but the board didn't call for other soccer organizations to ban the hijab. The Ontario organization, for example, allows Muslim female players to wear the scarf.

B'nai Brith said the Quebec rules should be more in line with those of other provinces. "The Quebec Soccer Federation's outright ban on hijabs, as well as other religious items, does not meet the requirements of the province's human rights code," said Allan Adel, a Montreal lawyer and national chair of B'nai Brith's League for Human Rights. "The onus is on the federation to prove that it is excluding players from wearing religious items because they are justifiably dangerous, not simply because they are religious items."

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B'nai Brith's 'indictment' targets Ahamdinejad

By PAUL LUNGEN
Staff Reporter

B'nai Brith's Institute for International Affairs is asking the government of Canada to consider a series of diplomatic and legal steps against Iranian President Mahmoud Ahmadinejad because of his repeated incitement to genocide of Jews.

The institute prepared an "indictment" of the Iranian president that was presented to officials in the Prime Minister's Office, the Department of Foreign Affairs and International Trade, and to representatives of the United States and Russia last week, laying out the legal case against Ahmadinejad.

Group wants Iranian leader banned from Canada

The document sets out four steps Canada could take against the Iranian leader. They include banning his entry to the country, prosecuting him if he arrives despite the ban, calling on the UN Security Council to refer the case to the International Criminal Court and asking the International Court of Justice to find Iran in violation of the Genocide Convention for its failure to prosecute Ahmadinejad for incitement.

Human rights lawyer David Matas, senior counsel to B'nai Brith, authored the indictment and called the case against Ahmadinejad "pretty compelling."

The indictments notes Ahmadinejad's repeated calls for the elimination of Israel, his hosting of a Holocaust-denial conference in Tehran, his denial of the right to self determination by Jews and the Iranian government's efforts to develop nuclear weapons.

"Genocide is the most grave crime known to humanity," the indictment states. "Waiting for genocide to happen is not acceptable. Canada must act now against the threat of genocide Mahmoud Ahmadinejad poses."

Matas said Canada has been a leader at the United Nations in condemning Iranian human rights abuses, in particular for the government's role in the murder of Zahra Kazemi, an Iranian-Canadian photojournalist killed while being held by Iranian security personnel.

"Many voices from the four corners of the globe have called for charges to be laid against the Iranian president for incitement to genocide. We must now move beyond words to action," Matas stated. "The obligation to prevent genocide includes an obligation to influence others to act against the threat of genocide Ahmadinejad poses."

Matas said the document presented to federal officials makes "operational" a proposed indictment suggested at a December 2006 conference at the Jerusalem Center for Public Affairs. At that conference, Ambassador Dore Gold, former advisor to Israeli prime ministers Benjamin Netanyahu and Ariel Sharon, along with human rights lawyers Irwin Cotler and Alan Dershowitz, called for incitement charges against Ahmadinejad. The centre published *Referral of Iranian President Ahmadinejad on the Charge of Incitement to Commit Genocide*, which was aimed at alerting world organizations to the threat posed by Ahamdinejad and stopping him before he commits mass murder.

"His apocalyptic utterances are not mere rhetoric," the document states. "Ahmadinejad's declaration that the Holocaust was a 'fairy tale' and his enabling of Hamas and Hezbollah demonstrate there is simply no way for his ambitions to be realized without perpetrating a new genocide."

In Australia, meanwhile, an opposition MP last week called on his government to urge the UN Security Council to refer Ahamdinejad to the International Court of Justice over his statements that Israel should be wiped off the map.

Shadow foreign minister Robert McClelland of the Labor Party said such a step would "move the international legal system from punishing genocide post-facto to preventing it before it occurs," the *Australian Jewish News* reported.

Matas contended that even if the Iranian president never faces trial, international legal and diplomatic efforts that single him out would strengthen moderates in Iran and weaken extremists.

"Even to the crazies, Ahmadinejad seems crazy," he said.

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Perception outweighing truth

From the editor's desk

Last week, the BBC World Service released the results of a poll it conducted of some 28,000 respondents in 27 countries. It sought to ascertain which country they considered to be the best in the world.

Canada – the land of Northern Lights, the seal hunt, Tim Horton's, Wayne Gretzky, official bilingualism and ever-present Quebec separatism – received the highest marks from the respondents. About 54 per cent viewed Canada in a positive way; only 14 per cent held negative thoughts about the country.

Israel, on the other hand – the land of the Bible, hummus, falafel, Tel Aviv, the Mediterranean and the conflict with the Palestinians – received the lowest marks. Only 17 per cent viewed the Jewish state positively; 56 per cent viewed it negatively. Even Iran – the tightly controlled, theocratic, terrorism-sponsoring, mullah and police state – ranked ahead of Israel. Some 18 per cent saw Iran positively; while 54 per cent saw the country negatively.

In commenting on the results of the poll, Steven Kull, director of the University of Maryland's Program on International Policy Attitudes, which undertook the poll alongside the international consulting firm GlobeScan, said rather dryly in the final report: "It appears that people around the world tend to look negatively on countries whose profile is marked by the use or pursuit of military power."

The BBC GlobeScan results dovetailed with similar findings released late last year in the United States by the international consulting company GMI (Global Market Insite, Inc.). According to this study, called the National Brands Index (NBI), Israel was ranked last in terms of positive image.

The Index canvassed 25,903 online consumers in 35 countries – Argentina, Australia, Belgium, Brazil, Canada, China, the Czech Republic, Denmark, Egypt, Estonia, France, Germany, Hungary, India, Indonesia, Ireland, Italy, Japan, Malaysia, Mexico, the Netherlands, New Zealand, Norway, Poland, Portugal, Russia, Singapore, South Africa, South Korea, Spain, Sweden, Switzerland, Turkey, the United Kingdom and the United States – about their perceptions of the countries listed, in relation to six specific categories: investment and immigration, exports, culture and heritage, people, governance and tourism.

"Israel's brand is by a considerable margin the most negative we have ever measured in the NBI, and comes at the bottom of the ranking on almost every question," said Simon Anholt, a marketing consultant who worked on the study.

To be sure, there are many reasons to discount the validity of the surveys. Online surveys are notoriously unreliable. They are easily manipulated by clever users, with dishonest intent. Moreover, the results of the NBI survey themselves indicate a great level of inconsistency within the findings, suggesting the possibility of the deliberate targeting of Israel. For example, we are told a large number of respondents said they felt Israelis were the most unwelcoming in the world. Yet, they also said Israel was the last place they would plan to visit. If they haven't visited, how would they form the opinion that Israelis are unwelcoming? The conclusions cannot logically coexist.

And how, we ask ourselves, could Israel have ranked last in each category, and, as we are told, "by a considerable margin," without a deliberate targeting of the Jewish state?

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The conclusions are counter-intuitive, counter-factual and, as all of us who have been in Israel can attest, counter-experiential.

For example, would U.S. industrialist Warren Buffet recently have invested billions of dollars in Israel if it was not a good place in which to invest? Would Intel continue to invest billions of dollars in Israel if it had a poor record on exports and research and development? Would nearly two million tourists visit the tiny country each year if Israelis were not welcoming?

The substantive conclusions of the survey are significantly disconnected from the substantive truth of the country.

But, even if we discount the reliability of the methodology of the surveys and take note of the severe disconnect between the reality of Israel as experienced by the millions of people who actually live, visit and do business there, and the opinions of the 29,000 respondents in the surveys about Israel, we cannot deny that the perception of Israel in many parts of the world, including in the western, developed, First World, is largely negative.

The conclusion is as heavy-hearted as it is inescapable: the propaganda campaign waged against the Jewish state – since the creation of the PLO in 1964 that was re-focused after June 1967, that inexplicably gained more supporters after October 1973 and that has reintensified each year after every battle Israel has had to wage in defence of its people and sovereign existence – has been successful.

We should not be surprised. Highly credible people like former U.S. president Jimmy Carter, the playwrights who lionized the late Rachel Corrie and Portuguese Nobel Laureate for Literature José Saramago, have all taken their turns demonizing the State of Israel. And over the years, the effect has been relentlessly cumulative. But if we should not be surprised, we should also not be withered. We dare not be.

Next week, some ideas about fighting back so that perception and truth might more closely align.

–MBD

SeeJN

ON THE SLOPES: The Canadian Shaare Zedek Hospital Foundation's New Leadership Division raised about $40,000 at its recent annual ski day. Proceeds from the event, held at the Alpine Ski Club, will go towards the modernization of the department of pediatric medicine at Shaare Zedek Medical Center in Jerusalem. This year marked the 10th anniversary of On the Slopes, thanks to the hard-working committee led by co-chairs Mitch Green and David Wasserman, platinum and gold sponsors BMO Financial Group and Fabricland, and 25 additional sponsors, as well as skiers and event donors. Seen from left are David Freedman, Joy Sterling, Lisa Litowitz, Wayne Lipkus and Mark Klingbaum.

Greater Toronto Area

Religious fundamentalism motivates terrorism: psychologist

By SHERI SHEFA
Staff Reporter

Nearly a month since Israeli Apartheid Week was held on campuses across North America and Europe, campus and community groups answered back with Freedom and Democracy Week, a series of lectures about home-grown terrorism, religious extremism and the "war on terrorism."

The event, which was held at the Bahen Centre at the University of Toronto from March 5 to 8, was sponsored by Zionists at the University of Toronto, a chapter of Betar-Tagar Canada; B'nai Brith Canada; Hasbara Fellowships; Stand With Us; and the Canadian Coalition for Democracies.

It featured lectures by former Canadian Security Intelligence Service (CSIS) director David Harris, who spoke about last summer's foiled Toronto terror plot, and *Los Angeles Times* columnist Jonah Goldberg, who lectured on "Why the War on Terror is the Wrong War."

Steven Stein, a psychologist who has offered his expertise to the U.S. Air Force, Canadian Forces and special units of the Pentagon, and is the CEO of Multi-Health Systems, the largest Canadian publisher of psychological tests, presented a lecture titled "The Psychology of Terror: Inside the Head of Religious Extremists."

During his talk, Stein attempted to debunk myths, perpetuated by the western media, about lack of education, poverty and mental problems being the root causes of terrorism in the Middle East and suggested that it is religious fundamentalism that motivates terrorists.

Throughout his presentation, Stein referred to eight studies that specifically looked at the role that poverty and education play in terrorism.

He referred to a study conducted by Marc Sageman, the author of *Understanding Terror Networks* and a former CIA case officer who was based in Islamabad in the 1980s, who found that 71 per cent of Muslim terrorists had some college education and 43 per cent of the Muslim terrorists he studied were professionals.

Another study by Ariel Merari, an Israeli psychologist, conducted a study based on interviews with 182 Palestinian would-be bombers and the families of bombers.

He found that 88 per cent of the suicide bombers had a high school education or higher.

The Palestinian Centre for Policy and Survey Research released statistics that suggested that those with higher education were more in favour of killing civilians through acts of terror.

"What we see here is that 43 per cent of professionals versus 34.5 per cent of labourers support the killing of innocent civilians. The support is actually higher amongst highly educated people… The question you should be asking yourself is, what kind of education are they receiving?" Stein said.

Stein also offered statistics in an attempt to prove that poverty is not one of the factors that lead to terrorism.

He said that many of the terrorists who were studied came from middle-class backgrounds, and in two cases, the terrorists were millionaires.

To illustrate his point that poverty is not what drives people to terrorism, Stein compared a list of countries that support terrorism to a list of the world's poorest countries.

"I took a look at the World Bank's list of the poorest countries in the world to see if some of the terrorism hot spots are among those countries, and then I looked at the CIA list of the biggest supporters of terrorism and I got a very different list," he said, adding that countries such as Ethiopia and Honduras were two of the poorest countries in the world, but Iran and Pakistan topped the list for supporters of terrorism.

Stein, who said he has conducted many one-on-one interviews with people who were involved with terrorism and their families, referred to studies that demonstrate that mental health is also not a factor that drives people to terrorism.

He said that leaders of terrorist organizations tend to recruit "predictable" bombers who "have the mental capacity to carry out the act."

A study conducted by Nasra Hassan, the director of the United Nations Information Service, who interviewed failed suicide bombers – those who were caught or failed for other reasons – and their families, suggested that the terrorists did not display psychopathic or depressive tendencies.

In an attempt to answer the question of why people resort to terrorism and what motivates them, Stein referred to a study conducted by Assaf Moghadam, author of *Roots of Terrorism*, who found that most are motivated by religion, personal reasons, such as being awarded with 72 virgins upon their death, nationalist reasons, such as wanting to destroy the Zionist enemy, and economic reasons, such as wanting to provide their families with money, as bombers' families are rewarded monetarily for suicide bombings.

While cash rewards is one of the reasons people turn to suicide bombings, Stein said that it is time people understand that throwing money at the situation isn't going to help.

"We won't touch the school system, we won't touch the media, we won't touch any of that… We're afraid to touch those areas. We don't want to interfere with their country. It's like saying to the mafia in New York, you guys just take Brooklyn, just do whatever you want."

He said that while some may cite the "Israeli occupation" for the reason for terrorism in Israel, he believes that religion is the main reason. He said that it is the passion for the religion that drives terrorism.

"It is a duty, a call to God, it's what Allah wants. Jihad is religious. The Al-Aqsa Martyrs' Brigade is religious, not secular. We've got to understand what is really going on," Stein said.

He added that while some may see the Israeli-Palestinian conflict as political, "getting rid of the Jews in the Middle East is both religious and political… but religion is so much more powerful than messianic or political reasons. If you do it for religion, it's got so much more power, it consumes your whole soul."

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Free Israeli high school program 'an adventure'

By FRANCES KRAFT
Staff Reporter

Representatives of Israel's Elite Academy visited Toronto for the first time late last month to meet with prospective students and parents.

The "academy" is a program sponsored by the government of Israel and the Jewish Agency that offers three years of high school in Israel – either religious or secular – for free.

"They believe it will make [the students] be always connected to Israel, even if they don't stay [when the program is finished]," said Liane Sela, regional director of Toronto's Israel Aliyah Centre, which has started screening potential participants locally (previously they had to travel to New York).

The program in Israel is "an adventure for them, and they meet children from all over the world," said Sela. Other benefits are a strengthened Jewish identity and increased independence, she added.

The Elite Academy served students mostly from Russia, Argentina and Europe following its inception in 1992, but in the past three years, it has opened up to English speakers, Sela said.

There are 50 North Americans in the program now – five went from Canada last year – and four schools for North American teens: a secular school (which has kosher food and an on-site synagogue), a religious girls' school, a religious boys' school, and a Chabad school.

The program may appeal to people in communities without a Jewish high school, as well as those for whom the cost of Jewish education is prohibitive, and to students who just want "to have this opportunity… to be part of the Israeli nation and to have this adventure," Sela said.

Students receive room and board, travel money, pocket money, and medical and emergency dental insurance.

Toby Stupp, head of computer science at Neve Sarah Herzog in Bnei Brak, said the experience "is going to be fun," but it also provides a high academic level of education.

First-year students of the Elite Academy (called Na'ale in Hebrew) have separate classes until their Hebrew has improved.

In the Israeli system, students choose a specialty for their high school graduation diploma, said Stupp, a native of Ottawa.

Nurit Cohen, left, and Toby Stupp, talk to parents and students about the Elite Academy high school program at a meeting late last month. [Frances Kraft photo]

Specialties range from computers and bioengineering to dance and movie-making, although there are at least half a dozen obligatory core subjects, she explained. Also, she noted, students with learning disabilities can usually be accommodated.

However, participants must be mature and capable of dealing with being away from home, she said. The program is open to students entering Grade 10 or 11.

If Elite Academy students don't have family in Israel, the program will match them with a host family that they can spend time with on holidays.

Students at her school come from a variety of Jewish backgrounds, said Nurit Cohen, vice-principal of Mosenson High School in the Mosenson Youth Village at Hod Hasharon, near Ra'anana.

But, she said, "the only thing that's important to us is that they are good students… and mature enough to adjust to the change. There's a different climate, different atmosphere, different food and different culture. It's not easy. It's a very good experience, but if you're not independent and can't stay away from home, it could be too difficult. If you want to, and you're able to do it, we help you to succeed."

There is no problem being accepted to university in North America after the program, Cohen said.

But it's also a "wonderful program" for anyone considering aliyah, said Stupp. If students do decide to make aliyah when the program is over, they are considered new olim and receive the same benefits as other new olim, even though they have already been in the country for three years, she said.

Stupp added that for families making aliyah, the Elite Academy program is a good option for their high-school age students.

Recalling her own experience, she said, "I know what it is to be thrown into an Israeli school without a special class [for olim]."

Anat Ashcenazi, who attended the meeting with her 14-year-old daughter Shiran Halyo, already has a daughter at Mosenson. Shiran's older sister Natalie heard about the program last year from friends and has been in Israel since September.

A public school student who attended Jewish day school for a few years in elementary school, Natalie "loves it" in Israel, although she was initially apprehensive about missing her family, said her mother, who speaks to Natalie several times a day.

After a December visit to Israel, Shiran is looking forward to starting the program next year. "The good part is that you get to meet new people. They're so nice. I met half of them [in December]. The bad part is that I'm going to miss all my friends I grew up with."

She said the program is "the experience of a lifetime."

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Skepticism rising

Israeli Prime Minister Ehud Olmert and Palestinian Authority President Mahmoud Abbas met on Sunday for two hours in the prime minister's residence in Jerusalem. The meeting was their second in less than a month, thus fulfilling the promise they made to U.S. Secretary of State Condoleezza Rice in February when the three leaders met in Jerusalem.

Israeli officials said the meeting was conducted in a "positive atmosphere." According to *Ha'aretz*, senior Abbas aide Mohammed Dahlan said the meeting was "difficult" and produced no agreements.

That the two sides characterized the meetings so differently was not surprising since each side was pitching to a different audience. The Israelis have to show that they are doing all they can to find a modus vivendi with the Palestinians. The Palestinians, on the other hand, have to show they will never knuckle under to Israeli demands.

It is hard to know what really transpired at the meeting. But reading between the lines, it seems certain new pieces are being readied for placement onto a much larger game board. One of those pieces may be kidnapped Israeli soldier Gilad Shalit. And the board may soon encompass more players from wider afield within the region.

"Palestinian Authority Chairman Mahmoud Abbas will make an effort to secure the release of captured Israel Defence Forces soldier Gilad Shalit as soon as possible, and perhaps before the formation of the new PA unity government, Abbas told Prime Minister Ehud Olmert on Sunday," *Ha'aretz* reported.

The *Jerusalem Post* relayed the possibility of Shalit's release with even greater conviction. "Kidnapped IDF Cpl. Gilad Shalit will be released 'soon,' Palestinian Authority Chairman Mahmoud Abbas told Prime Minister Ehud Olmert. According to the report, this was the first time that Abbas himself, as opposed to other PA officials, had indicated anything concrete regarding Shalit's fate. Abbas said that he would make an effort to see that Shalit was released 'this week,' according to Channel 2."

Abbas' ability to secure Shalit's freedom remains to be seen. We are entitled to remain skeptical. What has changed these past weeks to imbue the constantly equivocating, hitherto weak and ineffectual Palestinian president with such visibly renewed authority and confidence? Hamas controls Shalit's fate – not Abbas nor his Fatah fighters. Hamas and Fatah fighters are still killing each other. And Hamas has not changed its views on recognizing Israel, renouncing violence or abiding by all signed agreements.

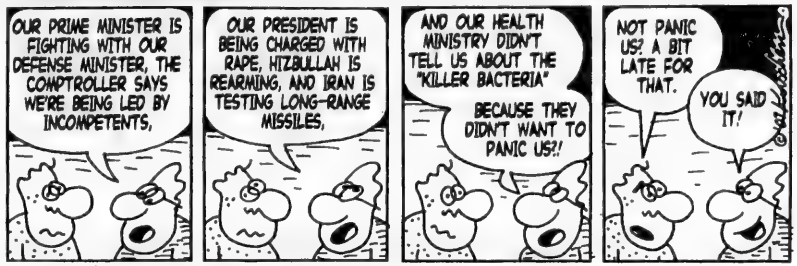
The answer may lie in an apparently innocuous statement by Olmert before his meeting with Abbas. He said that Israel was willing to treat the 2002 Saudi peace initiative "seriously" and that he supported a regional summit to discuss the plan.

The Saudis are now more vigorously involved in the process, albeit still behind the scenes. For their own reasons, to be sure, they want to curtail Iran's growing menace. Israel is clearly encouraging Saudi involvement. But we're still skeptical.

25 years ago in *The CJN*

Five Canadian universities – Concordia, McGill, the University of Guelph, the University of Toronto and St. Mary's in Halifax – were negotiating with universities in Saudi Arabia about exchange programs. Concern was expressed that Jews would be discriminated against, but one Saudi official said only Zionist Jews would be forbidden from taking part.

Dry Bones


OUR PRIME MINISTER IS FIGHTING WITH OUR DEFENSE MINISTER, THE COMPTROLLER SAYS WE'RE BEING LED BY INCOMPETENTS,
OUR PRESIDENT IS BEING CHARGED WITH RAPE, HIZBULLAH IS REARMING, AND IRAN IS TESTING LONG-RANGE MISSILES,
AND OUR HEALTH MINISTRY DIDN'T TELL US ABOUT THE "KILLER BACTERIA"
BECAUSE THEY DIDN'T WANT TO PANIC US?!
NOT PANIC US? A BIT LATE FOR THAT.
YOU SAID IT!

Editorial Advisory Board: Michael Brown, Sandra Brown, Donald Carr, Adam Hummel, Zac Kaye, Igor Korenzvit, Hagai Kuperman, Keith Landy, Andrea Most, Lou Ronson, Jacques Sayegh, Mike Shriqui, Pamela Medjuck Stein, Rabbi Michael Stroh, Rabbi Reuven Tradburks

Reply to Steinberg (1)

In "Reining in CIDA's radicals" (*CJN*, March 8), Gerald Steinberg lambastes the Canadian International Development Agency (CIDA) for its support of the publication *Palestinian Refugee Repatriation: Global Perspectives*.

Despite the impression left by his column, the book is not about supporting the Palestinian "right of return," "seeking to flood Israel with Palestinians," or "promoting the Palestinian position." Rather, the volume asks leading refugee experts what lessons might be learned about refugee repatriation from other global conflicts. The only two contributors from the region are one Palestinian and one Israeli – hardly an imbalance.

The book itself makes no presumption about whether Palestinians might return to Israel, repatriate to a Palestinian state in the West Bank/Gaza, or some combination of the two. The analyses offered are thus no contradiction with Israel's past negotiating position, as expressed in acceptance of the December 2000 Clinton Parameters, in the January 2001 Taba negotiations, or Israel's draft Framework Agreement on Permanent Status. In all of these, Israel accepted that Palestinian refugees had a right of repatriation to a future Palestinian state. In both, the Clinton Parameters and at Taba, Israel also agreed that it might accept very limited refugee return within Israel proper.

Ironically, in his haste to condemn CIDA, Steinberg misses some of the most interesting parts of the book. In my own chapter, for example, I highlight the extent to which the Palestinian Ministry of Planning undertook significant work on the absorption of refugees within the West Bank and Gaza. Clearly this revelation doesn't fit well with Steinberg's "seeking to flood Israel with Palestinians" theme, so he's chosen to ignore it.

Many of us who work on sensitive permanent-status issues, such as refugees, experience something of a bizarre response to our scholarship. Privately, both Israeli and Palestinian officials thank us for the work that we do in examining practical solutions to difficult issues. Publicly, hardline activists on both sides accuse us of somehow being Palestinian shills, Zionist lackeys, or indeed both. If peace is indeed to ever be built in the Middle East, however, it's probably more helpful to work with the builders than listen to the shrill and misleading rhetoric of the rejectionists.

Rex Brynen
Montreal

* * *

Reply to Steinberg (2)

In his column ("Reining in CIDA's radicals," *CJN*, March 8) criticizing the Canadian International Development Agency (CIDA) for supporting the publication of the book *Palestinian Refugee Repatriation: Global Perspective* (Routledge), Gerald Steinberg did not review the book's 14 articles. He did not write anything about the conference at Exeter University, which resulted in the publication of this book. He did not mention the editor and his academic credentials, nor did he identity the contributors, all prominent academics and practitioners, or mention the excellent reputation of the publisher.

I participated in this conference and contributed a chapter to the book and find myself obliged to raise these issues for the benefit of readers of *The CJN*, so that they realize the column is neither accurate nor reliable.

Steinberg argues erroneously that by discussing lessons from repatriation experiences globally, CIDA and the book encourage terror and the destruction of Israel. This is not a legitimate argument.

Menachem Klein
Ramat Gan, Israel

* * *

JDL is challenging threats

In the letter to the editor "JDL's forum on terrorism" (*CJN*, March 8), the writer is sarcastic, comparing the Jewish Defence League's forum on terrorism to "the Happy Hooker organizing a seminar on chastity." The writer is surely unaware of the many positive accomplishments of the JDL in Canada. Has any other Jewish organization challenged the threats that are directly targeting the Jewish community worldwide? If not, why not, if not now, when? If we are not for ourselves, who will be?

Lou & Anna VanDelman
Toronto

* * *

Standard Theatre's excellence

I would like to confirm letter writer Bill Stern's opinion ("Toronto had the 'finest Yiddish theatre'," *CJN*, March 1) about the excellent quality of the shows that were performed at the Standard Theatre in Toronto. I was one of the locals hired to be a spear carrier in a couple of the plays presented by Maurice Schwartz and his company. One of them was Shakespeare's *Merchant of Venice*, a Yiddish version with Shylock as the hero and Portia as the villain! We played to packed, appreciative audiences every night. It was an unforgettable experience.

Murray Kash
Toronto

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Organized Canadian Jewry: 'CJC's glory days are long past'

By HAROLD M. WALLER
(Part two)

By the 1970s, there were a number of trends in community organizational life that were becoming evident. Israel had become a central concern, even a focal point of community activity, the Canada-Israel Committee – backed by Canadian Jewish Congress, B'nai Brith Canada, the Canadian Zionist Federation and later the federations – was the main community voice on Israel matters, the federations became the most successful fundraisers among Canadian Jews, and B'nai Brith was trying to define itself as an independent voice responsive to its membership.

These trends were clearly not helpful to Congress as it sought to redefine its role in a changing environment. They advanced because of influence from across the border, where the federation movement was more developed than in Canada and was setting an example that would be emulated by the Canadian federations, and because of the decline of the grassroots movements, often reflecting the concerns of immigrants, that had been an integral part of the Congress structure.

The result of this evolution within the community was that CJC had to become increasingly responsive to needs defined by the federations and could no longer chart an independent course.

These trends persisted through the 1980s and into the 1990s. The crisis in Israel affairs proved to be a permanent part of the political landscape. Recognition of this accentuated the need for centralized budgeting for countrywide needs. By the 1990s, communities with at least a few thousand Jews had organized themselves into federations and become part of the national federation structure. In the early 1990s, the 10 federated communities joined together in the Council of Jewish Federations of Canada, a body that meshed with its U.S. counterpart in the furtherance of matters of continental concern.

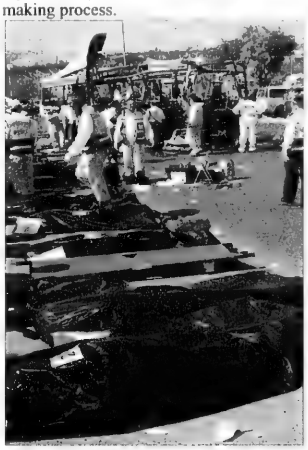
In a further consolidation in 1998, that council merged with the United Israel Appeal of Canada to form UIA Federations Canada (UIAFC), the current dominant countrywide body. While the new entity functioned well enough to deal with the ongoing issues facing the community, several developments led to questions as to whether the new structure was adequate to deal with emerging challenges.

Among those were the heightened awareness of the importance of effective political advocacy on behalf of the community in the face of increasing anti-Semitism, the intensified crisis involving Israel after the beginning of the second intifadah in 2000, and the necessity to confront Islamic terrorism after the 9/11 attacks in the United States. The terror war that Israel confronted led Canadian Jewish leaders to ask whether enough was being done in this country on behalf of Israel. In particular, there was concern that Israel's position in both public opinion in general and in elite opinion was deteriorating, that the media were not treating Israel fairly, and that government policy, especially voting at the United Nations, had tilted away from support for Israel.

The perception that a crisis was developing led an ad hoc group, made up mainly of wealthy Jewish businesspeople, to discuss possible actions that the community might take. The focus of the discussions of the committee was on the dysfunctional overlap between community organizations and the necessity to reform and rationalize the structures of many of them. Indeed it became apparent that each organization that advocated on behalf of the Canadian Jewish community needed structural reform, that there was often duplication in the delivery of services, and that there was a need to re-examine the community's scarce resources so that they could be utilized more efficiently and effectively. The conclusion of this analysis was that it was necessary to reorganize all of the advocacy activities of the community in order to improve the realization of the community's goals.

The committee's recommendations were adopted by UIAFC, beginning in 2004. The major innovation was to establish the Canadian Council for Israel and Jewish Advocacy (CIJA). Existing bodies, such as Congress, CIC, the Quebec-Israel Committee, and National Jewish Campus Life (NJCL) would report to CIJA and, most importantly, receive their funding allocations through CIJA. This put the agencies with an orientation toward government and the political process under unified direction for the first time. All of them underwent some structural reform as a result and there was a consolidation of support services.

B'nai Brith is notably outside this structure, both because of its desire to retain its independence and because of a history of competition with other organizations. Clearly, the absence of B'nai Brith represents a tradeoff of more inclusiveness and a more unified community voice against a potentially divisive internal decision-making process.



Increasing anti-Semitism, as evidenced by the fire-bombing of the United Talmud Torah in Montreal, left, and the intensified crisis involving Israel, as evidenced by the suicide bombing in Haifa, right, according to the author, created the perception that inspired an ad hoc community group to take steps that eventually led to the estblishment of the Canadian Council for Israel and Jewish Advocacy (CIJA).
[Photos by Howard Kay and Israpet]

The new structure reduced CJC's autonomy even further, but advocates of the new arrangements contended that the benefits outweighed the costs. Specifically, they predicted that there would be financial savings resulting from a more rational structure and that the quality of the programs carried out and services delivered would improve. A crucial element in all this was the injection of additional funds into CIJA from the committee members, thus augmenting the advocacy programs beyond what UIAFC could afford on its own.

As for Congress, its role has had to become much more sharply focused over the years as other bodies have encroached on what had been its turf. After the latest reorganization, it's clear that its glory days are long past. It still has a key role to play, but it's a more limited one than in the past. In some ways this has proved advantageous, according to current CJC president Ed Morgan. In conversation with Morgan for this article, he said he was pleased that the changes have enabled his organization to focus more clearly on what it can do that is most important for the Jewish community. In that sense the new structure has been a positive development, enabling Congress to do a better job on traditional concerns such as anti-Semitism, war criminals, and community relations. Moreover, CJC has moved into new areas of responsibility, specifically developing relationships with labour unions, left-wing movements, and especially the aboriginal community.

For Morgan, the main point is that the Jewish community's advocacy needs are being met more effectively than before, regardless of where CJC fits into the organizational structure. As a result, he clearly views the reorganization in positive terms.

In the new structure, the key bodies are the board of directors and the steering committee of CIJA. The board, currently chaired by businessmen Brent Belzberg and Steven Cummings, includes some people who were involved in the original committee that recommended the CIJA structure.

In principle, CIJA is accountable to UIAFC, but in practice has considerable autonomy within its defined sphere of responsibilities. Hershell Ezrin is CIJA's CEO and is guided by the board. The budget of CIJA, one of its most crucial functions, is the responsibility of the steering committee. That body has established a very complicated process to consider the various applications for funding and then make decisions on allocations. It's an elaborate process that requires from six to 12 months for each budget.

One of the results of the new approach has been to increase the layers of bureaucracy that separate the decision makers from those who actually implement policies. There is a certain irony in this, because what has been created is a corporate type of environment, which is much different from what used to prevail in Jewish community organizations. That is not necessarily good or bad, since it is the results that matter. One of the supposed advantages of the corporate model is that it provides cleaner, more sharply defined decisions through a relatively uncluttered hierarchy. That stands in sharp contrast to the very messy processes that typically characterize Jewish community organizations. But perhaps it is inevitable that imposing a corporate model on existing organizations will necessitate new bureaucratic processes.

(Next week: the advantages and disadvantages of the new, corporate model for community advocacy.)

Harold M. Waller is a professor of political science at McGill University and co-author of Maintaining Consensus: The Canadian Jewish Polity in the Postwar World.

Opinions

What is a Canadian Jew?

I am a Jew and proud of it. I am also a proud American and Canadian. Each part of me is a complex mixture of memory, lived experience and appreciation. That's not to say that I don't see problems, deficiencies and even failures. Nonetheless, I am appreciative. Yet, I'm also perplexed by my compatriots.

Norma Baumel Joseph in Montreal

American Jews seem to have integrated their patriotism, their American-ness with their commitment to Judaism. Many are not blind to the problems they face, but willing to stand up as American Jews while they challenge the system. Some even accept Jewish diversity rather than assume uniformity. But Canadian Jews are often unable or unwilling to articulate their commitments to all their multiple identities.

Often I hear people proudly proclaim: "We are not Americans!" As though being American is a bad thing. Obviously, I don't think it's a bad thing and wonder at this negativity. One can disagree with a political position and still see the merits of a social entity and cultural form. More importantly, one really cannot define one's own identity simply via the negative. There must be a positive side of "Canadian" and more specifically of "Canadian Jew."

It should be based on some knowledge as well as experience. There are many accomplishments of the Canadian Jewish community that are worthy of consideration and even esteem, but too many of us are not conversant with history. Did you know that the first Jew to land on these shores was supposedly a woman by the name of Esther Brandeau? They sent her back when she would not convert. Did you know that in the 19th century, the president of Montreal's Spanish and Portuguese synagogue was the police chief of Montreal?

There are many stories that highlight our heritage here and our contribution to Canadian culture. Just think of all the artists and writers. Add to that all the current Supreme Court justices. If I were to list all the names of these Jews, this column would go on and on. Our world has been enhanced tremendously by the presence of Jewish Canadians, and few of us know or appreciate the full significance of their story.

Thankfully, today there are many resources and places to find out more. Aside from books, lectures and classes, there are three universities with special programs in Canadian Jewish studies (Concordia, York and Ottawa). The opportunities abound. Follow Hillel's dictum: go and learn. With knowledge will come a real sense of positive identity and pride in being a Canadian Jew.

I think it's a good thing to be patriotic – not narrow-minded or imperialistically chauvinistic, just simply proud of one's country and its accomplishments. And in Canada, there is much to fuel our pride and challenge our activism.

Can a call from the spirit be denied?

Recent decisions taken by the the Conservative movement's committee on law and standards regarding ordination of gays and lesbians put the cat among the pigeons. The committee adopted conflicting policies on ordination and "blessing ceremonies" for gay couples. (Four members wanting to uphold the existing ban on ordination and gay marriage resigned. That resolution, passed in 1992, barred gay and lesbian students from Conservative seminaries and prohibited rabbis from performing gay marriage ceremonies.)

Jean M. Gerber in Vancouver

Briefly: three proposals were submitted. The most liberal was rejected. A second was passed – based on the interpretation that the prohibition against homosexual sex was a rabbinic one – that permitted non-anal homosexual sex and supported both the ordination of gays and lesbians and commitment ceremonies. A third, also accepted, argues that gay and lesbian sex is prohibited by biblical law and, therefore, rejected both ordination and commitment ceremonies.

Individual rabbis and synagogues will decide what to take from this exercise.

As a follow-up to the decisions, a poll sponsored by the Jewish Theological Seminary surveyed the attitudes of Conservative clergy, leadership and individuals and came up with a long series of statistics. Again briefly, in all cases more than half endorsed both gay ordination and a ceremony marking gay couples' commitment to each other. Not surprisingly, that was not true of Canadian Conservative rabbinical responses.

That one committee could come up with clashing rulings is not strange. Certainly, in the development of Jewish law, there have been many diverse opinions, and the Talmud is not remiss in reporting them all, including those that directly conflicted with the majority opinion, their concluding opinion introduced by the phrase, "But the sages say…" Thus one navigates the sea of Talmud.

For many, the votes on gay ordination and marriage – or "blessing ceremonies," as they are termed in the resolutions – only confuse the issues to be addressed. For others, any resolutions accepting gay and lesbian ordination are an abomination and will lead to the dissolution of the Conservative kehillah. For still others, the divisions mean that any decisions come to the chupah, so to speak, in pallid clothing, with so many layers of nuance that you cannot see the people underneath.

Readers of daily newspapers will know that Protestant denominations are facing similar dilemmas. In particular, the Anglican Church is caught in the same trap, with North American congregations apparently supporting the inclusion of gay clergy and marriage ceremonies, while congregations and clergy overseas – especially in Africa – are threatening to secede.

Some predict that Jewish Conservative congregations, especially in Canada, will similarly consider leaving the Conservative movement. I would doubt that, although there will be confusion.

Some of my Orthodox friends have approached me on the subject. I seem to hold some radically left-wing opinions as well as some right-of-Conservative–centre ones, no doubt another sign that one can contain many contradictory things – rather like the character in Alice in Wonderland, who could believe six impossible things before breakfast.

Let's begin with the ceremony issue. The Torah assumes that marriage will always be between a man and a woman, and that a family will naturally follow. Homosexual behaviour was something that occurred in a cultic setting – where male prostitutes and female prostitutes were an integral part of pagan worship rites. Later the Hellenistic world viewed (male) homosexuality as a natural bond between men, especially since women were considered a very inferior species. No one considered the fact – one that today is pretty well established – that sexual preferences seem to be innate. Human sexuality being the tangle that it is, there should be no surprise that homosexuality is part of our genetic make-up. How can we deny this need for human loving relationships?

Now to the ordination of gays and lesbians.

When a person feels called to become a rabbi – or minister, priest or nun – can this call from the spirit be denied? It seems cruel to deny the inner voice that speaks to a person and calls him or her to the life of service to a religious community. I do not recall anywhere in the Bible God asking those he chose as prophets, priests and kings what their sexual preference was. They heard the voice and answered "*hineini*." That should be the test.

Remembering the Sharpeville Massacre

10 a.m, March 21, 1960, Sharpeville, South Africa, a township south of Johannesberg

A large crowd of black South Africans assembled in front of the police station to protest pass laws imposed by the apartheid government. The laws required black South Africans to carry identity documents with them.

Gerald L. Gall in Edmonton

The police had been reassured by the leaders of the assembly that it would be peaceful, but nonetheless, the police were highly apprehensive.

A scuffle broke out at the front of the demonstration. A police officer was pushed down. The front row of the crowd was pushed forward as marchers from the back wanted to see what had happened. Suddenly the police opened fire without being given an order to do so. In the end, 69 protesters were killed and 180 were wounded – some while trying to flee. This became known as the Sharpeville Massacre.

* * *

Six years later, in 1966, the United Nations declared March 21 the International Day for the Elimination of Racial Discrimination. On Dec. 20, 1983, the General Assembly called upon all states and organizations to participate in a Program of Action to combat racism and racial discrimination.

Does the world really need a day dedicated to the elimination of racism? Are we not civilized enough to recognize the deleterious effect of all forms of discrimination?

Apparently not. Throughout history and even in our contemporary world, people have been suffering under the weight of racism and genocide, including the genocidal horrors in parts of Africa and the Balkans.

Occasionally, the world attempts to address issues of racism – most recently in 2001 at the United Nations World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerances in Durban, South Africa. The objectives of the meeting were laudatory and, indeed, some delegates came away feeling that great progress had been made. The conference, however, deteriorated rapidly as the pro-Palestinian movement virtually hijacked the meetings in a systemic and organized fashion.

There were actually three meetings in Durban – a youth forum, a non-governmental forum and the official, governmental meeting. The first two meetings, in particular, became nothing less than anti-Semitic and anti-Israel events with hateful taunts and jeers and public displays of anti-Semitism.

Israel and the United States pulled out of the conference. The documents arising from these meetings were hateful and destructive. Although the Declaration and Program of Action produced by the official governmental meeting had some merit, they were also deficient.

In addition to anti-Semitism, the conference organizers had to deal with the issue of black nations around the world seeking reparations for slavery. Both the anti-Israel/pro-Palestinian and black redress issues pushed the conference to the brink.

Jews around the world are sensitive to the issues of genocide and discrimination as the memories of the Holocaust are etched into our community fabric. However, it is important to set aside at least one day to remind the world about the evils of all forms of racism.

How do we, in Canada, mark the March 21 anniversary of Sharpeville? In Alberta, the Northern Alberta Alliance on Race Relations (NAARR) encourages and supports events organized by schools, post-secondary institutions, ethnocultural organizations, community groups and religious groups.

One Edmonton-based non-profit, non-governmental organization, the Canadian Multicultural Education Foundation (CMEF), annually sponsors a Harmony Brunch commemorating March 21. This year's 10th annual Harmony Brunch includes a keynote address by Alberta lieutenant-governor Norman L. Kwong.

The Harmony Brunch is a celebratory event, but more importantly, it is a reminder of the importance of combating racism. Racial discrimination is an irrational and horrific manifestation of human behaviour. It has a destructive effect on any society.

The International Day for the Elimination of Racial Discrimination can serve to deliver an upbeat message; namely, that there are many who care, many who want to see a world free of racism, hate, bias and all sorts of prejudice – a world without any Sharpeville tragedies.

* * *

On March 21, 1986, when former prime minister Brian Mulroney proclaimed, in the House of Commons, Canada's participation in the International Day for the Elimination of Racial Discrimination, he said: "Let us all work toward the day when racism and racial discrimination become history and when every Canadian can participate fully and equally in the life of our country."

The Kirshner File

Israel and Turkey cultivate a key relationship

Israeli Prime Minister Ehud Olmert visited Ankara last month in a tangible expression of the importance Israel attaches to its strategic relationship with Turkey, the first Muslim nation to recognize the Jewish state.

Widely considered to be Israel's chief ally in the Middle East, Turkey, as Olmert acknowledged on the eve of his two-day visit, is "an important country economically [and] diplomatically." In fact, as he deliberately neglected to mention, given Israel's unpopularity in Turkey at the grassroots level, Israel also has close military and intelligence relations with Turkey, the sole Muslim member of the North Atlantic Treaty Organization (NATO).

Sheldon Kirshner in Toronto

Olmert and his host, Prime Minister Recep Tayyip Erdogan – who paid an official visit to Israel in May 2005 – discussed a wide range of mutually relevant issues, from Iran's desire to acquire a nuclear arsenal to the current political impasse between Israel and the Palestinians since the election of a Hamas government in January 2006

But in a nod to Turkish public opinion, Erdogan – Turkey's second Islamist prime minister in a decade – raised a number of sensitive matters of concern to both countries. Erdogan, who has met with Palestinian Authority President Mahmoud Abbas, pressed Olmert to ease restrictions on the Palestinians in the West Bank and the Gaza Strip and urged him to work with Fatah and Hamas leaders, who have pledged to form a national unity government. Erdogan also asked Olmert to respond positively to Syrian peace overtures and criticized Israel for allowing construction near the Temple Mount in eastern Jerusalem.

From Olmert's point of view, it could have been worse. On his last official trip to Turkey in July 2004, when he was minister of trade, commerce and employment, Olmert's planned meeting with Erdogan was abruptly cancelled after Erdogan, in a swipe at Israel's assassination of Hamas figures Ahmed Yassin and Abdel Aziz Rantisi, bitterly described these targeted killings as "state-sponsored terrorism" and recalled Turkey's ambassador in Tel Aviv for "consultations." To add salt to the wound, Erdogan claimed that Israeli policies in the West Bank and Gaza had inflamed global anti-Semitism.

Erdogan's critique, though probably unprecedented since Turkey's decision in 1991 to upgrade ties with Israel to the ambassadorial level, shocked Israelis and sent bilateral relations reeling.

Despite Erdogan's blasts, the Turks went out of their way to welcome Olmert and his delegation, with President Ahmed Necdet Sezer and Foreign Minister Abdullah Gul both conferring with him before he returned to Israel. To soothe sensitivities and emphasize the point that Turkey values its friendship with Israel, Erdogan – a product of Turkey's Islamic movement – dispatched three of his closest aides to Israel in the wake of Olmert's visit. Their message, as parliamentarian Omer Celik declared upon arrival in Jerusalem, was that there is no "crisis" in relations between Turkey and Israel, and that Turkey's bonds with Israel "are based on very strong foundations."

The Turks, who have repeatedly said that they reserve the right to criticize Israel when circumstances warrant it, left Olmert with an identical message following his latest visit to Ankara. Shortly afterward, representatives from Israel and Turkey met at a conference in Jerusalem to solidify economic co-operation. The conference, sponsored by the Manufacturers Association of Israel, the Israel Export Institute and Turkey's embassy, was designed to enhance trade, which has quintupled since the signing of a commercial agreement in 1997.

Last year, Israel and Turkey did $2.4 billion (US) worth of business, excluding military sales. Israel's main exports to Turkey run the gamut from telecommunications and electronic equipment to chemicals, while Turkey's exports to Israel range from textiles to building materials and supplies. Twenty years ago, before Turkey decided to bolster its relationship with Israel, bilateral trade totalled only $54 million (US).

Turkey's rapprochement with Israel began after the Madrid peace conference, the collapse of the Soviet Union and the start of the Oslo peace process. Until then, Turkey – nominally a secular state since the 1920s – more or less kept Israel at arm's length as it courted the Arab world.

But after disputes with Syria and Iraq over the waters of the Euphrates and Tigris rivers and the Kurdish problem, and fears that Muslim radicalism was taking hold in the region in the aftermath of Iran's Islamic revolution, Turkey's attitude toward Israel warmed.

Prior to these developments, Israel made strenuous efforts to develop good relations with Turkey and countries on the periphery of the Middle East in an attempt to ameliorate Arab hostility. The Turks, however, did not respond, being dependent on Arab oil and Arab backing in their increasingly rancorous dispute with Greece over the future of Cyprus.

Turkish Prime Minister Recep Tayyip Erdogan meets Palestinian Authority President Mahmoud Abbas

According to Israeli scholar Efraim Inbar, the diplomatic turning point in Israel's gradual rapprochement with Turkey occurred in November 1993, when Turkey's foreign minister, Hikmet Cetin, visited Israel. It marked the first time a Turkish foreign minister had set foot in Israel. Turkish dignitaries followed, and Israel responded in kind.

Turkey realized that better relations with Israel could be useful in furthering its interests in the United States by countering the Greek and Armenian lobbies and convincing American public opinion that it was worthy of full membership in the European Union.

Israeli Foreign Minister Tzipi Livni confers with Turkish Foreign Minister Abdullah Gul in a recent meeting

But even before Cetin's appearance in Jerusalem, Israel and Turkey signed a defence co-operation accord. This led, three years later, to an agreement under which the Israeli and Turkish air forces were allowed to use each other's territory in training flights.

In 1996, Turkey's chief of staff, Gen. Cevik Bir, visited Israel. Since then, Israel's and Turkey's chiefs of staff have regularly exchanged visits. In addition, Israel has won lucrative contracts to upgrade Turkey's fleet of F-4 Phantom jets and M-60 tanks. Two years ago, Israel beat out the United States and France to supply Turkey with drones.

Reports suggest that Israel and Turkey share vital intelligence data, particularly with respect to Iran's budding nuclear program and Syria's current military buildup. Until quite recently, Turkey's ties with Syria were tense, having been strained by Syria's support of Kurdish separatist leader Abdullah Ocalan (who was eventually turned over to Turkey). Turkey has since improved relations with Syria, but the Syrians still covet lost territory in Hatay province that France cavalierly handed over to Turkey in 1939.

For Israel, Turkey is a key supplier of fresh water. In 2001, after several years of drought, Israel signed a 10-year agreement to purchase 50 million cubic metres of water per year from Turkey. Two months ago, the Israeli and Turkish governments tentatively agreed to build a network of pipelines to ship Turkish potable water, as well as oil and natural gas, to Israel.

For Turkey, Israel is a source of vital income from tourists. Last year, more than 300,000 Israeli travellers went to Turkey.

"Turkey's relationship with Israel is based on mutual interests, and as long as it is mutually beneficial, it will continue," Turkey's former ambassador to Israel, Feridun Sinirlioglu, has said. "I think this is an important relationship, and we should try to protect it as much as possible."

For Israel and Turkey, this observation, grounded in Realpolitik, rings true.

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Sheldon Esbin and Arthur Resnick manage the Romspen Mortgage Investment Fund

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Canada needs strengthened anti-terrorism law now

By BRENT BELZBERG

Guest Voice

The recent parliamentary vote in which most of the Liberal opposition ignored its own former justice minister, committee members and Senate recommendations led to the sunset of two significant provisions of the anti-terrorism legislation that a previous Liberal government had initially introduced.

But surely no one questions that Canada still needs strengthened anti-terrorism legislation. In our current minority government situation, the Liberal Party will be carefully judged on whether it can come to terms with its own internal divisions and settle on a package of amendments that it can support by working with the government.

While it has been suggested that the first victim of this vote has been the ability to advance the Air India enquiry, all Canadians, including those of us who hold civil liberties paramount, know that we cannot have our institutions and values used against us in the struggle to fight global terror. And from a Jewish perspective, how many times do we have to show our elected representatives that our community organizations, schools and synagogues require around-the-clock protection before they comprehend that there is a clear and present danger.

In the wake of the attempt by a Montreal-based refugee claimant to bomb the Los Angeles airport and the terrible attacks of Sept. 11, 2001 the Canadian government came to the realization that Canada was wholly unprepared to respond effectively to the now undeniable threat of international terrorism and its domestic manifestations. By the end of the year, Canada's legislative response, the Anti-Terrorism Act, was on the books.

In its wisdom, Parliament "sunsetted" two of the most contentious measures subject to a new vote. These two provisions – recognizance with conditions (placing express constraints on the activities of suspects or permitting their preventive arrest for up to 72 hours as sanctioned by a judge to prevent an imminent terror attack) and investigative hearings (compelling individuals to testify and provide documents about a terror attack that has occurred or will take place) – seemed to epitomize the zero-sum game of protection of security versus protection of human rights.

While aware of their specific impact on civil rights in Canada, we believe that the powers of recognizance with conditions and investigative hearings were critical elements to be used judiciously to head off future attacks, or successfully investigate ones that had already occurred. It is in the latter context, in fact, that the RCMP was preparing to use the investigative hearing provision to break the Air India case.

And our community has made relevant and timely interventions to extend the two measures with additional safeguards put in place. As recommended by Canadian Jewish Congress in its September 2005 submission to Parliament, we hoped that these would include the establishment of a new parliamentary officer who would annually assess these two specific provisions to determine their continued necessity.

Terrorism remains a real and present danger necessitating a clear, cohesive and adequately funded response plan that is at once effective in protecting Canadians from terrorism and free of discrimination in its implementation and perceived adverse effect. And, we would argue, one need not approach the debate from the "either/or" perspective of security versus rights. If terrorism is rightly regarded as an assault on human rights and its effects as crimes against humanity, it stands to reason that the implementation of counter-terrorism measures necessarily protects the highest priority rights of life, liberty and the security of the person, the foundation of all other rights and freedoms.

The corollary, of course, is that these actions themselves must always be rooted in, and comport with, the rule of law. A properly framed and implemented counter-terrorism policy enhances civil liberties and core Charter of Rights values and protects them as part of our way of life whose essence is threatened by terrorism. From our perspective, as a package deal, the Anti-Terrorism Act met this challenge

The failure to renew recognizance with conditions and investigative hearings has eroded Canada's safety and security from both international and domestic attacks. These powers may be gone, but Canadians should not be lulled into a false sense of security – the threats that these provisions were intended to combat are most assuredly still with us. It would be the ultimate irony if in striving to maintain civil liberties we strip authorities of the necessary powers to stop terrorists from destroying our open and free society.

We, as a community, must hold every party and particularly the opposition accountable for ensuring that new legislation is quickly passed. Our communal safety is too precious to risk in the name of some perceived parliamentary insult or gamesmanship.

In my view, the Conservative government's approach to anti-terrorism legislation got it right.

Brent Belzberg is co-chair of the Canadian Council for Israel and Jewish Advocacy (CIJA).

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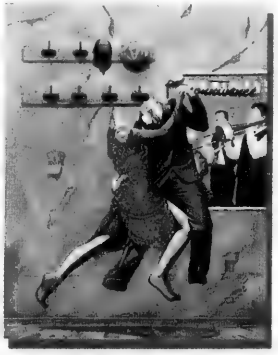

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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

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Jewish Life

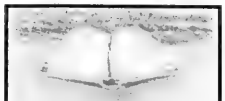
Jewish diamonds

By RABBI MENDEL KAPLAN

"Have you heard about the family that has headed the DeBeers diamond cartel for the last century, the Oppenheimers," the man asks in his unmistakably South African accent.

"No," I respond.

"Well," he excitedly continues, "listen to this story about a rabbi who actually had the guts to stick to his principles for a change."



Not such an anomaly, I think. I've seen rabbis like that before. In fact, I'd even like to believe that I might qualify as well, but I say nothing.

His words tumble out: "This guy Oppenheimer was so assimilated that he opted to formally renounce Judaism and join the Anglican Church. There's a synagogue in South Africa that carries his family's name because the family had financed its construction. This Oppenheimer offered to purchase a new property for the community and fund the construction of a new structure. The sole condition was that the Oppenheimer name be permanently erased from the establishment."

With a gleam in his eyes, he ends with a flourish: "And you know what? The rabbi flat out refused the offer. Now that's what I call a rabbi with principles!"

That's impressive. I should know. I'm in the midst of raising the necessary funds for the expansion of our own synagogue and community centre, and I haven't yet found anyone to do it.

"That's quite a tale," I admit, "but it's not the rabbi's chutzpah that moves me. The story's subtext is far more powerful, and it's Oppenheimer who really amazes me."

"Why?" he queries incredulously.

"Because," I respond, "try to think about a logical motivating factor to spend a mini-fortune just to erase a name. Clearly there is something buried deep inside this guy that is an incredible testament to the eternal and indestructible nature of the Jewish soul."

Even if a Jew formally renounces or leaves Judaism, we believe it always remains with him. It may sink and disappear beneath a superficial façade of assimilation, conversion or atheism. It might even hide there undetected for a very long time but it's there, and it comes with an unpredictable nature.

Some call it Jewish guilt, others a genetic predisposition or complex. We call it the *pintele Yid* (literally, "the dot of Jewishness") or the *neshamah* (soul). Like a blaze that can never quite be extinguished, only covered in embers, it can always explode into flame when you least expect it. Sometimes all it takes is a little bit of well-intentioned prodding.

Rabbi Sholom Dov-Ber Schneerson, the fifth Rebbe of Lubavitch, once defined a Chassid as a "streetlamplighter."

Before the days of electric light, street lights had to be kindled by a person wielding a long pole with a fire at its tip. He would go from lamp to lamp to kindle them, in rain, sleet or snow.

To the skeptic who maintained that he saw no lamps, the Rebbe said, "That is because you are not a streetlamplighter. When one cleanses himself, thereby becoming more spiritually refined, then one begins to see the lamp within the other."

When the late Lubavitcher Rebbe recounted this, he added: "The lamps are there, but they need to be lit. It is written, 'The soul of man is a lamp of God' [Proverbs 20:27], and it is also written, 'A mitzvah is a lamp and the Torah is light' [Proverbs 6:23]."

A Chassid is the person who puts his personal affairs aside and goes around lighting up the souls of Jews with the light of Torah and mitzvot. Jewish souls are in readiness to be lit.

And so, for those who think that some lanterns can never burn again, a South African diamond magnate's unconventional desire unwittingly reminds us to think again. Become a Chassid, seek out and ignite another *neshamah* today!

Rabbi Mendel Kaplan is the spiritual leader of Chabad @ Flamingo in Thornhill, Ont.

Matzah? It's complicated

IDEAS ON IDENTITY

By Rabbi Elyse Goldstein

Ah, the seder! Some of us have seders so long that by the hand washing the matzah has begun to rise and the kids are asking for seconds of maror. Some of us have seders so short that we ask the four questions, eat and are home in bed by 9! What shall we do with this holiday that we love to hate?

We obsess over every detail of cleaning, menus, whom to invite and whom we hope doesn't invite us. This is the night when women come exhausted to the seder table to hear about freedom. What do we do when the grand themes of slavery and redemption get overwhelmed and lost under new and ever more complicated food restrictions that make Ashkenazim wish there could be conversion to "Sephardism?"

There's a joke about a blind man who, when handed a piece of matzah by a friend, runs his fingers along it and asks, "Who wrote this stuff?" But for me matzah is no joke. Pesach is all about the matzah. This tasteless, shapeless cracker – reviled by Atkins and South Beach, forbidden to us the day before but commanded to us on the first night – makes all the difference and opens up the deeper meaning of Passover.

Matzah exists, like us, in a world of contradiction.

First, eating matzah forces us to live in two worlds at the same time: the cozy kitchen of our matzah ball soup and the uncomfortable place of our cream cheese and jelly "cracker" sandwiches when we go outside. It sets us apart and marks us at school or at work, to be known as we were known in Egypt – as strangers in a strange land, as those "others" with their exotic and interesting folk ways. It reminds us that our safe warm kitchens are not our only worlds.

Second, matzah forces us to live in the present and the past at the same time. It beckons us to the world of our fathers and mothers, with their time-honoured recipes, their *matzah brei* that no one else can make quite the same way, their seders when we were kids, and that deep sadness of missing them so badly when they are gone from our own grown-up seder tables, or when they are there but frail, ill, easily tired and forgetful.

But matzah also grounds us in the present, in our responsibility to teach our children what we know and to admit what we don't, to download one more resource from the Internet before the seder, and to contemporize and give new meaning to the rituals, lest they become as stale as last year's matzah.

Third, the matzah is a double symbol. It's the bread of freedom and "the bread of affliction" at the same time. How can it be both? The answer is that the meaning lies not in the bread, but in the conditions under which it is eaten. This contradictory nature of matzah as both freedom and affliction is a matter of attitude. Attitude changes everything. The bread of affliction is eaten as a victim. The bread of freedom is eaten as a victor.

Think it's simply matzah? Think again. Enjoy it, as we enjoy life itself, with all its endless complications.

Jewish Life

The economics of Passover

Money Matters

By Rabbi Jay Kelman CA

One of the guiding principles in responding to questions of Jewish law is the economic impact that one's decision will have on the questioner. The subjective principle of *hefsed meruba* (a great monetary loss) allows, and perhaps obligates, one to override many of our rabbinic prohibitions. It even allows for the non-performance of positive biblical commands if the cost of observing a mitzvah reaches 20 per cent of a person's income (biblical prohibitions can only be overridden only in cases of pikuach nefesh – danger to life, and according to some authorities, limb).

The expense of making Pesach make this issue most germane. Especially at this time of year, those of means must be most conscious of their communal obligations to the less fortunate (and there are many such people in our community). The laws of Pesach, as codified in the *Shulchan Aruch*, begin by describing the mitzvah of *maot chitim*, providing the poor with the basic holiday necessities, holidays being a time when poverty takes a greater mental toll than usual. The codes discuss residency requirements both for those giving and receiving the charity, requirements that in many ways parallel those found in Canadian tax code vis-a-vis determining residency status for tax purposes.

Pesach is a time when many Jews from across the religious spectrum are more meticulous in their religious observance. Nonetheless, one must be careful that these "higher" standards not come at too high a price. A person who receives a subsidy for Jewish education, for example, should not be spending upwards of $20 a pound on hand-made matzah when perfectly kosher matzah is available for a fraction of the price. Rabbinic leaders would commonly decree communal boycotts of items when they felt that prices had been unfairly raised, depriving even the rich of such items as fish for the holidays.

However, nothing has had a more profound effect on the economics of Passover than the selling of chametz to a non-Jew for the duration of Passover. A cursory reading of the Torah makes it quite clear that we are to destroy all remnants of chametz in our possession, so using a legal fiction to transfer ownership to a non-Jew seems, shall we say, unkosher.

Yet, in our modern-day economy, legal fictions – a.k.a., corporations – have been created for the sole purpose of making it easier to make money and avoid personal responsibly for corporate losses. Lawyers and accountants constantly concoct plans to legally present transactions in ways that will be beneficial to their clients, who pay good money for such advice.

A simple common example will suffice, one that's applicable to those who have both mortgages on their homes and other investments. By properly structuring a mortgage, the interest can be made tax deductible, saving thousands of dollars in taxes, all because of a legal fiction. Selling chametz is really no different, being a legal way to creatively avoid a monetary loss.

That being said, until the advent of modern refrigeration, when food did not keep for long, destroying chametz (or giving it to your non-Jewish neighbour) cost little, consequently there was no need (or desire) to sell chametz. But in our modern-day economy, where people can have thousands, and those in the food industry millions, of dollars worth of chametz, our rabbis applied the talmudic maxim that "God is concerned for the money of the Jewish people."

Where feasible, and not onerously expensive, it seems appropriate that instead of relying on the sale of chametz, one should donate the food to a food bank – thereby getting rid of our chametz and fulfilling an act of tzedakah at the same time.

Send comments to rabbijay@torahinmotion.org.

Jews behind bars

By MARK MIETKIEWICZ

Visiting prisons certainly isn't glamorous, and raising the money to maintain Jewish prison programs isn't easy. But dedicated volunteers, rabbis and laypeople fan out across North America month after month to do just that. Here are some of their stories – and how you can join them, if you want.

Twenty-year-olds Chaim Bronstein and Ari Shapiro spent last summer on a different kind of road trip. As part of the Chabad chaplaincy program, the young rabbis from Brooklyn travelled the backroads of California visiting Jewish inmates in the 39 state and federal prisons.

"It is a very harsh environment," Bronstein said, "but it's specifically here in this environment where the human soul is so desperate for connection. Many of the inmates are so grateful for our few minutes together. It's amazing to see what kind of emotion it brings out of a person… And if someone wonders, what are we doing here? I say, this is Chabad. We're here to help." **[http://tinyurl.com/yzlg4k]**

The National Association of Jewish Chaplains provides support for "rabbis, cantors and other Jewish professionals functioning as Jewish chaplains in hospitals, nursing homes and geriatric centres, hospices, psychiatric facilities, correctional centres and the military." Their site quotes from Psalms 147:3, "God is the Healer of the broken hearted and the One who binds their sorrows." **[http://najc.org]**

There's room for you in prison even if you're not a rabbi. Mike Top has visited inmates on behalf of Jewish Family and Child Services of Toronto as a volunteer chaplain. **[http://tinyurl.com/2lepy9]** "Am I making a difference? I wish I knew… I have no illusions. If I'm making any changes, they are so microscopic as to be virtually undetectable in the grand scheme of things. But each individual in this world changes the world in some fashion. It is up to us, using the free will that the Holy One, blessed be He, has granted us, to choose whether that change will be positive or negative." **[http://tinyurl.com/35uxu4]**

You don't have to enter a prison to maintain contact with a Jewish prisoner. Jewish Prisoner Services International runs a pen pal service and has an online application form at its website. **[www.jewishprisonerservices.org/]** It calls pen-palling safe, pleasant and rewarding, but also offers important advice for anyone interested:

- Do not use your home address.
- Do not send family photos to prisoners.
- Do not ask why a person is in prison.
- It is acceptable to discuss religion, politics and personal philosophies, but don't ever proselytize, evangelize or otherwise pressure a pen pal to "see it your way." **[http://tinyurl.com/36l3v8]**

While many Jewish prisoners seek the companionship of a Jewish chaplain or look forward to the opportunity to read a Jewish book, a disturbing and somewhat bizarre phenomenon is happening at the same time. Throughout the system, there are non-Jewish prisoners who suddenly discover Judaism and demand what they see as the perks that go to Jewish inmates. And the system complies. As I learned from a fascinating feature in *Seattle Weekly*, "In Washington, as in most states, a prisoner fills out a form declaring his or her religion, and the state accepts that declaration at face value. It doesn't matter if a prisoner was born a Baptist and has been a known member of a white supremacist organization for decades. If the prisoner now claims to be an Orthodox Jew, in the eyes of the state Department of Corrections, he is now an Orthodox Jew." **[http://tinyurl.com/2dwmhz]**

Gary Friedman, chair of Jewish Prisoner Services International, didn't buy these conversions and has been sued by several inmates who claimed their civil rights had been violated when they didn't receive kosher meals. Last year, the case against him was thrown out, but not for reasons that totally satisfied Friedman. The judge said Friedman couldn't be sued because he is not a state employee. **[http://tinyurl.com/2o7ppl]**

There is a Jewish tradition to recite a prayer, the *Gomel*, when one is delivered safely from a life-threatening situation. Although it is more commonly recited after recovery from a serious illness or a return from a perilous voyage, the blessing is also recited after release from a dangerous imprisonment. "Baruch ata… hagomel l'chayavim tovos shegmoloni kol tuv – Blessed are You Ha Shem King of the Universe, who bestows good things upon the guilty, who has bestowed every goodness upon me." **[http://tinyurl.com/ytseze]**

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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Adding fun makes seders kid-friendly

By FRANCES KRAFT
Staff Reporter

At Karmela Klasner's annual seder, formality is out and fun is in.

Last week, as part of a program on "Passover Perspectives – Giving New Meaning to your Matzah" put on by the sisterhood of Beth Tikvah Synagogue, Klasner and Monica Nemani presented a workshop called "Engaging Children in Lively Passover Seders."

The two women, each of whom has an early childhood education diploma, a preschool instructors' certificate, and 25 years' experience working with children, work at the synagogue's Tikvah Tots program.

"Remember that Haggadah means 'to tell,'" said Nemani. "The whole point is to tell the story to your children and get them involved in the seder." She recommends asking them "lots of questions" and rewarding them with prizes "that they like."

Among the prizes the women use at their seders are Webkinz (small stuffed animals like frogs that children can register and interact with online), stickers and sticker albums, movie passes, hockey cards and hats or T-shirts from favourite sports teams.

A number of their suggestions involved activities to do with children up to a week or two before the seder, like decorating plastic dollar store cups with "jewels" or creating a personalized placemat using

Monica Nemani, left, and Karmela Klasner [Frances Kraft photo]

labels from the children's favourite Passover foods, and then having it laminated. Nemani said the items create memories and can be re-used at seders in coming years. "My grandchildren love to come and do crafts."

At Klasner's seders, where she and her husband host between 30 and 40 people on both nights, a highlight is "Passover Jeopardy," usually played between courses of the meal.

"Everyone gets into it," Klasner said. A sample Passover Jeopardy board at the presentation dominated a table full of ideas – among them Passover books, CDs, finger puppets and crafts – at the front of the room. The large, three-sided board, available at office supply stores, was divided into categories – Who Am I?, Potpourri, Israel, Food, and Mathematics – each with five questions for an increasing number of points. The questions, all related to Judaism or Passover, are taken from the Haggadah, the Internet or books like the *Jewish Book of Why*, and are written on cards placed in paper pockets on the board. One of the questions under "Food," was "Name the items on the seder plate." Prizes are given for correct answers.

Instead of just reading the Haggadah, Klasner and Nemani recommend the use of props to enhance the story. One year Klasner's husband Jerry used mothballs for hail to illustrate one of the 10 plagues. In subsequent years, he threw ping pong balls and cotton balls.

Suggestions for making the ten plagues come alive, on a handout provided at the workshop, include red food colouring in a cup of water to represent blood, and green spots on plastic cows to represent cattle disease. Nemani and Klasner also had on hand a store-bought package of items representing the plagues, each of which can be given to a child to display at the appropriate time.

Another way of engaging children is to make a deliberate mistake when telling the story of the Exodus from Egypt, said Nemani. Prizes can be given to children who catch the error. She suggested having parents review the Passover story with their children ahead of time. "The more they know, the more they'll be able to participate and enjoy it."

Continued on page 21

Inviting non-Jewish guests to your seder – please see page 18

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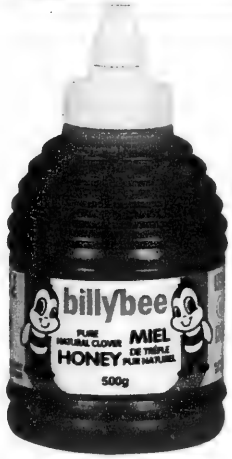

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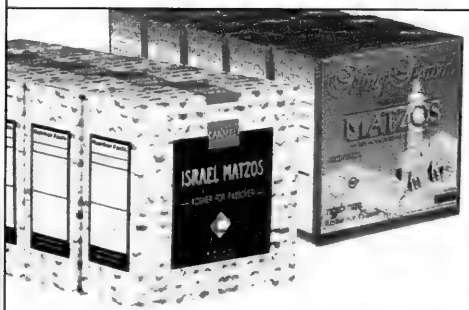

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Ensure non-Jewish seder guests feel 'part of' the proceedings

By FRANCES KRAFT
Staff Reporter

There's plenty of good solid scholarship that says there is good reason to have non-Jews at the seder, according to Rabbi Wayne Allen.

Speaking last week at a workshop on non-Jewish seder guests at a Beth Tikvah sisterhood program called "Passover Perspectives – Giving New Meaning to your Matzah," the rabbi noted that having non-Jewish guests at the seder has become an increasingly important topic of Jewish discussion.

Because of an increased rate of intermarriage, many Jewish families have non-Jewish relatives, he noted. Also, multiculturalism, along with mutual respect and co-operation among religions, has influenced Jewish young people who bring home university roommates and friends "to see what a seder is about."

He raised – and answered – questions like:

- How can we justify it?
- Will it change anything?
- Are there things we might want to exclude for the sake of tolerance, or things we need to explain?
- If non-Jewish family members are present and all family members are going to be participating, what role might there be for non-Jewish family members?"

Rabbi Wayne Allen

Going back to the Torah (Exodus, chapter 12), Rabbi Allen said that foreigners were not permitted to "eat of the Paschal lamb." However, he noted, in biblical times, the Passover seder was "quite short... Now, it's a full-blown meal with accompanying liturgy" that has been added over time.

By the Middle Ages, when the seder had evolved to include a "very rich Haggadah" and different symbolic foods, the *Sefer Hachinuch*, a work on the commandments of the Torah, discussed two cases where Jews may not eat of the Paschal lamb but did not address the question of non-Jews. "The implication is that non-Jews may attend the Passover seder," Rabbi Allen said.

Another possible obstacle to having non-Jews at the seder is the Jewish law that deems wine handled by non-Jews to be "degraded from its sacred purpose," said the rabbi. However, he said, now that most kosher wine is pasteurized, or boiled (*mevushal*), that is no longer a problem.

Further problems are that Jews are not allowed to cook on yom tov for non-Jews, nor are they allowed to teach Torah to non-Jews.

But there are answers to each of these questions, Rabbi Allen said.

"Nobody cooks extra [specifically] for non-Jewish guests. There's always extra, so we're not going out of our way to cook for non-Jews."

Also, he said, teaching Torah to Jews in the presence of non-Jews is permitted. "It's not that we're trying to teach non-Jews. They just happen to be on the side." A number of contemporary Orthodox authorities endorse that viewpoint, added Rabbi Allen, who is president of the Conservative movement's Rabbinical Assembly, Ontario region.

"We are left with no serious objections [to having non-Jewish guests at the seder]," he said. "But what about positive statements?'

He cited Rabbi Maurice Lamm, an Orthodox author, regarding "two good reasons" for including non-Jews, specifically family members.

"If we exclude them," said Rabbi Allen, "it will create rancor, even enmity."

Also, he added, having non-Jewish guests, "enhances the integrity of the Jewish people. One of the fine things [guests] will learn is the important values for which we stand."

It also "counters some of the outrageous claims that were made in the Middle Ages," he said, referring to allegations that Jews used the blood of children to make matzah.

Rabbi Allen noted that the opening of the door for Elijah has been explained as a reaction to the blood libel. "When non-Jews believed that Jews were doing something nefarious behind closed doors, we opened our doors."

As to the question of what non-Jews can do at the seder, Rabbi Allen recommended that hosts ensure their non-Jewish guests feel they are part of the proceedings, while at the same time doing "justice to what is exclusively ours."

As a general principle, he said, "we want to protect the integrity of the liturgy and reserve what is uniquely ours. [The Haggadah] celebrates the beginning of the covenant, the special relationship between God and the people of Israel. It's not something we share indiscriminately."

If the host goes around the table asking people to read from the Haggadah, and then asks a non-Jewish guest not to, that can cause embarrassment, said the rabbi. He suggested assigning non-Jewish guests readings that are not part of the actual Haggadah, to help explain the story – and arranging in advance that the supplementary reading will coincide with the guest's turn. Alternatively, a seder leader can just read the Haggadah and "everyone can join in," or can assign readings randomly.

If this means a change in longstanding tradition, Rabbi Allen told *The CJN* the change "has to be thoughtful, grounded in the sources, and communicated in a way that will not be offensive."

For passages that might be considered insensitive to non-Jews, "it's clear that some words of explanation are in order... You have to explain that they are in reaction to the treatment of Jews in certain historical periods, and they are not meant to offend anyone today who is respectful and cooperative."

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The Canadian Jewish news

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Due to the Passover Holiday, there are overlapping deadlines for the April 5th and April 12th issues.

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Torah learning a lifelong pursuit, rabbi says

By CAROLYN BLACKMAN
Staff Reporter

The Jewish community is confronting an age wave, says the director of Hiddur, the Center for Aging and Judaism in Wyncote, Penn.

In Toronto, said Rabbi Dayle Friedman, 15.4 per cent of Jews are over 65, and 9.3 per cent are between 55 and 64.

"That means that 24.7 per cent of the Toronto Jewish population is over 55, and the fastest growing group is [made up of] those over 80," said the rabbi, whose centre, part of the Reconstructionist Rabbinical College, is dedicated to drawing upon Jewish tradition to enrich the lives of Jews as they age.

Rabbi Friedman spoke last week at the Bathurst Jewish Community Centre. Her lecture was titled "A Season of Splendour: A Spiritual Vision for Aging" and was sponsored by Kolel: the Adult Centre for Liberal Jewish Learning.

The community's aging is creating a "new age. We have fully two generations of people considered elders. Baby boomers, who are now 60 plus, can look forward to decades of relatively good health, and there is no [distinct] line between their working life and their next life," she said.

"It is a time of opportunity and freedom, and it is a time for caregiving – of parents, of younger children, and [even of] older children," the rabbi added.

"It is also the time to face the possibility of extended periods of chronic illness and frailty."

Rabbi Dayle Friedman

More and more people are growing older, said Rabbi Friedman, but society continues to dread aging. "Our tradition, [however] does not share a dread of aging. Abraham invented old age. He begged God to give him wrinkles and grey hair.

"According to our tradition, later life is a rich and beautiful time. Moses was 80 when he led his people out [of bondage.]

"These experiences do not tell us that aging is easy, but they suggest that it is an inevitable part of life, and it is mystery to be lived."

The word hiddur, she said, has two meanings in Hebrew. "One meaning is beauty, and the other is shining or radiance. We are supposed to bring beauty and radiance to the face of older people. It is a mitzvah to allow their faces to shine.

"This is a different radiance than that imagined by the beauty industry."

By bringing the Torah to older people, she said, "we are giving them [a chance to shine] by offering lifelong learning, a deepening spiritual connection, and the ability to contribute to the multi-generational community."

Rabbi Friedman, who taught an adult confirmation class at a Philadelphia nursing home, said Jews must find ways to empower older people to connect to the community.

"These people had to come to class, take part in a mitzvah project – they raised money for an after-school program in Israel – and take part in a service."

Over the course of nine months, one woman broke her hip, and another was diagnosed with a fatal illness.

"She came to class as her health declined, and she died knowing that she had accomplished something deeply meaningful to her. She continued to reach her potential [until the end]," Rabbi Friedman said.

"[In this class we proved] that the capacity to contribute is not tied to our physical abilities. We can all be receivers and givers. We need to reach out beyond where we are."

Quoting Rabbi Moshe Chaim Ephraim of Sudlikov, grandson of the Baal Shem Tov, Rabbi Friedman said that "spiritual aging causes one to become stagnant, and evaporates vitality and pleasure. It causes withering and physical aging, even in one's youth.

"Baal Shem Tov wrote, 'do not forsake me in old age: let not old age and stagnation rule my habits and customs.'"

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Greater Toronto Area

TO ZIMBABWE WITH LOVE: After a recent talk on village life in rural Zimbabwe given by Meriel Gordon, Eva Kay, Marleine Kay and Rachelle Zwaigenbaum of Advocates for Humanity, grades 3 and 4 students at Temple Kol Ami School decided to reach out to the impoverished village children. They wrote decorated letters describing their lives in Canada and the story of Purim. They also made colourful masks and bought candy, paper, pencils, stickers and crayons so the children could write back. Pictured with the students and some of their masks and letters are, back row from left, teachers Karen Lidor and Ronit Baran; Eva Kaya and Marleine Kay; and teachers David Bernstein and Penny Schwartz.

Keep it specific for kids

Continued from page 16

Particularly for guests who are not as familiar with the Passover story, Klasner suggests telling them ahead of time what they will be responsible for knowing, and keeping it specific – the four sons and the four questions, for instance.

Klasner has also incorporated elements of theatre into her seder. For *Chad Gadya*, she said, everyone can act out the animals in the song. Also, she noted, someone can dress up as Elijah the prophet, and enter the room when the door is opened for him. "Kids get the biggest kick out of that."

"Keep asking questions," recommends Nemani. "Find all the fours at the seder. What are the four things that we drink?"

To make things easier for the adult hosts – and offset some of the cost – Klasner recommends assigning tasks like making the charoset (she suggests using new recipes, not the typical one) or picking up kosher for Passover wine or cookies. As a guest, she said, she appreciates being told what her host wants, "because then I know they're going to use it."

She sets up a play area for her youngest guests, with items like puzzles and even playdough. "It's not fair to expect kids who are really tiny to sit at the table all the time."

Also, she said, "When you're hiding the matzah, it's important to have certain areas in the house that are off limits, because your house will never be the same. Tell them [for example] that it's on the main floor, not in the back room or in the garage."

Passover can be fun, said Klasner. "All the holidays can be fun." Although she admitted that the preparation is a lot of work, "it's not all about work."

For more ideas, Nemani recommends livelyseders.com or googling "passover for children."

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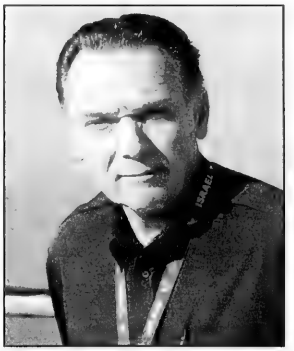

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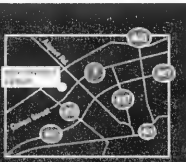

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Holocaust play attracts wide spectrum of students from across the GTA

No More Almonds, No More Raisins completes successful Toronto run

By SHOSHANA POZNANSKY
UJA FEDERATION

More than 1,100 students, including over 600 from outside the Jewish school system – got a first-hand look at what life inside a WWII ghetto was like recently as they witnessed No More Raisins, No More Almonds. The Holocaust play consisting of children's ghetto songs performed by Montreal high school students recently wrapped up its stint at Toronto's Leah Posalns Theatre.

Through song, laughter and tears, the 40 youthful players imparted an eye-opening lesson to Jewish and non-Jewish students alike. Instead of trying to picture six million Jews, or one-and-a-half million children who perished in the Holocaust, the students in the audience could identify with and see the children on stage as no different than themselves.

Across the GTA, as a part of the grade 10 Canadian History curriculum, students learn about the Holocaust. They learn that six million Jews were murdered and persecuted. They open up their textbooks and see the facts and figures. The lucky ones get to hear survivors speak in person.

This play offered a different perspective.

Andrew Cresswell, who teaches world religions at the Humberview School in Bolton, brought his class to a matinee performance. One of Cresswell's teaching priorities is to show his students that war is never strictly an "adult" issue.

"As an educator, to teach this way imprints a lasting message upon students, for whose generation, the Holocaust is distant. The eternal message is that racism exists and does not discriminate, even against children," said Cresswell whose grade 11 class is completely non-Jewish.

Taking in a matinee performance of No More Raisins, No More Almonds was the grade 8 class from Toronto's Forest Hill Public School. (Back Row l to r) Marc Cinqmars, Harry Sutton, Ariella Getrajhendler (drama teacher), Peggy Wang and Hareem Naveed. (Front Row l to r) Stephanie George, Floriana Idrizllari, and Kanda Farkollie.

Ishan Purani, a 16 year-old Humberview student agrees that the play was an important learning experience. "Before seeing the play, I didn't know anything about ghettos, and I was very impressed by how convincing the portrayal of the ghetto was," said Purani.

Cresswell plans to debrief with his class about the various messages that stood out. He uses lessons of the Holocaust in his world religions class as examples to illustrate how people turn to their religion for comfort. Cresswell says many of his students see religion purely in the form of milestone-marking rituals.

"This play emphasizes that children in the ghetto turned to their religion on a regular basis, because their Jewish heritage was all they had," explained Cresswell.

During the performance, the lines blurred between the lives of the actors and the reality of the audience members. After the play, one man in the audience, rose to the microphone and said, "I am one of them. I survived. It reminds me of my childhood. Thank you very much."

"Theatre is a great way to learn history because you develop a special understanding through an emotional connection to the actors," said Ariella Getrajhendler, a grade eight drama teacher at Forest Hill Public School who brought a number of her students to the play.

Gurman Mann, a 16 year-old Humberview student took the lesson of courage and determination from the play. "The play showed times of true desperation, yet the children managed to stay positive. Through this play, I have gained a better understanding of how children can face and survive persecution."

Turning a cold winter's day into One Cool Day

By DANIEL HOROWITZ
UJA FEDERATION

One hundred volunteers from Hands on Toronto (HOT), an initiative of UJA Federation's Impact Toronto Division, recently took to the cold and blustery streets of the GTA to lend a hand at a number of mitzvah projects throughout the city.

Chaired by Bram Belzberg, One Cool Day 2007 participants rolled up their sleeves at a choice of 13 projects where they not only helped those less fortunate, but got together with other Impact Toronto volunteers aged 25-40.

Participants were invited to assist at any one of the following Jewish and non-Jewish locations:

•The Good Shepherd Homeless Centre where volunteers helped with a variety of activities that included making beds, folding laundry, sorting both clothing and food.

•Reena Foundation: volunteers spent time visiting adults and children who are developmentally delayed and helped them enjoy arts and crafts and sports.

•MukiBaum Treatment Centre for Adults & Children with Complex Disabilities: Participants helped the centre prepare for its upcoming Gala by assembling over 2,000 greeting cards showcasing the talents of these disabled people.

•Help make a House a Home: Here HOT volunteers assisted family clients of Jewish Family & Child Service (JF&CS), a UJA Federation agency, in painting their apartments.

"Words cannot describe how elated my client is after Michael Hershfield and his HOT team came to paint his apartment," said the superintendent of a subsidized apartment building on Finch Avenue.

His tenant, a JF&CS client, who wished to remain anonymous, cried after meeting with the UJA volunteers. "Before, I came home to a clean apartment. Now, I will be coming back to my home," said the man. "They not only painted, but tended to things we never imagined they would. They completely scrubbed my bathroom from top to bottom, cleaned my floors and even provided me with a new comforter."

Volunteers from UJA Federation's Hands On Toronto (HOT) initiative, Sherri Silver and Ashley Faust, lend a hand at the Toronto Child Abuse Center during HOT's recent One Cool Day.

Project leader Michael Hershfield was clearly pleased with not only his team's performance on One Cool Day, but what they took with them from the day of voluntarism.

"For all of us, this was such an incredibly special and important day," he said. "It doesn't matter who you are, affiliated, unafilliated, what your background is or what you do for a living. When you see a man cry with happiness because of something you did, it's impossible not to feel great about yourself. It's amazing to have the opportunity to give back like this. Hopefully we can do more of this in the near future."

As another project leader during One Cool Day, Rachel Iskov chose to help out at an organization close to her heart.

"My group worked together to create art cards for one of MukiBaum's major fundraisers, their Gala event," she said. "I worked with a terrific group of women who were excited to participate in the project, and together we made an important contribution to both communities. We strengthened our ties with the Jewish community and built relationships while helping MukiBaum prepare for their event. I was moved by the energy and compassion that my group brought to the project."

"One Cool Day is a great example of how Toronto's young Jewish men and women can come together to truly make a difference," said Belzberg. "Partially due to the success of One Cool Day, we're hoping to make HOT a regular event and establish a deep volunteer network among Toronto's young Jewish community."

One Hot Day takes place on June 17. For more information call 416.631.5817 or visit www.impacttoronto.com

New centre makes volunteering in Israel a snap

Volunteering in Israel just got a whole lot easier for Torontonians thanks to a new initiative created by UJA Federation and its overseas partner, The Jewish Agency for Israel (JAFI)

The Israel Volunteer Program Center - operated out of the Israel Aliyah Centre in the Lipa Green Building for Jewish Community Services - is the place for people interested in getting involved in short-term volunteer programs in Israel.

A volunteer through the new Eilat Volunteer Centre poses with two Eilat youngsters.

One of the most popular volunteer opportunities offered by the Centre is in Eilat for a minimum of six weeks; everything is free except the flight. Some of the volunteer options include teaching children English in schools, working at a hospital or on the beach.

The Eilat/Eilot Region is twinned with Toronto's Jewish community through the Partnership 2000 initiative.

Jordana Warner 21, a fourth-year sociology student at the University of Western Ontario, heard about the program from her cousin who participated in 2005. Warner worked this past summer at a day camp with young children. "I liked the staff, I loved working there, it was a great atmosphere, and I had a great time," she enthuses. "I now truly understand the amazing impact that the Toronto community has on Eilat and why being a volunteer from Toronto in Eilat is so rewarding."

Wendy Newman graduated from Dalhousie in May 2005 and wasn't sure what to do with her summer. She didn't want to come back to Toronto; she wanted to be in Israel so she decided to volunteer in Eilat where she worked in an elementary school. "I helped out in an English class; working both one-on-one with the students and helped the teacher facilitate the lessons," she says. "It was a challenging but very rewarding job."

For more information about volunteer opportunities in Israel, call 416.638.8824. To view the volunteer information video, visit www.jewishtoronto.com and click on the Volunteering in Eilat icon.

We don't leave our sons behind

Member of WWII German Resistance headlines Yom HaShoah commemoration

Family of Baroness Sybille Niemoeller von Sell involved in plot to assassinate Hitler

By DANIEL HOROWITZ
UJA FEDERATION

As a young girl growing up in the Berlin suburb of Dahlem, Sybille Niemoeller von Sell, a Christian baroness born from 350 years of nobility, was not permitted to finish high school because of her refusal to join the Hitler Youth.

"What I was taught at home around the dinner table from my parents, were the most elementary rules of decency; to always look out for those who suffer injustice," Niemoeller von Sell said during an interview with Jewish Toronto. "My parents were the best examples of goodness and compassion."

On Sunday, April 15, Mrs. Niemoeller von Sell, who turns 84 next month, will be the keynote speaker at a Yom HaShoah commemoration service at Toronto's Earl Bales Park beginning at 11:00 a.m.

This event, held to honour the victims - and the heroes - of the Holocaust, is co-sponsored by a number of community partners with organizational support provided by UJA Federation, Yad Vashem and B'nai Brith Canada.

Baroness Sybille Niemoeller von Sell

With high school no longer an option, the teen began training as an actress and dancer at Berlin's renowned State Theatre Academy and after graduation became an actress in Dansig, Essen and eventually Berlin.

Niemoeller von Sell's family was active in an underground railroad, hiding and transporting Jews, and was heavily involved in the ill-fated plot to assassinate Hitler on July 20, 1944. Her cousin, Werner von Haeften, had carried the case with the two bombs. Upon capture, Haeften was shot and Sibylle and her father were arrested by the Gestapo. After extensive interrogations and physical abuse, Sybille was released. Her father, kidnapped from prison by Russians during the battle of Berlin, starved to death in a Soviet prison.

"I still remember when I was a teenager; the men would come to our house under the cover of night, to meet with my father to plot this assassination attempt. While I was not privy to what they were saying at these meetings, I knew what was in the air, it was understood what they were trying to do," she says.

This courageous youngster grew up with the same principles as her parents, and would go on to become a vital component of the WWII German resistance.

She later married Pastor Martin Niemoeller, a German hero of the First World War and a leader of the church's opposition to Hitler.

In fact, it was Pastor Niemoeller who penned the now famous quotation related to the Holocaust: "First they came for the Communists, but I was not a Communist, so I did not speak out. Then they came for the Socialists and the Trade unionists, but I was neither, so I did not speak out. Then they came for the Jews, but I was not a Jew so I did not speak out. And when they came for me, there was no one left to speak out for me."

Pastor Niemoeller passed away in 1984.

"After the war, I was certain that I would never again be able to speak about the Holocaust, I never wanted to talk about the war again," explains Niemoeller von Sell who converted to Judaism in 1990.

But that all changed after the death of her husband when she received a condolence telegram from a stranger the next morning. It was, as they say, the start of a beautiful friendship.

"The day after my husband died in March of 1994, I received a beautiful telegram from Elie Wiesel. We immediately became good buddies; I still tell him all the time that he invented me."

Wiesel - a Nobel Peace Laureate and Holocaust survivor - convinced the reticent Neimoeller von Sell to share her stories of the Holocaust with others.

"I didn't think I could do it, but Elie kept telling me that I must, so, I did. After my first public speaking event at a synagogue in New York, it was as if the floodgates had opened," she recalls. "I have not stopped speaking about the Holocaust since that day. The message of the Shoah must be told and, as long as I have a voice, as long as I am able to speak, I will educate as many people as I can about its horrors. I have a responsibility, as a witness to so many Nazi atrocities, to let people know what really happened."

For more information about the Holocaust community commemoration, please call 416.635.2883 ext.301.

Alumni of birthright israel give back to the community

By SHOSHANA POZNANSKY
UJA FEDERATION

Since its inception in February 2000 more than10,000 young adults from the Greater Toronto Area have participated on a free, 10 day Taglit-birthright israel trip through Canada Israel Experience (CIE), a UJA Federation partner organization.

To keep these young men and women interested and involved in the Jewish community, the birthright alumni community was created with programs catering to alumni interests ranging from social events to Israel advocacy.

Alumni are encouraged to get involved in community programs, including all major UJA Federation events.

One example of a program offered by the Birthright Alumni Community is called Me, Myself & Israel: Alumni Photo Exhibition & Auction. This event annually draws 150 people and last year raised $1,200 for UJA Federation's campaign to help the residents of northern Israel.

Alumni of CIE Taglit birthright israel reunited at the General Assembly (GA) held in Toronto in November 2005.

Another important way to keep alumni involved following their trips is through intensive leadership training.

"When the leaders are passionate about their ideas and their ideas turn into programs, the participants directly benefit because they see how connected and passionate those leaders are," explains Shauna Waltman, Alumni and Outreach Manager for CIE.

Fallon Butler was a participant on the Young Professionals CIE trip in January 2007. She has since attended programs which help connect her to the myriad of opportunities available.

"For those of us who wish to sustain the insight we received on our trip, the alumni community helps us stay connected with our new peers, seek out more of our spirituality and provides the chance to give back to the community," said Butler.

David Goodman experienced Taglit-birthright israel last February as a participant and upon his return, created an event called Hoops 4 Israel. What started out as a small fundraising idea only six months ago will likely raise $100,000 on April 1st with the proceeds going to underprivileged Ethiopian youth in Kiryat Moshe, a neighbourhood of Rechovot.

"My goal was to raise money and get young adults involved to demonstrate that they too can make a tangible difference and influence others to get involved. I want this program to be a message to the community that this is a great return on what you have invested in birthright," said Goodman.

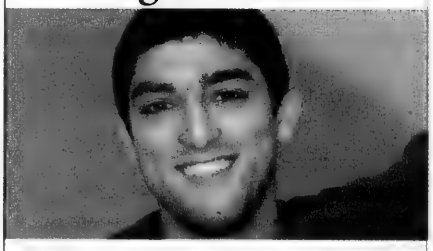
Hoops 4 Israel – a charity basketball tournament - is bringing together 90 young adults, half of whom are birthright israel alumni, who might otherwise remain uninvolved.

Ehren Gluckstein, a Taglit CIE madrich (trip leader), finds that the birthright Alumni Community is there to support alumni in all avenues whether their intentions are to change the world or merely keep in contact with friends.

"The birthright israel program is only meant to plant a seed in the hearts of participants. By organizing alumni events, we are helping that seed to grow by giving alumni a variety of avenues to explore," said Gluckstein.

For more information on the CIE Taglit-birthright israel program, please call 416.398.6931 extentsion 343 or email getinvolved@canadaisraelexperience.com

A young man's chance for higher education



Assaf Dahan, 23, was born and raised in Kiryat Shmona. Despite the difficulties of living in a city that has been victimized by endless terrorist attacks and Katyusha rockets, Assaf feels that his home is still an excellent place to raise a family.

"Personally, I am not scared to live in Kiryat Shmona," says Assaf. "However, there is not enough investment in the city – in infrastructure, business, and most importantly, in higher education." Through the Atidim in Industry Program, Assaf is getting a chance to not only receive a higher education, but also intern at a major high-tech company.

An initiative of the Jewish Agency for Israel (JAFI), UJA Federation's overseas agency, the Atidim (Futures) in Industry Program encourages and helps talented young people ages 21-30 from Israel's periphery to earn an academic degree after finishing their military service.

"When I was accepted to Bar-Ilan University, I was thrilled," says the high school honours graduate who was an officer in an elite combat unit prior to his 2004 discharge. "I had enough money for my first year of studies, but I wasn't sure how I would finance the next few years when my friend told me about Atidim.

Assaf was accepted into the program and receives a full tuition scholarship, a living stipend, a laptop computer, tutoring, work experience and integration in a leading Israeli company.

"It was more than the money that attracted me to Atidim," he says. "It was the fact that I am to be adopted by a high-tech company, have the opportunity to intern for them and gain valuable experience and possibly work for them upon graduation." (Photo by Shlomy Ben Ami)

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On Campus

Toronto students build shelters for the poor in Uruguay

By SHERI SHEFA
Staff Reporter

Rather than spend their reading week at an all-inclusive resort or catching up on homework and sleep, 15 Toronto students travelled to Uruguay last month to fulfill the Jewish obligation of tikkun olam.

Devora Schwartz Waxman, the Tzedek Hillel director, organized a trip that brought eight students from the University of Toronto and seven students from York University to Uruguay to build emergency housing for the country's less fortunate.

The York group, which was there from Feb 8-18, and the U of T group, which was there from Feb 18-27, were the first of seven groups from Hillels across North America scheduled to come to Montevideo, Uruguay to volunteer.

They worked with the Hillel in Uruguay and a non-governmental organization called A Roof For Uruguay, which aims to improve the quality of life of the poverty-stricken by building them emergency households and offering them an opportunity to improve their quality of life.

Waxman said that while the focus of the trip was to build shelters for the poor, she wanted to make sure to contextualize the mission for the participants.

"If you take them to build a house and just drop them off, they don't have a sense of why they're there. We did sessions with them about the Jewish community in Uruguay, the economic crisis in the region, we did tours of different neighbourhoods so that when they went to build, they had a good sense of where they were and why they were there," Waxman said.

Hagai Kuperman, 23, a political science student at U of T, felt that this trip was a great opportunity get a first-hand, world perspective and to lend a hand to those who needed one.

"When you're in [Montevideo], it looks OK because there is the upper class of really wealthy people and then there are people who are begging on the street, just like in Toronto. But then you go to a community – we drove maybe about 20 minutes outside of the city – and it is like a dump. There is garbage everywhere," Kuperman said.

Amaris Seigel, a 23-year-old psychology student at York was also taken aback by the conditions in which they lived.

"Emotionally, it was a very difficult trip for me because to see how they are living, in one-room homes, ones that they built themselves from rusted metal. It was so dirty," said Seigel, who is involved with Tzedek Hillel and took part in last year's trip to Mississippi during which they repaired the roofs of homes devastated by Hurricane Katrina.

Aside from building the shelters, the participants also had the opportunity to spend time with the Jewish community.

"We spent time at one of the Jewish community centres, at the Hillel, and we also went twice to volunteer at the Jewish old age home. It was a volunteer-focused trip, but there was also time for the students to enjoy themselves and enjoy their break," Waxman said.

"We got to go out at night and really party it up in the clubs and live like we were a part of that community and the society there," Kuperman added.

"[Uruguayans] just want to have a good time and get an education and get a job and move up in the world. We're all human and we all want the same thing."

Although there were many experiences to draw from, Waxman, Kuperman and Seigel agreed that one of the trip highlights was taking part in the Friday night services at the Hillel community centre.

"It was interesting because… they sing the same songs with the same words and the same tunes and we're on the other side of the world. It shows that Jews everywhere are similar and that [even if] you don't speak the same language, it is our religion and our prayers that unite us," Waxman said.

She said that both the Jewish community and the community in general were so welcoming, warm and appreciative of their help.

"One of the men we built one of the houses for just couldn't thank us enough," Waxman said.

Seigel hopes that more Jewish youth will become involved in initiatives that aim to help those in need.

"It's what we're supposed to do. Our religion is not a passive one. It's about taking action when action is required… It is our job as wealthy North Americans, who are wealthy compared to the rest of the world, to do something. It is an obligation."

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The Canadian Jewish news

Coast to Coast

Media move beyond convenient and familiar

According to Reports

By PAUL MICHAELS

As recent "According to Reports" columns have noted, there has been a shift in international media attention on the Middle East away from Israel specifically and toward developments in the region as a whole.

From time to time, when there is an important development in Palestinian-Israeli and Arab-Israeli relations, the media will certainly focus on Israel. But generally, the media shift to the broader region continues in a number of ways.

• Iran: Iran's defiance of the UN Security Council demand that it stop programs that can lead to the development of nuclear weapons has drawn substantial media attention. So, too, has the fact that Iranian President Mahmoud Ahmadinejad has repeatedly threatened to "wipe Israel off the map," and has even threatened European states that support Israel.

• Sunni-Shiite schism: The March 5 issue of *Time* magazine devoted its cover story, "Why They Hate Each Other," to the growing and potentially increasingly violent divide between Sunni and Shiite Muslims – a clash currently taking place in Iraq and Lebanon, but one that could also affect other areas of the Middle East. As non-Arab, but Shiite-dominant, Iran tries to exert its influence throughout the Sunni-dominant Arab world, many analysts are warning that a clash "within Islam" demands our attention and understanding. Examples include Iran's support of Hezbollah in Lebanon; its efforts to fund Hamas in Gaza and the West Bank; and its threat to the oil-rich Arab Gulf states, principally Saudi Arabia – this despite Ahmadinejad's recent meeting with the Saudi king in Riyadh.

In the March 4 issue of the *New York Times Magazine*, Noah Feldman, a law professor, author and expert on the Mideast wrote, in "Choosing a Sect," that while historically Sunnis and Shiites maintained relatively harmonious relations, there were episodic spasms of violence. "[T]he latest iteration of the Sunni-Shiite conflict," Feldman writes, is the one in Iraq which is "polariz[ing] Muslims across the globe."

Writing in *Time*, Bobby Ghosh noted that "As early as 2004, Jordan's King Abdullah warned of a rising Shiite 'crescent' running from Iran through Iraq and Syria to Lebanon."

While there are currently some efforts to achieve Sunni-Shiite rapprochement, Ghosh warned that if Iran continues to back Shiite militias and Arab states back Sunnis, conflict could continue in several states for years to come.

• Russia: Under President Vladimir Putin, Russia, flush with oil and gas revenue, has been flexing its muscles against the United States, which Moscow views as hobbled by the imbroglio in Iraq. Russia may be trying to reassert its influence in the Middle East by, among other things, supporting a PA "unity" government in which Hamas still refuses to abide by the Quartet conditions that Russia as a member formerly insisted upon: recognition of Israel's right to exist, renunciation of violence and support for previous agreements.

Russia is also supplying Syria with arms and is completing (though with some delays) a $1-billion nuclear reactor in Iran. This is in addition to supplying Iran with an advanced anti-aircraft missile defence system worth $700 million, which could be used against a possible Israeli assault on Iran's nuclear weapons sites.

Writing in the *National Post*, ("Russia re-enters lucrative arena in Middle East," March 5), Matthew Fisher noted that Putin recently hosted Hamas leader Khaled Meshal in Moscow for the second time in a year. Putin reportedly assured Meshal that Russia would try to end the U.S.-led aid boycott of the Palestinian Authority.

Last week, there were news reports that Russian journalist Ivan Safranov was likely murdered by Putin's security forces for investigating secretive Russian arms sales to Iran and Syria. Safranov allegedly "fell" out of his fifth-floor apartment window before he could file his story. As mentioned in the Mar. 7 *Globe and Mail* editorial, "Russian reporters at risk," Safranov joins a list of reporters, now numbering 20, who have died in the line of work in Russia since Putin came to power in 2000.

The convenient and familiar Mideast story is Israel. But in pursuing these other less familiar stories, the media are showing a growing appreciation for the region's complexity. At a time when many voices are decrying a "dumbing down" of the news, this is an encouraging development.

Paul Michaels is communications director for the Canada-Israel Committee.

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Coast to Coast

Purim reveller tried to ram officer with car, police say

By JANICE ARNOLD
Staff Reporter

MONTREAL — A representative of the chassidic communities denies that anyone tried to hit a Montreal police officer with a car during a night of Purim revelry by young men on de Vimy Street.

"Absolutely not. There was no intent to harm," Mayer Feig, leader of the Jewish Orthodox Community Council (JOCC), told *The CJN*. Feig said he did not witness the alleged incident, but said he was on the scene shortly after it happened.

At the end of last week, police were searching for an as-yet unidentified man who was driving the car. From the information gathered so far, police believe he deliberately attempted to drive into the officer, said spokesperson Sgt. Ian Lafreniere.

The suspect, a man apparently in his 50s, could be charged with armed assault and intimidation.

Lafreniere said police arrived on de Vimy, north of Van Horne Avenue, at 12:50 a.m., Sunday, March 4, responding to complaints by residents about the noise of firecrackers.

He said the police were not aware it was a Jewish holiday and that a number of house-parties were taking place on the street.

They found a lot of people on the street, many of them intoxicated, and decided to close off the block for their safety. "We didn't do it because we were mad at them. We were trying to help them out, so that nobody would get injured," Lafreniere said.

A female officer was put in charge of maintaining order and issued a small number of tickets for public drunkenness, jaywalking and disobedience, he said.

While she was ticketing two young men, a third man – the suspect – came by, took a photo of the officer with a cellphone, yelled at the two men that they didn't have to listen to her and that they could leave, Lafreniere said.

The older man got into a vehicle and the officer went behind it to take down the licence plate number. According to Lafreniere, the man put the car into reverse. The officer jumped out of the way and was not struck.

She then went to the front of the car to get the number, and he drove forward. The officer again got out of the way unhurt.

The driver lost control of the car, skidded into a snowbank, regained control and drove into the driveway of a house on the street and went inside, Lafreniere said.

The officer, now with back-up, followed but could not positively identify the driver because there were about 50 other people in the house, most dressed in a similar manner.

Lafreniere said the suspect is not the owner of the car. The car's owner is also the owner of the house. That individual had not been questioned yet.

Feig's version is that the party-goers were "upset" by the blocking of the street and the issuing of "many" tickets by the officer, including a number for parking violations, which he thought would not normally be given. "The community felt targeted," and the fact it was a holiday was not taken into account, he said.

He agreed with the police account that an individual took a photo of the officer, but not that he told the men she was dealing with to ignore her. Feig said the man then got in a car and simply drove away.

Feig said alcohol was consumed, but he denies that anyone was drunk or disorderly.

He said the young people were going from house to house to parties in the Orthodox neighbourhood, and that festivities were not taking place on the street.

Feig described the JOCC as a representative body for all of the chassidic congregations in the Outremont area.

Immediately after news of the incident broke, the JOCC issued a press release that it was "horrified" by the allegation that young chassidim were told not to pay attention to a female police officer.

"Our position is clear: The Talmud states '*dina dmalchisa dina*' – the law of the land is the law. As equal citizens residing in Quebec, all members of authority, both female and male, are held in the highest regard and the laws of the land are respected. These values are taught to our children as well. Any allegation to the contrary is unjust."

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Coast to Coast

Tone of accommodation debate concerns federation

By JANICE ARNOLD
Staff Reporter

MONTREAL — Federation CJA officials broke their silence on the reasonable accommodation debate that has preoccupied Quebec for months, saying some aspects of it have been "hurtful" to the Jewish community, and criticizing the media for sensationalizing the issue and politicians for using it for partisan purposes.

In an interview with *The CJN*, federation first vice-president Marc Gold and Joseph Gabay, immediate past president of Canadian Jewish Congress, Quebec region, said they want the community to know that its leadership takes the issue very seriously and is monitoring the election campaign closely.

"We are troubled by the tone of the debate and the disproportionate coverage in the media, especially the French media, and especially of the Jewish community," said Gold, who feels some outlets have been competing with one another to "exploit" incidents and "blow them out of proportion."

He thinks many of the incidents highlighted are not about reasonable accommodation at all, or at least not as it is understood in the Canadian and Quebec charters of rights and freedoms as latitude to avoid discrimination.

Instead, Gold believes reasonable accommodation has become a "catch-all" for situations that will inevitably arise from time to time in a multicultural society, often in good faith. Certainly, he said, it is not as if the Jewish community is demanding accommodation, or asking that society change in any way.

"We feel we have been singled out, that we are carrying this on our backs," Gold said.

Gold and Gabay are concerned by the way the three major provincial leaders have dealt with the issue, and the federation has communicated with all of them.

"We expect our leaders to elevate the tone of the debate," Gold said. "Unfortunately, the issue has been used for partisan political purposes."

The federation applauds Premier Jean Charest's creation of a study commission on reasonable accommodation, and intends to participate fully. It is encouraged that the task has been entrusted to two eminent academics, Gerard Bouchard and Charles Taylor.

"We hope this will lead to a more reasonable and thoughtful discussion," Gabay said.

Gold said he was bothered, however, by some things Charest said at the launch of the commission in early February.

At the time, Charest cited a Montreal YMCA's frosting of its windows at the request of Chassidim, a Montreal police guideline that female officers avoid dealing with chassidic men, and the Jewish General Hospital's expulsion of a man for bringing in non-kosher food as contrary to the notion of reasonable accommodation.

The federation is preparing a brief to be presented to the commission, which begins its work this month, and is seeking wide input from the community. The commission has not yet announced when it will hold public hearings.

The effort is being managed by an "advocacy summit" composed of professional and lay representatives of the Quebec-Israel Committee and Communauté sépharade unifiée du Québec, as well as CJC and the federation.

The fundamental points the brief will make are that the Jewish community has a long history here and shares Quebec's basic values and that the Canadian and Quebec charters are the appropriate framework for the resolution of conflicts.

Gold said a debate over how to live harmoniously in a diverse society, including the clash between religious and secular values, is normal and healthy, and is happening elsewhere in the West.

Gabay said the Jewish community is sensitive to the fact that the debate has distinct aspects here because of Quebec's history and unique culture in North America. Since the Quiet Revolution of the 1960s, Quebec has been shedding the dominant role religion played in public life and institutions to the point that today, secularism has become a supreme value.

Consequently, he said, there is a tendency to "panic" whenever religion appears to be encroaching on the public sphere.

Asked if he felt anti-Semitism underlay the attention given to certain incidents, Gabay said, "The short answer is no."

Gold added, "It's very complex; it's impossible to find one cause."

They hope that one of the outcomes of the Bouchard-Taylor commission will be a better understanding of the diversity of the Jewish community.

Community members wishing to give their opinion on reasonable accommodation should e-mail cjc-quebec@cjc.ca.

Correction

In the article "Comedians fundraise to fight colorectal cancer," (*CJN*, March 8), the date given for the *Crack-A-Smile Comedy Night* at the Toronto Centre for the Arts was incorrect. It takes place on April 21. The *CJN* regrets the error.

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Child custody: waivers and lies

Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Partner, Beard Winter LLP

Q I have been separated for 3 years and I have a 5 year old daughter. Her father gives me child support off and on but really I don't care if he does and neither does he. But I want to get divorced and not have to go through a child support and custody battle. Can I get divorced without having to deal with child support and custody?

A You can apply for a Divorce with the court without requesting custody or child support. However, by law you must disclose in court documents that you have a child, that the child lives primarily with you, the identity of the father, any knowledge of his income, and that you are declining to apply for child support. Believe it or not, under the Child Support Guidelines of the Divorce Act, a Judge has a legal duty prior to granting a divorce to ensure that the parent not living with the child is ordered to pay the appropriate amount of child support in accordance with his income, even though you are not applying for it. To ensure that you are not denied a divorce you should either apply for child support and give some evidence of the father's annual income or explain convincingly in the affidavit in support of your divorce motion why you do not seek it and why it is in the child's best interests for you to waive it. The same law does not apply to custody matters. However, you can apply for a divorce without requesting a custody order.

Q I am currently in a custody dispute with my wife concerning our two sons. My wife lied to the court about me abusing her and the children in order to gain temporary custody of the children. I have more than enough evidence to prove that she intentionally lied. How likely is the court to find her in contempt? What is the best approach to force the court to hold her accountable for her lies?

A No question that perjury is a criminal offence, but parents are very rarely prosecuted. Moreover, it is only "contempt" if she has disobeyed a court order. However, the more she lies the more she loses credibility. But disproving her lies doesn't necessarily prove you are the superior parent. You must now demonstrate your intimate understanding, skill and acquaintance of the children's needs. Warring parents often lose sight of what Judges look for. What is your evidence of the children's needs, not just merely of mom's faults and lies?

*John Syrtash is a partner and family law lawyer with the Toronto firm of **Beard Winter LLP**. Neither Beard Winter LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at 416-306-1733, or e-mailed at jsyrtash@beardwinter.com. You can also visit www.beardwinter.com and www.spousalsupport.com.*

Sponsored by Tzivos Hashem Canada, a children's charity. For program information call 416-398-1866.

Winnipeg Purim brunch draws 170 people

By RHONDA SPIVAK
Special to The CJN

WINNIPEG — The Purim brunch held at the Fort Garry Hotel on Purim day, March 4, was the first of its kind for the Winnipeg Jewish community.

The lavish brunch was organized by Ohr HaTorah Day School, the only modern Orthodox school in Winnipeg.

"We had 170 people here, even though we only began publicizing the event two weeks before Purim. There [were] a lot of other Purim events going on in the city… and yet we were completely sold out. There [were] a lot of new faces here," said Rabbi David Weksler, the school's principal.

"Aviva Cohen and Tina Geenfield, two parents at the school, did an amazing job organizing this," he added.

Carrie Slayen, left, 7, and Leah Corne, 8, had their faces painted at Ohr Hatorah Day School's Purim brunch.

Ohr Hatorah Day School, located in the Herzlia-Adas Yeshurun Synagogue, was founded almost 10 years ago by a small group of families who did not want to have to leave Winnipeg to provide their children with an Orthodox Jewish education. Today, the school, which has an enrolment of 52, offers kindergarten through Grade 8, as well as having a full day-care program. Since there are fewer than 75 Orthodox Jewish families in Winnipeg, it has always been a challenge to sustain an Orthodox school in Winnipeg.

"We had a lot of families come to the Purim brunch who do not have children in our school. Clearly, there is interest in the larger Jewish community for this kind of event… We really didn't have to do much to sell the tickets. People were just calling in to the school to reserve places," said Greenfield.

The brunch began with Rabbi Weksler reading the Megillah to an audience that loudly stamped out the name of Haman. Afterward, the children marched on stage to show off their costumes and all received prizes.

Those in attendance were then treated to an attractive spread of food, which had people returning to the buffet for second and third helpings.

After the meal, the children were treated to a magic show and other entertainment. Each child received a special mishloach manot package to take home.

Mishloach manot baskets were also sold at the event. Part of the proceeds from the sale of the baskets went to the Half-Shekel Task Force of Winnipeg's Jewish Federation, which directs money to impoverished members of the local Jewish community.

A raffle was also drawn for numerous prizes.

"Ohr HaTorah Day School put together an elegant, delicious, innovative Purim celebration for the whole community. We've celebrated Purim many different ways over the years, but the brunch was something new and different. It had oodles of flair and was tons of fun," said Danita Aziza, who attended the event with her husband and family members, including her parents.

Leonard Schwartz said: "It was the best Purim event I've ever attended."

Tayne Sinclair said: "The food… was excellent and the entertainment for the kids was great… I didn't win a prize, but there's always next year."

In fact, many at the brunch were telling organizers that they had to make sure to repeat the event again next year.

Yossi Cohen, the president of Ohr HaTorah Day School, said he was pleased with the turnout at the brunch and believes the school will continue to increase its profile in the community.

"Ohr HaTorah is at capacity registration this year. Unlike previous years, there is great demand for spaces… I think the future looks very promising," he said.

Cohen added that "over the last several years, a significant portion of Orthodox Jews from Winnipeg have chosen to move to Toronto or other Jewish centres, especially families with older children. It's natural for Winnipeg's Orthodox Jews to want to migrate to a city with a much larger vibrant Orthodox community.

"But those of us who have stayed in Winnipeg are dedicated to ensuring that our school will not only survive, but grow."

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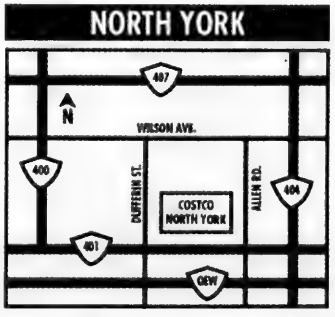

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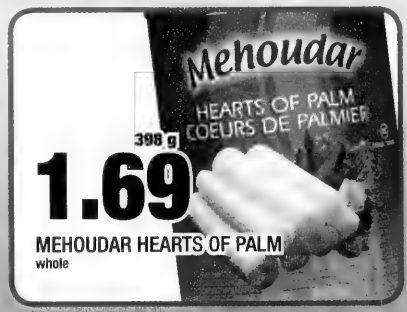

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April 10 closed

Complaint against 'Quebecistan' column upheld

By JANICE ARNOLD
Staff Reporter

The Quebec Press Council has upheld complaints against *National Post* columnist Barbara Kay that her Aug. 9 column headlined "The rise of Quebecistan" unfairly portrayed francophone Quebecers, especially sovereigntists, as soft on terrorism and anti-Semitic.

The council ruled Mar. 5 that the column, which was a commentary on the massive march against the war between Israel and Hezbollah held in Montreal three days earlier, lacked "balance, rigour, level-headedness, and... respect for certain social groups."

The council said columnists can be controversial but still must be accurate and avoid sweeping generalizations.

It said that "they must avoid, as much in tone as in the language they use, giving events a significance that they do not have or leaving misunderstandings that risk discrediting persons or groups."

The council said Kay did not put the rally in context and attributed intentions to public personalities without supporting information. It said she "distorted facts" in order to support her view that the leaders of an independent Quebec would remove Hezbollah from the terrorist list and that the new country would generally be welcoming to terrorists.

The council further commented that Kay's was an "unwarranted provocation" that perpetuated prejudices.

Kay reproached Bloc Québécois leader Gilles Duceppe, Parti Québécois leader André Boisclair, federal Liberal MP Denis Coderre and Amir Khadir, spokesperson for the new party Québec Solidaire, for participating in the Aug. 6 march. The event, which was endorsed by 60 groups, was held to denounce Israel's actions in Lebanon and demand a ceasefire. It drew about 15,000 people, including a small number of people carrying Hezbollah flags and placards that were construed as anti-Semitic.

The plaintiffs were Jean Dorion, president of the Société Saint-Jean-Baptiste de Montréal; Gilles Rhéaume, spokesperson for La Ligue contre la francophobie canadienne; and individuals Francis Leger, Martin Proulx and Josée Beaulieu. The council says the complaints were supported by eight other persons, not named in the decision.

They felt that Kay had drawn unsubstantiated conclusions that could foster hatred of Quebecers.

Dorion felt she was off the mark in making a link between Quebecers' sympathy for the Lebanese victims of Israel's intervention and, as she wrote, "the fat streak of anti-Semitism that has marbled the intellectual discourse of Quebec throughout its history."

While acknowledging that anti-Semitism has existed in Quebec "like all the rest of the western world," Dorion took Kay to task for ignoring that the "national intellectual elites" of Quebec were often in the forefront of the struggle for Jewish rights, pointing to the 1832 act passed by the legislature of Lower Canada entrenching Jewish emancipation.

Dorion also observed that a group of "clearly identifiable" Jews present at march were "warmly applauded", which he believes shows the participants were not against the Jewish community, but rather the actions of the Israeli government.

He also took great exception to Kay's assertion that, "You can bet that Hezbollah would be off the official terrorism list by Day Two of the Republic of Quebec's existence."

Dorion insisted that the number of persons carrying Hezbollah flags was very tiny and their presence "inevitable" in a crowd that size. He asserted that it did not give Kay licence to denounce Duceppe, Boisclair, Coderre and Khadir as "shameless Quebec politicians who led that pro-terrorist rally."

The SSJB was not one of the groups officially endorsing the rally.

Gerald Owen, who handles complaints for the *National Post*, responded to the complaint by providing the council a copy of a follow-up column by Kay that appeared Aug. 17, headlined "Quebecers in denial: Counterpoint." Kay reiterated many of the points she made in her first piece, including her central theme that if the province separates it could indeed become "Quebecistan," where "Islamo-fascism" could take root, in part due to pressure from Shiite Lebanese immigrants.

She also wrote that the organizers of the Aug. 6 rally criticized only Israel and not Hezbollah in their advance publicity, and she alleged that they deliberately excluded a Jewish presence. This should have warned off politicians who wanted to remain neutral on the conflict, she suggested.

In an interview with *The CJN*, Kay dismissed the decision and questioned the council's motives. She believes the council is trying to "chill" criticism of Quebec by anglophone journalists and those outside the province. She said she doesn't recognize the council as having any moral authority or as being capable of impartial review.

"I'm sure they are trying to intimidate me and other anglo journalists, and hoped there would be repercussions against me at the *Post*... This is a bogus group of soft totalitarians with the impulse to shut people up."

The council is composed of journalists, media managers and members of the public.

Kay said that in a free society, objections to a journalist's opinion should be dealt with between that journalist and their readers or by other media. Kay said she received more than 300 e-mails related to the Aug. 9 column and answered all of them. She also accepted every request from the media for an interview, including television and radio.

Kay, who lives in Montreal, said Quebecers are "hypersensitive" and are trying to suppress outside criticism. "In Quebec, you can say anything you want, as long as it's in French."

She said the *Post* won't appeal the decision, which it has the right to do within 30 days.

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Celebrate with the Stars

"People often have the misconception that planning a wedding, bar or bat mitzvah has to be a stressful and tedious experience," states Marla Kay, organizer of "A Celebration of Stars," a trade show which assembles a large variety of party professionals serving the Jewish community.

"As a bridal and party consultant over the past 20 years, I know how wonderful it is to plan a simcha. There are so many details to be looked after. For the past 10 years at each of my shows, I have brought together over 60 professional "stars" of the party industry to display their wonderful products and services."

This year, the Celebration of Stars Wedding, Bar and Bat Mitzvah Show will take place on Wednesday, March 21, 2007 at Meron Banquet Hall. It starts at 6 p.m. and runs until 10:00 p.m. This year Ines DiSanto Couture will be presenting their 2007 bridal collection on a fabulous runway fashion show, which will begin promptly at 8 p.m.

When you attend the Celebration of Stars Show, all of your entire party needs will be represented and you will be able to meet our party's finest on an informal basis. Each of the various stages of party planning will be available and by having more than one company displaying their unique talents in a particular category, you have the choice of which individual will suit your needs. You may choose from a variety of party professionals who will strive to maintain the highest standards of excellence in their particular area of expertise. You will be offered bridal and party consultants, catering (Kosher), invitations, florists, make-up artists, personalized party favours, photography, videography, cakes, creative room decor and centre-pieces, orchestras, DJ's, and jewellery & giftware. Some of the "stars" are very well known in the simcha industry and there will also be some new faces as well.

"Every Celebration of Stars Bridal, Bar and Bat Mitzvah Show that I have organized has proven to be so successful for both guests and exhibitors that as soon as I finish one, I begin plans for the next one," says Kay. "Organizing a party is what I do best and I think that it is certainly reflected in my shows."

Come and see for yourself that the Celebration of Stars has got it all and is one show that you don't want to miss. Admission and parking is free. For further information ... contact Marla Kay at **905-669-0777.**

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by Adolf Ratzka 2005

Shabbat Kulanu שבת כולנו
Saturday, March 24, 2007
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* * * * * * * * * * * * * * * *

Kulanu Ke'Echad כולנו כאחד
"All of Us - As One"
Sunday, March 25, 2007
Le Jardin Banquet Hall
(8440 Highway 27 Woodbridge)

Gala Dinner at 5 p.m.
Dinner Chair: Ellen Schwartz
$500.00/person

Silent Auction at 7 p.m.

Community Celebration at 8 p.m. **$36.00**

Honouring:
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Rabbi Joseph Kelman, Estee Klar-Wolfond

Musical Entertainment By:
Adrian Anantawan – violinist, Yale University
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Only applicants who are being considered will be contacted.

Coast to Coast

Celebrity chefs take on kosher cuisine for a cause

Get ready to enjoy a fabulous four-course kosher dinner at the first-ever Celebrity Chef event hosted by the Forest Hill Jewish Centre.

To be held on March 18 from 6 p.m. to 10 p.m. at the Four Seasons Hotel, it features some of the city's most acclaimed chefs including Susur Lee, Mathew Sutherland and Robert Bartley, who will take on the challenge of creating a creative, gourmet, kosher menu – a culinary masterpiece.

> ***'Kosher laws and culinary creativity go hand in hand'***

Tickets are $500 each for a dinner that includes soup, fish appetizer, main course and dessert, all kosher of course.

"Kosher laws and culinary creativity go hand in hand," says centre executive director Rabbi Elie Karfunkel. "All over North America, Israel, and in Toronto, too, there are gourmet kosher restaurants. This event will bring that kind of excellence in kosher food to a larger audience."

Proceeds from the evening will go toward the new $10-million dollar facility to be built in the heart of Forest Hill.

Established more than seven years ago, the Forest Hill Jewish Centre has attracted some of the city's younger Jews, drawn to the welcoming and relaxed atmosphere created by Rabbi Karfunkel and his wife, Rifky, who have created a traditional Jewish gathering place in Forest Hill Village.

"The first time I went to the centre, I thought it was cool that its temporary location was above Starbucks. But smelling all that delicious coffee made fasting on Yom Kippur even more difficult," says member Theo Aben.

The new building will be modelled after the Jaslo Synagogue that was destroyed in Poland during the Holocaust. A main feature of the new facility will be the Learning Exchange, a place for meeting, exchanging ideas, investigating Judaism's depth and ensuring its continuity. The centre's theme will be "Honouring the Past, Building the Future." Organizers say it's changing the face of Spadina Road forever while empowering the Jewish future.

For more information and tickets, call Luci at 416-483-0883 or register online at www.foresthilljewishcentre.com.

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MONDAY MARCH 19
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SINGLES EVENTS

DEADLINE:
Wednesday 4 p.m.
8 days preceding issue date

For rates or to place an ad call 416-391-1836

The CJN encourages readers to direct any queries on events to the event's organizers

*Games Jewish Singles Play! Sun., Mar. 18, 7:30 pm. Beth Torah, 47 Glenbrook. $8. Call Mollie 416-733-3634 or mollie_rothman@yahoo.ca

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MISHLOACH MANOT

Leah Liebenthal, 4, of the Jewish Centre for Learning & Living (JCLL) in Thornhill hands mishloach manot to Frida Nisker, a resident of Ahavath Achim. The gift was one of 450 such Purim packages delivered throughout the Toronto area as part of the second annual "Shalach Manot for Seniors" program sponsored by JCLL members.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Only paid Family Moments announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first come - first served basis as space allows.

SEND US YOUR PHOTOS!!

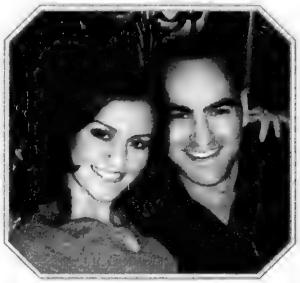
Label the back of all photos and enclose a self-addressed, stamped envelope for return. Please keep all announcements to 25 words, maximum. Send your photos to:

The CJN, Family Moments, 1500 Don Mills Rd., #205 North York, ON. M3B 3K4

or email them to: cblackman@cjnews.com

Ralph & Florrie Kay celebrated their 65th wedding anniversary with their children and grandchildren, at a dinner given by their daughters.

Congratulations on your 50th wedding anniversary on Dec. 25 to Fanny & Joe Urovitz from your family.



Mazel tov on the engagement of Caroline, daughter of Dr. Ron & Dora Bloomberg, and Andrew, son of Melvyn & Marcia Eisen. Grandparent Roslyn Eisen.

Kevin Stone & Elissa Taylor are engaged. Thrilled parents are Gerry & Eileen Stone, Jeanne Berhalter. Proud grandfather, Norman Stone.

One year old Sophie Erenberg, daughter of Ayako & Lorne. Big brothers, Aki, Mark and Max.

Happy fifth birthday Alex. Mazel tov to your proud parents Heidi & Paul Giuannoulis. Love Bubbie Leanna Starke and Great-Bubbie Trudy Kugelmass.

Shimmy, 2, and Sruly, 9 months, sons of Yitzchok & Sarah Goldberg of Israel. Grandsons of Bayla Gamliel and Syd & Arlene Goldberg, Toronto.

Adi, Sharon, Nir and baby Guy Lebovitz are all excited about their first cooking lesson in Bubbie Rita's kitchen.

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What's New

By REBECCA NADLER

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JEWISH MATCH INTERACTIVE DATING

What's New deadlines: NOTE PASSOVER DEADLINES. Monday, March 19, is the deadline for the April 12 issue and Wednesday, March 21, is the deadline for the April 19 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Saturday, March 17

B'NAI SHALOM SERVICES

Join B'Nai Shalom, an egalitarian Conservative synagogue in the Mississauga/ Oakville/ Burlington area, for our monthly Shabbat service followed by kiddush and conversation. 10 a.m. For location, e-mail info@bnaishalom.ca or call **Judi** at 905-469-4344.

ENRICHING YOUR PESACH

Following Shabbat services, Darchei Noam Congregation offers the first of the two-part series Enriching Your Pesach Experience: Getting Your Home Ready, with **Fredelle Brief**. 15 Hove St. 416-638-4783 www.darcheinoam.on.ca

OSHRA KOREN

Shaarei Shomayim hosts **Oshra Koren**, of MaTaN HaSharon, as scholar-in-residence. She speaks on the topic "When Love Belongs in the Desert: The Challenge of the Prophet Hoshea" following morning services. At 5:45 p.m. on "Hillel and Shammai: Between Heaven and Earth" and will tell stories at seudah shlishit. 416-789-3213

Sunday, March 18

JOURNEY TO THE SEDER

Join Mekorot for "A Spiritual Journey to the Seder," a day of learning for men and women with **Oshra Koren** at Shaarei Shomayim Congregation. 10:15 a.m., Koren on "Moshe Goes Out to His Brothers: The Exodus and Social Responsibility," 11:45 a.m., "Tribute to **Dr. Shoshana Kurtz**"; 1 p.m., "Enriching Your Seder: An Interactive Panel on Engaging Everyone at the Seder" with Koren, **Dr. Hindy Najman** and **Ilana Sober**; and at 2 p.m., "Pesach, Song of Songs and Rabbi Akiva: Love on Many Levels," with Koren. $36, students $18, includes lunch. www.mekorot.ca or 416-877-2050.

SINGLES GAME NIGHT

Enjoy a singles evening of board games and bingo. 7:30 p.m. at Beth Torah Synagogue. Call **Mollie** for info, 416-733-3634.

KEEPING THE KIDS JEWISH

Join Kehillat Shaarei Torah for "How I Tell the Passover Story Will Have a Significant Impact on Whether or Not My Grandchildren Will Be Jewish" with **Chaim Klein**. 8 p.m. 416-229-2600, ext. 3

Monday, March 19

BOOK AND FILM CLUB

Beth Tzedec Library's Contemporary Jewish Book and Film Club hosts **Philip Marchand** discussing *Everyman*, by **Philip Roth**. 1:30 p.m. $14, dessert served. Register, 416-781-3514, ext. 25, or e-mail library@beth-tzedec.org.

THE BIBLE THROUGH ART

Beth Emeth Sisterhood presents **Rouhama Danto** on "The Flood and The Tower of Babel," 8 p.m. Non-members $3. 416-633-3838

COMMITMENT/ZEALOTRY

Temple Har Zion presents "Commitment or Zealotry," with **Prof. Michael Brown**, rereading the stories of two biblical heroes, Abraham and Pinhas, who were prepared to take the lives of others for the sake of heaven. Tonight and March 26, 8 p.m. Non-members $5. 905-889-2252

HARD ROCKING II

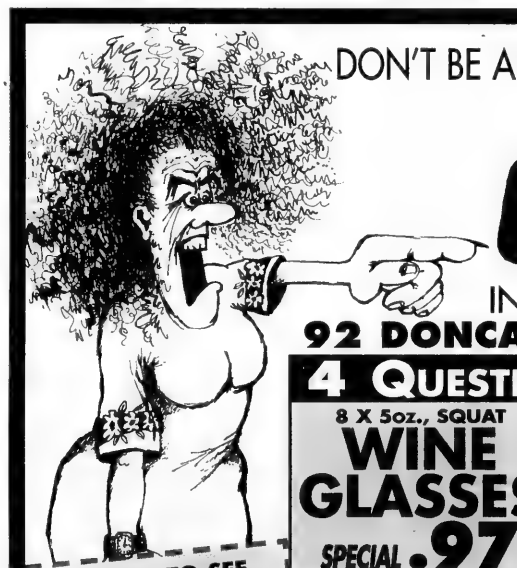
The Jewish Family Institute presents "Hard Rocking II: Holding On for the Ride?" – how to develop a close relationship with your teen with **Dr. Jerry Lob**. 8 p.m. at the Village Shul. $15. Register, 416-785-1107, ext. 204.

Tuesday, March 20

PANEL: GIFTED EDUCATION

UJA Federation Tikun Chaim offers a parent forum on "Gifted

Continued on page 35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What's New

Continued from page 34

Education in the Regular Classroom: Realities, Challenges and Possibilities," facilitated by **Joanne Foster**, co-author of *Being Smart About Gifted Children*. 7:30-9:30 p.m. For information, call **Debbie Gladstone**, 416-631-5835.

DEPRESSIVE DISORDERS

Beth Tzedec Men's Club presents **Dr. Ken Shulman**, of Sunnybrook Health Science Centre, on "Manic-Depressive Disorders: Genius and Creativity," 7:30 p.m. 416-781-3511

RENANIM YOUTH SINGERS

The Renanim Youth Singers, gold medalists at the recent Kiwanis Music Festival, perform at the Beth David Synagogue at 8 p.m. Admission $5 plus a non-perishable kosher for Passover food item for the food drive. 416-635-2883, ext. 386

BOOK AND FILM SERIES

Adath Israel Sisterhood Book and Film Review series with **Heather Cassel** discuss the film *Water*. 8 p.m. 416-635-5340

CHUG HATANACH

Rabbi Marvin Pachino leads a study group in a discussion of *The Song of Songs*, Chapter 2. 8 p.m. at Beth David Congregation.

Wednesday, March 21

THE EXODUS DECODED

Ayin L'Tzion Congregation presents a screening of *The Exodus Decoded*, followed by questions and answers with director **Simcha Jacobovici**. 8 p.m. at Netivot Hatorah, 18 Atkinson Ave. Advanced tickets $15, $20 at the door, seniors and students $15. 905-709-6285 or www.ayinltzion.org

Other News

BOOK REVIEW CLUB

"Treasures in Jewish Literature Series" continues with **Harriet Morris** reviewing *Suite Française* by **Irene Nemirovsky**, Tuesday, March 20, 1-3 p.m. at the Latner Centre for Jewish Knowledge and Heritage and Wednesday, March 21, 8-10 p.m. at the Reena Battle Centre. Register, 416-635-2883, ext. 111, or jewishpubliclibrary@ujafed.org.

PRESCHOOL OPEN HOUSE

Temple Har Zion preschool holds an open house during March and April. New this fall, a program for two- year-olds. For info, call **Rickie**, 905-889-2252, ext. 231, or visit www.templeharzion.com

THE GOD OF ISAAC

Teatron Theatre presents *The God of Isaac*, a comedy by **James Sherman.** It is the story of a young Jewish man, Isaac, in search of his spiritual roots and identity. Preview, Wednesday, March 21, 1 p.m. $15. Opening night, Wednesday, March 21, 8 p.m. $21-$31; Thursday, March 22, 8 p.m. and Sunday, March 25, 2 p.m. $21-$31. Tickets, 416-855-6651, or visit www.teatrontheatre.com.

TZEDAKAH & TIKKUN OLAM

Beth David Congregation presents **Avrum Rosenweig**, of Ve'Ahavta: The Canadian Jewish Humanitarian and Relief Committee, on "Jews and Their Involvement in Social Work: The Traditions of Tzedakah and Tikkun Olam to Humanity." Thursday, March 22, 7:30 p.m. 416-633-5500

ETHIOPIAN JEWRY

Beit Rayim Synagogue and UJA Federation present "Ethiopian Jewry: A Story of Hope, Determination and the Promise of Return," with **Dror Nagusa**, an Ethiopian Israeli, and **Josh Cooper**, providing a first-hand account of accompanying Ethiopians on the aliyah to Israel. Thursday, March 22, 7:30 p.m. at Associated Kamin Centre. $18 in advance, $20 at the door. Tickets, 416-635-2883, ext. 303 or cadam@ujafed.org.

GALA CANTORS CONCERT

Women of Temple Sinai present a concert featuring cantor **Roslyn Barak** of San Francisco, and cantors **Tibor Kovari, Anna Trubashnik**, and **Gershon Silins**. Thursday, March 22, 7.30 p.m. Tickets, 416-587-4161.

BEACHES PURIM BALL

The Beaches Synagogue 5th annual Purim Ball takes place Saturday, March 24. $15, Reserve, 416-694-7942 or info@beachsynagogue.com.

OTTAWA BOOK LAUNCH

Rabbi Reuven Bulka launches his book *Turning Grief into Gratitude*, Sunday, March 25, 2-3 p.m. at Loblaws College Square, Ottawa.

D.A.N.I. GALA

Developing and Nurturing Independence (D.A.N.I.), which provides opportunities for Jewish young adults with physical and/ or cognitive challenges, honours **Rabbi Joseph Kelman, Carol Goldman, Dr. Gerald Friedman** and **Estee Klar-Wolfond**. Sunday, March 25, at Le Jardin Banquet Hall. Tickets, 905-763-6606.

HONEST REPORTING

Temple Emanu-El hosts a lecture/ slide presentation on "Media Bias and the Middle East" with **Dov Smith**, executive director of Honest Reporting. Learn about promoting fair and accurate coverage of Israel in Canadian media. Monday, March 26, 7:30 p.m. 416-449-3880

PASSOVER FOOD DRIVE

National Council of Jewish Women's 24th Passover Food Drive benefits more than 10,000 people each year. Drop non-perishable kosher for Passover food at participating stores or 4700 Bathurst St. through March 25 or donate at 416-633-5100. To help with deliveries on Sunday, March 25, call 416-633-5100.

PASSOVER SEDERS

Join the **Ottawa Jewish Community** for a seder sponsored by Jewish Family Services Monday, April 2, 6:30 p.m. at Central Park Lodge, 2370 Carling Ave. $28, children $10. Register, **Rena**, 613-722-2225 or rherman@jfsottawa.com.

Shaarei Tefillah Congregation hosts a second seder with **Rabbi Moshe Stern**, Tuesday, April 3. Info and reservations, 416-787-1631.

Temple Har Zion hosts the second seder with **Rabbi Cory Weiss** and family Tuesday, April 3. Info and reservations, 905-889-2252.

The Beaches Synagogue hosts a second-night community seder Tuesday, April 3, 6:30 p.m. $40. Reserve in advance, 416-694-7942, or info@beachsynagogue.com.

JF&CS GROUPS

Jewish Family & Child Service, 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com. Call **Shawna**, ext. 215, for info and registration.

Adult Children Losing a Parent: A six-session group for adults who recently lost a parent. Wednesday, March 21, 7 to 9 p.m. at the Lipa Green Bldg.

Birthdays, Hockey Games and Holidays: Making Divorce Work: A workshop for parents. Wednesday, March 21, 7 to 9 p.m. at the Lipa Green Bldg.

Widow/Widowers 65+ Bereavement: A six-session group for those who have recently lost a partner or spouse. Begins Thursday, March 22, 1:30-3 p.m. at the Lipa Green Bldg.

When You're About to Separate – What to Tell the Kids: A workshop for parents on how to handle moving day and ideas and strategies to best meet your child's needs. Tuesday. March 27, 6:30-9 p.m. at the Promenade Mall, #313.

Happiest Baby on the Block: A one-night workshop for parents to learn how to calm newborns and infants, based on **Dr. Harvey Karp**'s ideas. Thursday, March 29, 7-9:30 p.m. at the Promenade Mall. Fee includes a Parent Kit.

FOR SENIORS

Chai Shalom and Chaverut enjoy entertainment with **Mitch Smolkin** and **Nina Shapilsk**, Sunday, March 18, noon, at Beth David Synagogue. $15, non-members $20. Reserve in advance, 416 633-3838.

Beth Tikvah Friendship Group celebrates Purim with music by **Yitzhak Argaman**. Sunday, March 18, 2 p.m. 416-221-3433

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. 416-630-9444

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Friday afternoon movies, March 16, 1 p.m.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Samovar/Russian Day with vendors and entertainment. Wednesday, March. 21, 10 a.m.-3 p.m. Free.

Spend Thursday, March 22, at Betel: Stories from the Heart, noon; "Nafty" Naftolin's Komedy Kaberet, 2:30 p.m.

"The Bible Through Masterpieces of Art" with **Rouhama Danto**, Tuesday, March 20,10 a.m. $2, non-members $4.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Music for kids, newborn to age 3, with **Deborah Maes**, Tuesdays, 1-1:45 p.m. at the Jewish Discovery Museum. Info, ext. 390, register ext. 235.

Spring Courses: Ballroom dance starts March 19; evening Latin dance starts March 22; yoga starts March 22. Register, ext. 235.

JCC Maccabi Spinathon, help support Maccabi athletes, Sunday, March 25, 9 a.m.-1 p.m. For info, call **Grant**, ext. 257.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Downtown Community Choral Celebration: Six choirs in concert, Sunday, March 25, at the Central Tech auditorium. $10. Ext. 277 or samc@mnjcc.org.

"Women, Conflict and Art: Canadian and German Artists" – works by **Brotman, Ainbinder** and **Rosenberg** on exhibit in the Jacobs Lounge through March.

SINGLES EVENTS CAN BE FOUND ON PAGE 32

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OBITUARIES
and Related Notices

The unveiling of a monument honouring the memory of
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March 18, 11:00 a.m., Bathurst Lawn Memorial Park
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Norma and Sam Orlan — Mark, Ron and Judy Ammar
The Ross and Shelson Families
Relatives and friends are invited to attend.

The family of the late
MISU STERESCU ז"ל
wishes to convey its sincere thanks to our dear family, colleagues and friends of 3 generations for your generous and kind expressions of sympathy and support through this difficult time of sorrow.
A great many thanks from our hearts.

BENJAMIN'S PARK MEMORIAL CHAPEL

Edith Kalman	Feb 19/07	9 Edgar Ave
Dr. Leslie Bauman	Feb 24/07	240 Heath St W
Harold A. Rosenberg	Feb 25/07	3800 Yonge St
Ben Wagman	Feb 25/07	109 Mona Dr
Lillian Weingarten	Feb 25/07	45 Dunloe Rd
Toba Kash	Feb 26/07	26 Hawarden Cres
Roslyn Weinstein	Feb 26/07	164 Cumberland St
Catherine Chorney	Feb 27/07	81 Townsgate Dr
Diane Klein	Feb 27/07	645 Castlefield Av
Judith Goldstein	Feb 27/07	70 Delisle Avenue
Fay Freedman	Feb 28/07	1101 Steeles Ave W
Frances Pustil	Mar 1/07	8 Covington Ave
Clara Nightingale	Mar 1/07	55 Prince Arthur Ave
Toby Brunswick	Mar 1/07	1 Clark Ave. W.
Max Mair	Mar 3/07	5430 Yonge St

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YIDDISH CORNER
Edited by: ALEK SILVER
יידיש־ווינקל
רעדאַגירט פֿון: אַלעק סילווער

לעבער פון קוילן . . .
פון עלי קניגיס מידעל

פון רעדאַקציע: בלויז עטלעכע וואָכן פֿאַר־בליבן צום יום־טוב פסח דרוקן מיר היימט אַן ערב־פּסחדיקן מאַמר פון דער חשובער יידיש־לערערין אין טאָראָנטאָ.

עס איז די ערשטע נאַכט פון יום־טוב פסח. דער סדר איז צוגעגרייט מיט אַלעם בעסטן און שענסטן. די גאַנצע משפּחה זיצט צוזאַמען אַרום דעם יום־טובדיקן טיש. דער זיידע זיצט אויבן־אַן ביים קאָפּ פון טיש. דאָס יינגסטע אייניקל קוקט צום זיידן. ער נעמט נישט אַראָפּ די אויגן פון זיידנס געזיכט. מען קען זען אויפן פּנים פון יינגעלע, אַז עס איז עפּעס נישט פֿאַרשטענדלעך פֿאַר אים. — „זיידע" — האָט דאָס יינגל געפֿרעגט, — „אי־דער איך הייב אָן פֿרעגן די פּיר קשיות, מעג איך דיר שטעלן אַ פֿראַגע?"

— „זיכער, טאַטעלע", האָט דער זיידע געקוועלט.

— „זיידע, ווען איך זע די מצה מיט די לעכעלעך, דערמאָנט עס מיך אין קוילן־לעכער. איך ווייס, אַז עס איז נישט אַזוי, אָבער פֿאַרוואָס קומט עס מיר תּמיד אַריין אין זינען?" . . .

דער זיידע האָט זיך פֿאַרטראַכט און האָט באַלד נישט געענטפֿערט. עס האָט זיך אים דערמאָנט זיין יוגנט פֿאַר דעם חורבן, פֿאַר דער צווייטער וועלט־מלחמה. זיינע זכרונות האָבן אים צוריק געטראָגן צו די יום־טובדיקע טעג, געפֿיינערט צוזאַמען מיט זיין משפּחה און מיט זיינע קרובים.

דעם זיידנס אויגן זיינען מוטנע געוואָרן. ער האָט ווידער געזען די באַהאַלטענע מצה אין געטא. די פּענצטער זיינען געווען פֿאַרדעקט. דער מאָגערער מאַלצייט אויף דער גיך געגעסן צוליב מורא, אַז די נאַציס זאָלן זיי אַנטדעקן. די געדאַנקען האָבן אים ווידער צוריקגעבראַנגט צו דער זייער נאָענטער פֿאַרגאַנגענהייט — די שחיטה אין נתניה מיט עטלעכע יאָר צוריק. משפּחות, פֿונקט ווי דעם זיידנס, זיינען זיך צונויפֿגעקומען אין אַ האַטעל אין נתניה צו פֿייערן דעם יום־טוב פסח. אָבער פּאַלעסטינער העלבסמערדערישע טעראָריסטן האָבן מיט באָמבעס זייערע לעבנס אויסגעלאָשן.

דער זיידע האָט זיך דערמאָנט ווען אַלץ, ווען די אָפּגעלאָפּענע יאָרן, ווען די רדיפות און פּאָגראָמען, ווָאס יידישע דורות פון אונדזער פֿאָלק האָבן דורכגע־מאַכט. אָבער מצות האָבן יידן שטענדיק געבאַקן — אָפּן און אין געהיים. ער האָט אַ קוק געטאָן אויף זיין אייניקל און זיין פּנים האָט זיך צעשמייכלט.

— „נייַן, מיין קינד. די לעכעלעך אין די מצות זיי־נען נישט געמאַכט געוואָרן דורך קוילן. די לעכעלעך דערמאָנען אונדז ווען האָפֿענונג, ווען פֿרייהייט און ווען שלום. יעדעס שטיקל מצה איז אַ טייל פון דער יידישער געשיכטע, ווָאס מען טאָר קיין מאָל נישט פֿאַרגעסן. די מצה האָט געהאָט איר אָנהייב באַלד נאָך אונדזער באַפֿרייַונג פון קנעכטשאַפֿט אין מצרים און איז מיטגעאָנגען מיטן יידישן פֿאָלק שוין טויזנטער יאָרן ביז צו אונדזער היינטיקן סדר. די מצה אַליין פֿאָר זיך האָט נישט קיין ספּעציעלן טעם. דער טעם בייט זיך פון ביטערס צוליב דעם מרור, ווָאס מען עסט מיט איר. דערנאָך ווערט דער טעם זיס פון די חרוסת, ווָאס קומען נאָכן ביטערן מאָכל. די מצה איז אַן אייביקער ערות צו אונדזער געשיכטע".

דאָס אייניקל האָט זיך אויך צעשמייכלט, ווען־ער געזען דאָס שמייכלדיקע פּנים פון זיין זיידן. דער זיידע האָט געגעבן אַ ווינק צום אייניקל און דאָס יינגעלע האָט אָנגעהויבן „מה נשתנה הלילה הזה . . .".

Coast to Coast

Daddo brings Ladino music to Toronto

By ANDY LEVY-AJZENKOPF
Staff Reporter

Audiences in Toronto were treated to something beautiful and unique last week – the Israeli world-music band, Daddo Ladino, touring in support of their new album, *Daddo: The Ladino Voice.*

In town to play a show at the Canadian Music Week Festival, one of the first Israeli groups to do so, Daddo Ladino also performed a one-night-only concert on March 7, at the Beth Emeth Bais Yehuda synagogue.

An eager crowd of nearly 400 people crammed into the synagogue, many unsure what to anticipate from a style of music and language they were unfamiliar with.

"Ladino music? What's that? I thought it was Latino music tonight," quipped one patron before the show.

His question was soon answered, as Shuli Atar, the Israeli consul in Toronto, introduced the performance.

"We in Israel are fortunate to live in a country with so many cultures in one place," Atar enthused. "Tonight we will enjoy a concert in Ladino!"

With that, lead singer and band namesake Dganit Daddo, leapt onstage and, backed by her able five-piece band, wowed the crowd with songs that borrowed elements from klezmer, classical and Spanish styles.

Daddo, also an acclaimed star with Israel's Habima National Theatre, let loose with soaring vocals and playful stage theatrics, to the delight of the audience.

Playing a mix of Ladino and Hebrew folk tunes, Daddo exhorted the crowd to sing along to the tunes they knew, and helped them learn the choruses to those they didn't.

It took a couple of songs for the audience to warm to Daddo's music, but by the third, it was a veritable love-fest.

Ladino, a Judeo-Hispanic dialect with roots in 15th-century Spanish, was spoken by Sephardi communities across the Mediterranean after their expulsion from Spain in 1492.

The language evolved and adopted words and phrases from other tongues, including Turkish, Arabic, Greek, French and Hebrew.

It has dwindled as a language over the years, in part as a result of immigration and the reintegration of modern Spanish into communities that previously spoke Ladino.

Today, Israel is home to the largest concentration of Ladino-speakers, with approximately 200,000 who can still speak or understand the language.

Daddo said she became enthralled with Ladino at an early age, explaining to the Beth Emeth audience that, as a child, she would visit the markets near her hometown of Akko with her grandfather and hear the language spoken by the merchants.

"For me, Ladino is the smell of cinnamon and flowers," Daddo told the crowd, then urged them to clap along as the band picked up tempo and blasted into a rousing drinking song.

The concert-goers clapped, sang, shouted, and one inspired patron ululated repeatedly for all to hear, which brought smiles to the band.

"That's it!" Daddo shouted appreciatively. "Now you're thinking like you're in the Middle East."

For their part, the band was thrilled to be in Canada.

"It's great being in Toronto," said Yuval Keydar, the band's pianist/guitarist. "Dganit brought this music to us and now we can bring it to you."

Keydar said the band plans to record another album in Ladino and return to Toronto again afterward.

"This is a beautiful thing they're doing," gushed one woman after the show, as she rushed to purchase a copy of the CD on sale outside concert hall.

For more information about the band, visit www.fa-music.com.

Daddo Ladino [courtesy Fa-Music]

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Rabbi releases Shabbat-inspired CD

By ANDY LEVY-AJZENKOPF
Staff Reporter

If Shabbat is a day of rest and spiritual enrichment, then Shawn Zevit has just put together its accompanying soundtrack.

Titled *Generations: Journey Across the Ages,* the double CD is both an ode to the spirit of Shabbat's past and a nod to its future.

Featuring various guest vocalists and musician friends playing mandolin, violin, percussion and bass, the project is full of Zevit's rhapsodic meditations on the Sabbath.

On disc one, Zevit, a Reconstructionist rabbi, melds 15 traditional Shabbat liturgies and *zmirot* with his gentle folk, pop and New Age inspired arrangements and lyrics.

Zevit envisioned this disc as a "spiritual journey… a complete experiential entry into the Sabbath" that invites the listener to absorb the music in comfort at their own pace.

And the disc has the desired effect of shepherding the listener to a dreamlike soundscape, where one can allow these songs to engulf them and strip them of their weekday hardships.

But while disc one is Zevit's attempt to infuse Shabbat songs with modern musical interpretations, disc two is solidly rooted in tradition and fuelled by personal nostalgia.

All 15 tracks on the second CD were culled from original Shabbat recordings made by Zevit and his grandfather in the early 1990s.

After his grandfather died in 2003, Zevit knew the work on this part of the album would be difficult.

"I don't think I was ready to go into the studio right away. The loss was too palpable," he said. "But a couple of years later I was ready to go back in and sit and listen to his voice, and it felt like God aligned the universe to make the possibility happen to record this album."

For many, listening to disc two will be like travelling back in time.

The sounds of Zevit, his grandfather and his family singing Shabbat melodies around the dinner table will strike an emotional chord with anyone who's lost a grandparent with whom they've shared similar moments.

The contrast between the two CDs is striking. But that's exactly what Zevit had in mind with *Generations*.

"It's triggering people to think of their spiritual lives… where they are vis-a-vis innovation versus tradition. CD one versus CD two," Zevit said. "I wanted to show people how they could be in a relationship with an abstract thing called Judaism. It's an actual relationship with family, lineage and history."

Winnipeg-born Zevit called Toronto home for many years before moving to Philadelphia in 1993 to marry and settle down.

Continued on page 40

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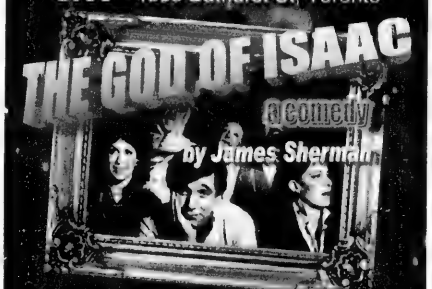
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BNL's Page talks about getting older, nuder

By HARRISON JORDAN
Special to The CJN

The Barenaked Ladies hit the stage at the Air Canada Centre in Toronto last month as part of an 18-city cross-country tour that ended Feb. 26 in St. John's.

Before that, they toured the United States last fall in support of two new independent studio albums – *Barenaked Ladies Are Me* and *Barenaked Ladies Are Men*.

But now that they're older – they've been together almost 20 years – the Ladies definitely appreciate the comforts of home.

"I built my own studio because I was sick of having to go to Los Angeles or Nashville to make a record," said front-man Steven Page, who grew up in a Jewish family in the former municipality of Scarborough. "This way we can see our families and have real lives."

The band recorded 29 new songs and divided them up into two albums.

"We were trying to make [the albums] balanced with emotional content, who sang what, and so on," Page said.

"I think the first record is more concentrated, and the second is more eclectic, but in a certain way more what people are used to."

The Ladies may be older, but they still like to have fun.

In between recording the albums and touring North America, BNL (as some of their fans call them) headlined a Ships and Dip event, which involved performing their songs on a cruise ship for four days.

Guitarist Ed Robertson challenged lucky fans to a game of "Guitar Hero," and Page spoke to his shipmates about wine tasting.

There was even a photo shoot in which the band and their fans posed bare naked (no pun intended).

"We were all nervous, but it was a lot of fun. We had 500 fans show up for this big, nude picture," Page said.

Page and the Ladies are also seriously involved in projects related to the environment, including their own Barenaked Planet initiative.

"The main goal is to make our backstage area have a considerably smaller environmental footprint than it had," he said.

"The touring industry is not a particularly green-friendly one. We have a lot of buses and trucks, with generators running all day, and backstage there is no recycling. We have to change all of that."

Page is also one of the founders of the Canadian Music Creators Coalition, which aims to end copying restrictions on digital music files.

"If I buy from the grocery store, I can use those eggs however I want," is how Page describes the coalition's philosophy.

BNL will be touring England later this month.

Before that, Page said, "I'm looking forward to spending time with my family, and start making another record."

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Message to *CJN* Snowbirds

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Arts & Travel

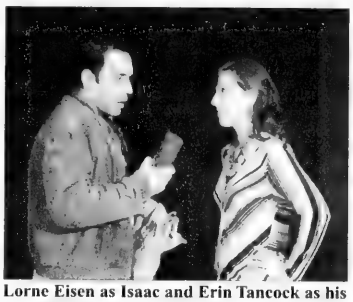
Eye on Arts

By Bill Gladstone

TEATRON'S *THE GOD OF ISAAC* AT LEAH POSLUNS MARCH 21 to 25

"Hilarious, shrewd and touching" is how the *Chicago Sun Times* summed up *The God of Isaac*, a comedy by Chicago playwright **James Sherman** about a young Jewish man in search of his spiritual roots and identity.

"I'm always looking for plays that have a serious Jewish dilemma," says Toronto director **Ari Weisberg**. "It's not enough for me just to have a Jewish character or a Jewish playwright. James Sherman has written quite a number of plays with Jewish content, and he sent *The God of Isaac* to me. I like it because of its content and because it has some autobiographical aspects to it."



Lorne Eisen as Isaac and Erin Tancock as his wife Shelley have a frank discussion about non-kosher salami in their home in *The God of Isaac*.

Weisberg is founding artistic director of Teatron Theatre, which stages thematically Jewish plays; a recent example is **Alfred Uhry**'s *The Last Night of Ballyhoo*, which ran at the Leah Posluns Theatre in January. *The God of Isaac* is Teatron's next ambitious project, and Weisberg and a cast of six are readying for the opening next week.

"It tells of a young man who was brought up culturally Jewish, and something happens and he decides to search for his roots… Sherman's script toes the fine line between a comedy and a serious discussion of religious and cultural identity." Catch Teatron's *The God of Isaac* at the Leah Posluns Theatre, 4588 Bathurst St., March 21 to 25. Tickets are $15 (previews) to $40. 416-616-5350

* * *

Names in the News: Celebrity psychic and spoon-bender **Uri Geller** is so buoyed with the success of his Israeli television show, *The Successor*, that he's hoping to replicate the formula in England. The program, which ostensibly seeks a psychic to follow in Geller's footsteps, invites members of the public to perform astonishing feats. One episode, in which a contestant stopped his heart for 30 seconds, generated controversy after an Israeli youngster tried to copy the stunt and ended up in hospital.

* * *

The Andy Prize: One year after the untimely passing of his wife **Andrea**, philanthropist **Charles Bronfman** has announced the first recipient of the prize, which is to be awarded annually in her name.

Chosen by a panel of judges, the winner of the 2007 Andy Prize is Israeli artist and jeweller **Itay Noy**. Noy's work was chosen for its "philosophical exploration of the notion of time, evoking a dialogue with the viewer on both esthetical and conceptual levels." Bronfman will present an award of NIS 50,000 ($12,000 US) to Noy at a ceremony in Tel Aviv in June.

* * *

The Schumann Prize: Pianist **Anton Kuerti** is one of two recipients of Germany's 2007 Schumann Prize. The award is given every two years by the Robert Schumann Gesellschaft in association with the city of Zwickau, the composer's birthplace. Kuerti shares the honour with another Canadian, Vancouver musicologist **Margit McCorkle**. The 5,000-Euro ($7,650 Cdn) prize is to be awarded in Zwickau on Aug. 25; Kuerti will perform an all-Schumann concert as part of the ceremony.

* * *

Arts in Brief

• A retired fashion retailer in England is developing an all-Jewish television network as a response to the English-language version of Al-Jazeera Europe, which is partially based in London. **Barry Kaye**, who intends to name the network Maccabi TV, said it is needed "to end the dominance of hostile channels of Mideast reportage."

• Second City alumnus **David Shore** presents *The One-Man Harold*, an improvised one-person show involving a series of scenes and multiple characters based on audience suggestion. Shore, originator of the award-winning revue *Psychedelicatessen*, is a premier teacher of long-form improvisation. Bad Dog Theatre, 138 Danforth Ave. March 16 and 17. Call theatre for times. $10. 416-491-3115, www.baddogtheatre.com

• Downtown Community Choral Celebration features six choirs in concert at Central Tech auditorium. $10. March 25. Details at 416-924-6211, ext. 277 or samc@mnjcc.org.

• **Noah Zacharin**, profiled in these pages several weeks ago, performs at the Now Lounge on a bill that also features **Kirsten Jones** and **Gordie Tentrees**. 189 Church St., just north of Shuter Street. Admission $10 or free with City Roots membership ($15). March 15, 8:30 p.m. 416-364-1301

• **Brian Katz** and **Martin van de Ven** present their *Collected Stories* klezmer and improvisations as part of Mezzetta Restaurant's Wednesday concert series. March 21, sets at 9 and 10:15 p.m. Reservations recommended for first set. Cover $7. 681 St. Clair Ave. W. 416-658-5687. www.mezzettarestaurant.com

• **Neshama Theatre Troupe** Summer Camp presents Toronto's first musical theatre group for religious girls (ages seven to 13). The camp operates at a "convenient central location" on weekdays from July 2 to Aug. 13, culminating in a performance. Enrol before April 15 and receive a 10 per cent discount. Camp director Riva Lomiansky, 416-670-5043.

* * *

At the Galleries: Works by **Brotman**, **Ainbinder** and **Rosenberg** are featured in "Women, Conflict & Art: Canadian and German Artists," an exhibition in the Jacobs Lounge of the Miles Nadal Jewish Community Centre. On view during March in commemoration of International Women's Day. 416-924-6211, ext. 0.

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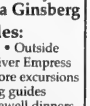

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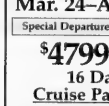

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His passion is music

Continued from page 38

He still refers to himself as a Torontonian despite being the director of outreach and external affairs for the Jewish Reconstructionist Federation (JRF) in Philadelphia.

When he isn't busily engaged in his duties with the JRF, Zevit is alternately writing (he's a published author), teaching, doing social justice work and sermonizing at various institutions around North America.

But his passion is music.

Not formally trained, he said he's "not someone who can sit down and read sheet music. I'm more a musician by ear." He added that, in his life, he's grateful to have worked with session players who recorded with Sly and the Family Stone and Van Morrison.

With this compilation, Zevit feels he's accomplished a great feat.

"Part of it was honouring the closeness of my relationship with my grandfather," he said. "The fact that in my family... that whole generation died within a couple of years... what was initially a personal project to preserve the family melodies that my grandparents had shared with me, suddenly became a project to teach about the depth of tradition."

For Zevit, *Generations* also became something more, an archival project that provided a way to protect a family legacy.

"My family is no longer all in one spot. They're all spread out. So the [liturgical family] legacy isn't uniform anymore," he said. "So what's gonna happen with this music? When I go, is it gone?"

Not anymore.

Zevit has tentative plans for a follow-up project, called *Generations II*, which he hopes to record over the next year.

For more information or to purchase the CD visit, www.rabbizevit.com.

Film explores controversy over Jerusalem's Gay Pride parade

By ANDY LEVY-AJZENKOPF
Staff Reporter

Pride, a new documentary short film by Toronto-based Chutzpa Productions in association with OUTtv, focuses on Israel's gay, lesbian, bisexual and transgendered (GLBT) community and its struggles to stage a parade last year in Jerusalem.

With *Pride*, producers Igal Hecht and Lior Cohen stay true to their company's philosophy of dealing with "contemporary issues that Jews in Israel and the Diaspora are faced with, yet are afraid to tackle."

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Indeed, the film opens with a montage of vitriolic, anti-gay commentary from a haredi citizen, intolerant of the GLBT community's plan to march through the streets of the Holy City.

Scenes shift back and forth between members of Israel's GLBT communities hoping for a peaceful parade day and for acceptance and video of haredi mobs throwing stones at police while swearing to never allow such a thing to occur.

Shot over five intense days last November, *Pride* recaps how GLBT leaders rode an emotional roller-coaster as plans for their parade were made and subsequently cancelled numerous times, due to national security fears, violent protests and breakdowns in negotiations.

The use of stark imagery in the case of haredi protests lends the film some heaviness, but the violence and hate are not what Hecht hopes the audience will come away with from the documentary.

"Yes, those [violent] scenes happened, and we couldn't avoid showing it. This is their opinion," he told *The CJN*. "But I hope the film also shows how amazing Israeli democracy is."

A couple hug while attending Israel's Gay Pride event in Jerusalem last November. [Chutzpa Productions]

In one subplot to the story, the filmmakers follow the path of two Tel Aviv men, previously married in Toronto, who become one of the first legally recognized, married, gay Israeli couples one week after the Israeli Supreme Court upheld their petition for recognition.

In another, the filmmakers visit with one of Jerusalem's first openly gay city councillors.

"Israel even allows gays and lesbians in the army. Not even the United States does this. This shows how advanced Israel's democracy is," Hecht said.

But for all that, the visceral vehemence of the haredim against the idea of a peaceful GLBT parade in Jerusalem is what dominates the mood of *Pride*.

Things work out, in a fashion, by the end of the film, but what's clear is that GLBT activists in Jerusalem still have a long fight ahead of them.

Yet it's that continued fight itself that, according to Hecht, serves to further enhance democracy in the Holy Land.

"Forget just saying that [Israel] is the only democracy in the Middle East and all that," he said. "No other country with such a volatile, powerful religious [element] would allow this to occur. Whether you agree or disagree with the [parade], that wasn't the issue. It was celebrating... Israeli democracy."

Pride is a thought-provoking, engaging documentary, which will undoubtedly raise the ire of some and swell pride in others.

Judge for yourself.

Pride airs on OUTtv Friday, March 16, 9:30 p.m.

For more information, visit www.chutzpaproductions.com

Books & Authors

Living in Israel as a new immigrant

Moving Up: An Aliyah Journal **by Laura Ben-David, Mazo Publishers.**

By SHELDON KIRSHNER
Staff Reporter

Laura Ben-David and her family – husband Lawrence and children Shira, Lexi, Eitan and Ezra – made aliyah in the summer of 2002, when the Palestinian uprising was boiling over and Israel's future seemed bound up with escalating Arab violence.

Not an ideal time to settle in Israel, but the Ben-Davids were determined to keep a promise they had made to themselves.

And so off they went, come what may.

Ben-David kept a diary of their first year in their new home. *Moving Up: An Aliyah Journal*, the bestselling Israeli book on Amazon.ca, is the result.

This readable,though exclamation-filled volume traces their journey from Boca Raton, Fla., to Neve Daniel, a West Bank settlement in the Gush Etzion bloc, which Israel apparently intends to retain even in the event of a political agreement with the Palestinians.

Originally a New Yorker, Ben-David says that she was the very first immigrant to settle in Israel under the Nefesh B'Nefesh program, which encourages and facilitates aliyah from the United States and Canada. Since then, 10,000 others have made aliyah under its auspices.

She and her husband, both Orthodox Jews, flew to Israel with 12 huge suitcases and six large carry-ons. Their household goods had already been packed into containers and forwarded by ship.

"After lots of hugging, crying and stalling, we finally said goodbye," she writes.

Upon their arrival, her groups was greeted by, among others, Benjamin Netanyahu, Israel's former prime minister. "What a thrill! The whole experience made us feel like a million bucks."

So far, so good.

Accompanied by a reporter and photographer from a Boca Raton newspaper, the Ben-Davids had a wonderful first Shabbat in Neve Daniel, which is quite close to Bethlehem.

Within days, they started the process of "joining mainstream life in Israel," opening a bank account and applying for medical insurance.

But soon enough, they come face to face with the reality that Arabs not only live in the West Bank but also outnumber Jews by a wide margin.

Having seen Israeli army roadblocks, she observes, "We are all very alert here and watching for suspicious people and things. Unfortunately, we are dealing with a culture that we don't understand., A culture where nothing is sacred in their warped desire to rid Israel of all its Jews."

Later, she has a more direct encounter with Palestinians, when Arab children throw stones at her. Still later on, she is deeply affected by the news that 12 Israeli soldiers and police have been killed in an ambush in Hebron.

Primarily, Ben-David does not concern herself with Arabs in her book. She focuses, instead, on her reaction to the land and how she and her family adapt to it.

Like eager tourists, they explore Israel to know it better. "I love this land. Driving through it and going from mountains to farmland to desert to beach in one afternoon! It's unbelievable!"

Her observation of the ulpan, the Hebrew language class in which she is enrolled, may strike a chord of recognition among readers who have been there and done that.

"After I complete ulpan, I suppose I will have to go to a finishing school to learn to actually talk like the Israelis, and then perhaps I'll begin to understand them. In the meantime, it would help if I could learn to form a proper grammatical sentence in Hebrew."

By her sixth month in Israel, she is more or less fluent. "Despite how I make fun of myself, the reality is that I can now actually have a reasonable conversation in Hebrew, even over the phone. Even better, when I go into a store and talk to the sales help in Hebrew, they no longer feel bad for me and offer to speak to me in English. These are major accomplishments!"

Like anyone who has ever visited Israel, Ben-David quickly takes the measure of Israelis. As she puts it, "People are blunt and direct and expect everyone else to be as well."

She is not impressed by Israel's no-holds-barred political culture, being taken aback by the spectacle of the prime minister and foreign minister slinging mud at each other.

"Imagine if Dick Cheney started wholeheartedly bashing George W?"

Nor is she impressed by crooked car-repair shops, having heard from a friend that one shop brazenly replaced a broken window with a used one.

One immediately empathizes with Ben-David when she finally finds a restaurant that serves good old-fashioned pastrami sandwiches.

"This may not sound very exciting, but believe me – it is. I didn't even know that pastrami existed in Israel. It even had good mustard!"

She holds her breath as her husband, a computer expert, is granted a job interview thanks to a tip from a neighbour.

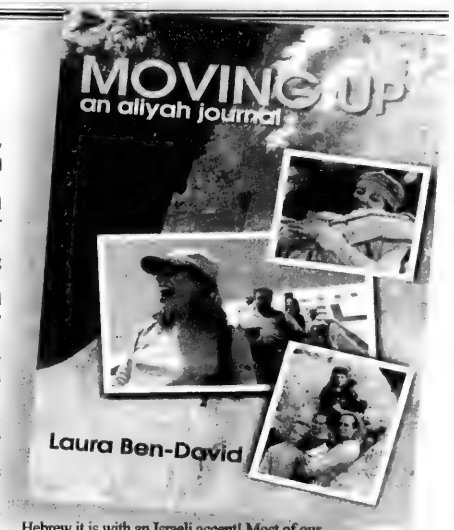
"The first interview went very well, and in fact he was called back for a second interview. Wow, imagine moving to Israel and getting a job from the first interview you land! Sounds too good to be true!!"

Her skepticism is well-grounded. He did not get the position, lacking proficiency in Hebrew.

But patience is a virtue, especially in Israel. An American company hires him, but on an Israeli salary. They are nevertheless happy.

Ben-David, too, is satisfied with the manner in which her children adapt to Israel.

"Over the past six months, we have watched incredible transformations in our kids," she writes. "We now hear [them] asking about where we will permanently settle (Neve Daniel seems the unanimous choice for our children!). We've seen resistance to Hebrew begin to melt away, and unlike us, when our kids speak Hebrew it is with an Israeli accent! Most of our kids have developed strong groups of friends. We've watched the awkwardness and strange feelings of being in a new location be replaced by familiarity and a true sense of belonging."



Ben-David exults in her own progress.

"While we still have a long way to go, I can't believe how far we've come. In six short months, our lives have changed in a most unbelievable way. We have left a world of leased luxury cars and come to a land of long-term owning of multi-passenger, functional vehicles. We left the beautiful manicured grass that is only for show, to a country that puts a playground on every corner... We've traded in Disney World for the Western Wall."

As *Moving Up* ends, Ben-David learns that she is pregnant with her fifth child.

What better way to finish a book like this than on that note?

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Judaism comforts, gives strength at healing services

By LEILA SPEISMAN
Staff Reporter

The symbolism in Jewish traditions and prayers can give comfort and strength to those suffering from sickness and despair, asserts music therapist, educator, and holistic practitioner Yehudit Shier Weisberg.

"Any concept that I found in [the philosophy of] energy healing can be found there," she said.

Weisberg puts her belief to work in the Toronto Jewish Healing Project, together with co-ordinator Etta Ginsberg McEwan, former director of social work for Baycrest. Weisberg acts as a facilitator and also plays music during various programs.

McEwan, who is an advocate for the elderly and the disabled, was approached in 1995 by Rabbi Dow Marmur, then spiritual leader of Holy Blossom Temple. He had heard about programs of Jewish healing in the United States and felt that "if the U.S. could have that, we in Canada could, too," she said.

A committee met at Holy Blossom for several months to discuss what Jewish healing meant and the best way to use the concept. Finally, in the spring of 1996, McEwan said, "We decided it was time to stop talking and do something."

Rabbi Nancy Wechsler and Jack Kugelmas began a support group that ran for eight weeks. Similar groups now run for six weeks two or three times a year. These are led by a facilitator and a rabbi. Besides that, there are lectures, lecture series and conferences.

Originally, McEwan said, participants were those who themselves had terminal or chronic illnesses. Soon, she said, people came who felt isolated or suffered with personal despair. Now, caregivers and family members are also taking part, so they can develop the strength to deal with difficult situations.

An important part of the program now is a monthly healing service, which is held at the Lipa Green Building. Through music, meditation, blessings, discussions and prayers, Weisberg said, the participants come away inspired, uplifted and comforted with what Judaism has to say.

Weisberg said many people are not aware of the emotional healing that can take place through Jewish practice. For instance, "just as the Jewish day starts at night, and so goes from the darkness of night to the light of daytime, so too we go from despair to hope."

At the healing services, each participant lights a candle and makes a *mishabeirach* – a prayer for the health and well-being of his or herself or of someone else.

The different rhythms of the Jewish calendar form part of the discussion at the services, Weisberg said. For instance, Tu b'Shvat, the new year of the trees, symbolizes the sprouting of hope.

McEwan is especially pleased that rabbis of all denominations, Orthodox, Conservative, Reform and Reconstructionist, take part in the monthly service, as well as in the groups, lectures and conferences. For each support group, the same rabbi comes to all the sessions, she added.

The next healing service will be held on May 6. On April 25, Rabbi Yoel Glick will speak on "The Search for Wholeness in a Broken World," which will look at finding inner strength and solace in the face of adversity. His lecture, at 7:30 p.m. at Holy Blossom, is sponsored by the Toronto Jewish Healing Project and Holy Blossom.

Most of the people who help out with the healing project are volunteers, McEwan said. For instance, Farla Klayman took an active part in the monthly service. Now that she has retired, Ahuva Mintz, a student at Ulpanat Orot, comes to assist.

For several years, the Toronto Jewish Healing Project received a seed grant from Toronto Hebrew Memorial Park. Since that has ended, UJA Federation of Greater Toronto has been of some financial help, and McEwan and Weisberg said they are trying to get more, so that they can expand the program.

For more information about the Toronto Jewish Healing Project, call Etta Ginsberg McEwan at 416-968-1321.

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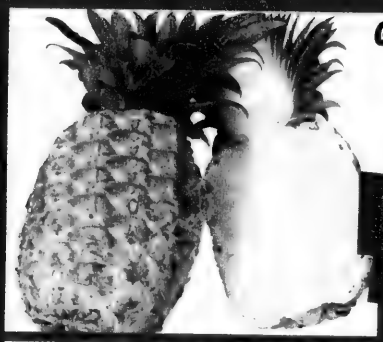

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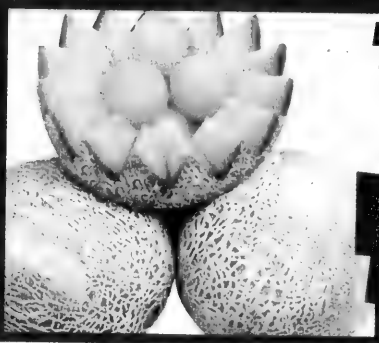

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Passover Food Ideas

CJN staffers and friends in the kitchen

By CAROLYN BLACKMAN
Staff Reporter

With their typical enthusiasm, *CJN* staff and friends answered a call for their favourite Passover recipes. All recipes have been tested at home and should add something extra to your holiday meals.

A seder plate as seen in *Entertaining on the Jewish Holidays* by Ella Banin, Modan Publishing.

COUNTRY POTATO PIE
Frances Krafi

This recipe is from my well-used copy of *Cooking What Comes Naturally*, a 1970s vegetarian cookbook by Nikki Goldbeck. The pie – basically, a quiche with a potato crust – freezes well and is easy to adapt. I use sliced mushrooms along with the onion and omit the dry mustard that the original recipe calls for. Because this is a year-round recipe, it's a nice change from "Passover" food. I usually make one or two in foil pie plates for my daughter to have at university when she is away for part of the holidays.

2 tbsp. butter
3 medium potatoes, peeled
1½ tsp. salt
1 cup shredded Swiss cheese
½ cup chopped onion
2 eggs
1 cup milk
½ tsp. pepper
2 tbsp. chopped parsley
½ tsp. paprika

Spread 1 tbsp. butter over bottom and side of 9-inch pie plate. Shred potatoes and drain well. Sprinkle 1 tsp. salt on potatoes. Press over bottom and side of pie plate to form crust. Sprinkle cheese over potato crust.

Melt remaining 1 tbsp. butter in skillet. Add onion and cook until tender and transparent. Spread over cheese. Beat eggs with remaining ½ tsp. salt, milk, pepper, parsley and paprika. Pour over onion and cheese in pie plate.

Bake in 375 degree oven 40 to 45 minutes until edge of pie is golden and knife inserted in centre comes out clean. Let stand 10 minutes before serving. Yield: 4 servings.

MOO SHU VEGGIES
Gloria Clamen

For pancakes:
½ cup matzah cake flour
½ cup potato starch
2 tbsp. vegetable oil

For stir-fry:
cole slaw mix (¼ bag) or 2 cups shredded cabbage
fresh shiitake mushrooms, sliced
1 tbsp. fresh minced ginger
2 tbsp. balsamic vinegar
1 tbsp. potato starch mixed with 1 tbsp. powdered soup mix and ⅔ cup water
oil for frying
lime juice (optional)

Garnish:
kosher for Pesach duck sauce
scallions

Pancakes:
Add ½ cup boiling water to other ingredients, knead by hand, cover for 20 minutes. Divide into 8 balls. If too sticky, add potato starch. Roll each ball into small pancake. Put into non-stick pan and fry (without oil) until brown spots form on each side. Save cooked pancakes.

Stir-fry:
In hot pan, add enough oil for stir-frying, add sliced mushrooms, ginger, shredded cabbage, sauté until soft. Add balsamic vinegar, starch mixture, stir until thickened. Add salt to taste and perhaps a splash of lime juice.

Assemble by placing mound of stir-fry on pancake, drizzle with duck sauce. This can be eaten rolled up or with (non-Chinese) knife and fork.

Note: Go heavy on the ginger to give it a more authentic flavour. Makes 8 pancakes.

Continued on page 45

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Passover Food Ideas

PASSOVER COOKIES: Seen in *Fast & Festive Meals for the Holidays* by Marlene Sorosky, William Morrow and Company publishers

Try our home-tested recipes

Continued from page 44

SWEET MATZAH AND COTTAGE CHEESE PUDDING

Gloria Clamen

This is a dairy bread pudding – like custard baked between layers of matzah – and is delicious for brunch or dessert.

3 (6-inch square) matzot
1 lb. cottage cheese
3 large eggs
7 tbsp. sugar
½ tsp. cinnamon
½ cup pecans, chopped (2 oz.)
⅓ cup raisins
½ stick (¼ cup) unsalted butter, melted
accompaniment: sour cream

Preheat oven to 325. Soak matzot in cold water until slightly softened, 1 to 2 minutes. Drain on a rack.

Stir together cottage cheese, eggs, 6 tbsp. sugar, cinnamon, pecans and raisins. Coat bottom and sides of an 8-inch square baking dish with half of butter. Put 1 matzah in dish and spread half of cottage cheese mixture over it. Top with another matzah and remaining cottage cheese mixture. Top with remaining matzot, brush with remaining butter and sprinkle with remaining tbsp. sugar.

Bake in middle of oven until golden, puffed, and set, about 1 hour. Cut into squares and serve warm.

PRUNES AND ORANGES

Eleanor Ender

In a bowl, soak overnight 1 lb. of prunes in 1 cup of Madeira wine and one cup of red wine.

Transfer to a pot and add one cup of sugar, one cinnamon stick and the peel of one orange stuck with three cloves. Bring liquid to a boil and cook prunes 10-15 minutes. Let them cool in the liquid.

Peel the rind and outer membrane from three oranges and slice the oranges crosswise. Add to the prunes with ¼ cup of orange juice. Refrigerate.

BROWNIES

Elaine Ender, from the recipe collection of her late mother Sheila.

½ cup boiling water
½ cup cocoa (make a paste with water and cocoa)
2 eggs
½ cup sugar
½ cup oil
½ cup cake meal
1 tsp. instant coffee
2 tsp. water
½ cup chopped walnuts

Beat eggs, sugar, oil. Add cocoa paste to mixture and mix well. Add cake meal alternatively with 1 tsp. instant coffee mixed with 2 tsp. water. Add chopped walnuts. Mix well. Grease 8-inch square pan. Bake at 350 for 25-30 minutes. When taken out of oven, melt a chocolate bar on top.

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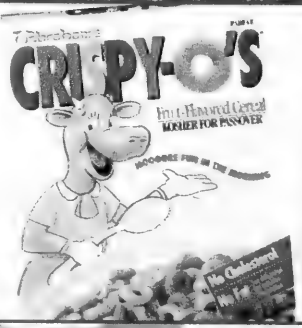

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Perfect Passover treats

By DAPHNA RABINOVITCH
Special to The CJN

Passover, with its (sometimes confusing) dietary restrictions need not mean dessert lovers will suffer. With a little ingenuity and imagination, sweet endings can be as heavenly and decadent as the rest of the year when a baker's pantry is given full rein. The apple cinnamon cake below is moist and as lovely at the end of a meal as it is with a cup of tea. The brownies will satisfy even the ardent chocoholics and the gingered plum compote is a sublime and sweet ending to any meal.

CINNAMON APPLE ALMOND CAKE

This cake is moist and flavourful and will be a welcome addition to anyone's Passover baking repertoire.

½ cup matzah cake meal
1 cup toasted slivered almonds
1 tsp. cinnamon
½ tsp. salt
5 egg yolks
6 egg whites
1 cup granulated sugar
1¾ cups grated apples, such as Granny Smith or golden delicious
⅓ cup butterscotch or caramel sauce

Toasted Slivered Almonds

In food processor, combine matzah meal, almonds, cinnamon and half of salt. Pulse until finely ground.

In large bowl, using electric mixer, beat egg yolks with ¾ cup of the sugar until very thick and pale. Fold nut mixture and apples into yolk mixture; set aside. In separate bowl, using clean electric beaters, beat whites with remaining salt until soft peaks form. Gradually beat in remaining sugar until stiff peaks form. Fold one-quarter of whites into yolk/nut mixture to lighten. Fold in remaining whites.

Scrape batter into greased 9-inch springform pan. Bake in centre of preheated 350 oven for 40 to 45 minutes or until cake springs back when lightly touched. Cool in pan on rack. Remove from springform to serve. (Cake can be removed from springform, wrapped in plastic wrap and stored at room temperature for up to 2 days).

Drizzle butterscotch sauce over and garnish with toasted slivered almonds. Makes 8 to 10 servings.

FUDGE WHITE CHOCOLATE CHIP BROWNIES

So fudgy, don't need anything on top. But if you want to gild the lily, a simple ganache topping is all that is required. Bring ½ cup non-dairy topping (unwhipped) to a boil. Pour over 4 oz. of chopped bittersweet chocolate, whisking until smooth and melted. Cool slightly. Pour over cooled brownies, spreading evenly.

4 oz. bittersweet or semisweet chocolate, chopped
2 oz. unsweetened chocolate, chopped
⅓ cup unsalted butter or margarine
1 cup granulated sugar
2 eggs
1 tsp. vanilla
⅓ cup potato starch
3 tbsp. matzah cake meal
½ cup white chocolate chips
⅓ cup chopped pecans (optional)

In bowl set over pot of hot, not boiling water, melt both chocolates and butter together, whisking until smooth. Whisk in sugar. Cool slightly. Whisk in eggs, one at a time, whisking well after each addition. Whisk in vanilla. Fold in potato starch and matzah cake meal. Fold in chips and pecans, if using. Scrape batter into parchment paper lined 8-inch cake pan.

Bake in centre of preheated 350 oven for 25 to 30 minutes or until cake tester comes out with some crumbs clinging to it. Cool in pan on rack. (Brownies can be stored in airtight container for up to 2 days). Makes 16 squares.

GINGERED PLUM COMPOTE WITH MANGO SORBET

This compote is also divine without the sorbet. Bake up some crispy, kosher for Passover cookies and then simply mound the compote in them for a restaurant style finish to your meal.

1 lb. plums, pitted and cut into ¼-inch thick wedges
¼ cup granulated sugar
3 tbsp. candied ginger, finely chopped
2 cups mixed fresh berries
4 cups prepared mango sorbet

In small bowl, stir together plums, sugar and ginger. Let stand at room temperature for 5 minutes. Stir in 2 tbsp. water. Transfer to oven-proof casserole, arranging in single layer. Broil, 4 to 6 inches from heat, stirring once, for 6 to 8 minutes or until fruit is soft. Remove from oven. Immediately stir in berries, until warmed through. (Compote can be kept, covered tightly with plastic wrap for up to 2 days. Rewarm briefly in microwave at 50 per cent power). Serve over sorbet. Makes 8 servings.

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Passover substitutions

The following is a list of Passover substitutes. I've added a few new substitutions this year, thanks to readers who have sent in their own creations. If anyone has any other substitutions that they would like to share please let me (ztlog@yahoo.com) know.

- 1 oz. baking chocolate (unsweetened chocolate) = 3 tbsp. unsweetened cocoa powder plus 1 tbsp. oil or melted margarine
- 16 oz. semi-sweet chocolate = 6 tbsp. unsweetened cocoa powder plus 1/4 cup oil and 7 tbsp. granulated sugar
- 14 oz. sweet chocolate (German-type) = 3 tbsp. unsweetened cocoa powder plus 2 2/3 tbsp. oil and 4 1/2 tbsp. granulated sugar
- 1 cup confectioners' sugar = 1 cup granulated sugar minus 1 tbsp. sugar plus 1 tbsp. potato starch pulsed in a food processor or blender
- 1 cup sour milk or buttermilk for nondairy baking = 1 tbsp. lemon juice in a 1 cup measure, then fill to 1 cup with Passover nondairy creamer. Stir and steep 5 minutes
- for butter in baking or cooking, use pareve Passover margarine in equal amounts. Use a bit less salt.
- 1 cup honey = 1 1/4 cups granulated sugar plus 1/4 cup water
- 1 cup corn syrup = 1 1/4 cups granulated sugar plus 1/3 cup water, boiled until syrupy
- 1 cup vanilla sugar = 1 cup granulated sugar with 1 split vanilla bean left for at least 24 hours in a tightly covered jar
- 1 cup flour – substitute 5/8 cup matzah cake meal or potato starch, or a combination sifted together
- 1 tbsp. flour = 1/2 tbsp. potato starch
- 1 cup corn starch = 7/8 cup potato starch
- 1 tsp. cream of tartar = 1 1/2 tsp. lemon juice or 1 1/2 tsp. vinegar
- 1 cup graham cracker crumbs = 1 cup ground cookies or soup nuts plus 1 tsp. cinnamon
- 1 cup bread crumbs = 1 cup matzah meal
- 1 cup matzah meal = 3 matzahs ground in a food processor
- 1 cup matzah cake meal = 1 cup plus 2 tbsp. matzah meal finely ground in a blender or food processor and sifted
- 3 crumbled matzahs = 2 cups matzah farfel
- 1 cup (8 oz.) cream cheese = 1 cup cottage cheese pureed with 1/2 stick butter or margarine
- gribenes = 2 carmelized onions. Saute 2 sliced onions in 2 tbsp. oil and 2 tbsp. sugar. Cook until the onions are soft. Puree the onions once they are golden.
- 1 cup milk (for baking) = 1 cup water plus 2 tbsp. margarine, or 1/2 cup fruit juice plus 1/2 cup water
- 1 1/4 cups sweetened condensed milk =1 cup instant nonfat dry milk, 2/3 cup sugar, 1/3 cup boiling water and 3 tbsp. margarine. Blend all the ingredients until smooth. To thicken, let set in the refrigerator for 24 hours.
- 1 cup wine = 13 tbsp. water, 3 tbsp. lemon juice and 1 tbsp. sugar. Mix together and let set for 10 minutes.
- For frying: instead of chicken fat, use a combination of olive oil or vegetable oil and 1 to 2 tbsp. pareve Passover margarine.
- Eggs: Passover egg substitutes don't work quite as well as the chametz egg substitutes. For kugels, matzah balls, fried matzah and some cakes, the recipes will probably be OK. However, if you want to avoid them (and I do) you can add one extra egg white and 1/2 tsp. of vegetable oil for each yolk eliminated when baking. Use only egg whites as the dipping to coat and fry meats.
- Italian Seasoning = 1/4 tsp. each dried oregano leaves, dried marjoram leaves and dried basil leaves plus 1/8 tsp. rubbed dried sage. This can be substituted for 1 1/2 tsp. Italian seasoning.
- curry powder = 2 tbsp. ground coriander, 1 tbsp. black pepper, 2 tbsp. red pepper, 2 tbsp. turmeric, 2 tbsp. ground ginger. Makes 2/3 cup.
- pancake syrup – use fruit jelly, not jam and add a little water to thin. I always like to combine the jelly and water in a microwave safe bowl and heat it gently before I serve it.
- seasoned rice wine vinegar = 3 tbsp. white vinegar, 1 tbsp. white wine, 1 tbsp. sugar, 1/2 tsp. salt. Mix to combine. Makes 1/4 cup.
- flavoured vinegar = lemon juice in cooking or salad, grapefruit juice in salads, wine in marinades
- orange liqueur – substitute an equal amount of frozen orange juice concentrate.

–E.G.

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Unique and boutique Israeli wines for Passover

Although Israel's wine-producing capabilities are centuries old, Israeli kosher wines have experienced an amazing evolution over the past three decades. Israeli wineries are successfully combining their state-of-the-art facilities and innovative techniques with the country's extraordinary variety of grapes and topography.

Today, Israeli wines are noted for their superiority. They win major international awards, enhance discriminating dining tables, wine cellars, wine expositions and restaurants, and the demand keeps growing.

In *Rogov's Guide to Israeli Wines*, Daniel Rogov, the country's pre-eminent wine critic, awarded five stars to the prestigious Golan Heights Winery, describing it as "being largely responsible for placing Israel on the world wine map from the moment it released its first wines in 1984." Currently, the winery produces five million bottles per year. For discriminating wine connoisseurs, there are Golan's Yarden label and Katzrin series, including a chardonnay released only in years that it is considered outstanding.

From the venerable Efrat Winery, the Israeli Shiraz is a full-bodied wine with rich fruit tannins, complemented by French oak. The Israeli Cabernet/Merlot is another red wine, full-bodied with dark berry fruit, as well as plum aromas and flavours.

As well, wine enthusiasts are enjoying the evolution of the "Israeli boutique winery." Using a warehouse or garage, self-taught winemakers devote great attention to detail, creating small quantities of special wines for select clienteles. Some of today's most sought-after wines evolved from humble beginnings.

For example, Castel Winery, once a boutique classification, now produces about 100,000 bottles per year and was awarded Daniel Rogov's prestigious five-star rating. The Grand Vin Castel label, an exquisite bordeaux-style blend with distinct Italian overtones, scores an exceptional 93 to 95 in Rogov's guide.

Founded in 1994, Bustan Winery is highly regarded for its French-style wines. It produces about 2,000 bottles annually and received a four-star rating. The cabernet sauvignon (92 score) is an intense wine with rich and vibrant currant as well as black cherry and mocha aromas and flavours that unfold on the palate to reveal complexity and depth. The merlot (89 score) is dark royal purple in colour and shows good balance between soft tannins, sweet cedar and plum and blackberry aromas and flavours.

The Segal Winery, established in the 1950s as Ashkelon Wines, was purchased by Barkan Wineries six years ago. The respected Segal family name remains, along with its four-star rating and outstanding products, including boutique Single Vineyard wines. The merlot, Devov 2002 (89 score), medium to full-bodied, is soft on the palate despite firm tannins and has the tempting aromas and flavours of blackberries, plums and sweet herbs.

Located on Kibbutz Yiron in the Upper Galilee, Galil Mountain Winery, a joint venture between the Golan Heights Winery and the kibbutz, produces distinctly terroir-based wines (a terroir-based wine is an expression of the unique characteristics of the place in which it originates) in two series.

Yiron, 2003 (90 score), medium to full-bodied, is a blend of cabernet sauvignon and merlot. It has well-integrated tannins and the oak is generous but not overpowering, reflecting 16 months in small oak barrels.

Golan Heights Winery series contains many superb varietal releases, including the Gamla, Sangiovese, 2003 (89 score) medium-bodied, with round tannins, tempting aromas and flavours of plums, blueberries and violets. Gentle flavours lead to a long, ripe fruit finish.

For further information about some of these fine Israeli wines, contact agent Mazel Wines, 416-631-8071.

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Israeli family winery competes with the best

By AVI HEIN

When you mention Israel, top quality wine is generally not the first thing that comes to people's minds. Yet, a short ride away from Jerusalem in the scenic Judean Hills, is one of Israel's best kept secrets: a world-class winery.

The Domaine du Castel winery, located in Moshav Ramat Raziel, is easy to miss. However, the small family-run business produces some of the world's best wines in the same hills in which wine was produced in biblical times.

Wine has been grown in the Land of Israel for thousands of years. The Bible often refers to the abundant wine harvests of Israel. Baron de Rothschild created the modern Israeli wine industry in the late 19th century by opening up the Carmel Mizrahi winery in two locations, Zichron Ya'akov and Rishon LeZion.

Winemaker Eli Ben-Zaken tastes the latest vintage in Domaine du Castel's underground cellar. "I finish making the wine and I already think about the next vintage," he said.

Today, the country plays host to 150 wineries of all sizes that produce wines for all tastes and in all price categories. The Domaine du Castel winery, named after a Crusader fortress located nearby in the Judean Hills, was founded by Eli Ben-Zaken in 1988.

Ben-Zaken, born in Egypt of Egyptian and Italian parents, was raised in Italy and England. In 1970, after a short stint in Israel volunteering during the Six Day War, he immigrated to Israel. Originally involved in agriculture, he later opened a restaurant in Jerusalem, but his heart was set on getting back to the land. Ben-Zaken planted his first vineyard, which was then a hobby, in an old chicken coop.

A bottle of Ben-Zaken wine, of 1992 vintage, was given in 1995 to Serena Sutcliffe, the head of Sotheby's wine department in England. According to Ben-Zaken, Sutcliffe's reply changed the course of Israeli wine.

She called it "absolutely terrific" and "quite unlike other Israeli wines," recalls Ben-Zaken. With that response, he knew he had a winning wine and decided to take a risk and pursue winemaking professionally. He planted more vineyards, converted the ramshackle chicken coop into a beautiful winery and sent his son, who had been touring in Europe, to France to learn the art of wine making.

"Nobody believed that Israel was a country where you could get the price that allows you to invest in wine, so Israel was out of this game [producing high quality wines]," noted Ben-Zaken over a sample of recent vintages in Domaine du Castel's tasting room. "I think we showed the industry that there is a market [for top quality wine]. If you make very high quality wines, you get people to buy it."

By the turn of the century, Rothschild's Carmel Mizrahi produced the first Israeli wine to win a medal at a wine show. Yet by the 1960s, Israel suffered from the reputation of producing wine too thick and sweet to appeal to wine connoisseurs, giving kosher wine a bad name. Instead, most Israeli wine was associated with sacrament and was used primarily for ritual purposes.

It was only in the mid-1970s that Israel began moving toward higher quality wines. The rapid improvement came, however, in the early 1980s, with the formation of the Golan Heights Winery, the first winery with vineyards on the Golan Heights, which imported expertise from California and brought state-of-the-art technology to Israeli winemaking.

Until the early 1990s, however, most Israeli wineries were industrial, aimed at the masses, and not the enthusiast. It's only been in the last decade that boutique wineries began to take root, and Castel is most widely credited for Israel's boutique revolution.

"I was here striving to make the best possible wine in Israel as a Zionist, to show the world that we have culture and quality," Ben-Zaken said.

At Domaine du Castel, the grapes in the vineyard are hand-picked. It is the only winery in Israel to use the French method. This "Old World" method of harvesting grapes means that the vines are in competition with one another and thus a better grape results.

By planting a high density of vines, but encouraging a low yield, higher quality grapes are ensured. Domaine du Castel is the only Israeli winery to use this harvesting method, which is favoured by the top wineries around the world.

Ben-Zaken strives for the best in all things. He imports specialized equipment not available in Israel such as new French oak barrels (in order to ensure top quality, all of Castel's barrels are retired after three years of use) and Portuguese corks.

The results speak for themselves. Castel has repeatedly been recognized by international critics. Ben-Zaken's wine is the first Israeli wine selected as wine of the month by *Decanter*, the world's premier wine magazine. It is also the first Israeli wine to receive 90 points in *Wine Spectator* and the only Israeli wine listed in the French *Betteane & Desseauve's: The World's Greatest Wines*, in which it is favourably compared to the best French wines. It is also the first Israeli wine to be awarded three stars by the wine writer Hugh Johnson, a rating it has received from Johnson consistently since 2004.

In 2003, Ben-Zaken decided to make all his wines kosher, saying that he felt bad that not all Jews could appreciate his wine (before it obtained certification).

Since obtaining certification, the winemaking process hasn't changed, but Castel was able to hire observant French immigrants who were unable to work in the wine industry in their native France but always dreamed of making good wine.

According to Ben-Zaken, Castel is proof that kosher wine can compete on an international level.

Daniel Rogov, Israel's premier wine critic, notes that as Israel produces better wines, "the wines will move off those shelves limited only to kosher holdings and begin to appear in a special Israeli section. Their appeal to the broader population will come from their unique qualities, reflecting their Mediterranean and specifically Israeli source."

Today, about a dozen people work at the winery, and it produces 96,000 bottles annually and three different varieties of wine. The Castel Grand Vin, aged 24 months, a premium red wine, is a smooth and luscious mix of cabernet sauvignon, merlot and petit verdot. The "C" is a fine chardonnay, aged for 12 months, in Castel's underground cellars. The Petit Castel, aged 16 months, also an exquisite red, is a blend of merlot and cabernet sauvignon.

When asked what lies ahead for Domaine du Castel, Ben-Zaken laughed and said: "Making better wines"

"I finish making the wine and I already think about the next vintage. The best is yet to come."

Avi Hein is a staff writer for ISRAEL21c, a media organization focusing on 21st century Israel.

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Passover Selections

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MENU #1

Sweet & Sour Meat Balls	Honey Cake
Chicken Soup & Matzo Balls	Chocolate Brownies
Roast Chicken	Mandlebroit
Lockshen Pudding	Macaroons
Potato Pudding	Seder Plate
Carrots Tzimmes	Charoses
Cole Slaw	

$259.00 for 10 people

MENU #2

Gefilte Fish & Horseradish	Cole Slaw
Chicken Soup & Matzo Balls	Lemon Roll
Roast Chicken	Apple Cake
Roast Brisket of Beef	Macaroons
Apple Farfel Pudding	Passover Cookies
Pan Roast Potatoes	Seder Plate
Carrots Tzimmes	Charoses

$299.00 for 10 people

MENU #3 - *low fat menu*

Gefilte Fish & Horseradish	Fresh Fruit Salad
Cabbage Borscht	Passover Cookies
Roast Turkey Breast *(precarved)*	Seder Plate
Farfel & Mushrooms	Charoses
Candied Yams	
Green Beans Almondine	
Cole Slaw	

Only 20g Fat per person

$169.00 for 5 people

MENU #4

Gefilte Fish & Horseradish	Cole Slaw
Chicken Soup & Matzo Balls	Honey Cake
Roast Brisket of Beef	Mandlebroit
Chicken Fingers	Passover Cookies
Lockshen Pudding	Seder Plate
Pan Roast Potatoes	Charoses
Green Beans Almondine	

$299.00 for 10 people

MENU #5

Gefilte Fish & Horseradish	Mandlebroit
Chicken Soup & Matzo Balls	Seder Plate
Roast Chicken	Charoses
Roast Brisket of Beef	
Chicken Fingers	
Lockshen Pudding	
Green Beans Almondine	

$159.00 for 5 people

ADDITIONAL MENU SELECTIONS

MEAT DISHES

Roast Turkeys
Chopped Liver
Cabbage Rolls
Veal Roast
Flunken in Borscht
Roast Duck
Turkey Breast
Lemon Chicken Breast
Baked Chicken Breast
BBQ Chicken Wings
Honey Garlic Wings
Chicken Fingers
Knishes -Potato or Beef
Kishke

VEGETABLE DISHES

Vegetarian Loaf
Matzo Lasagna
Stir Fry Vegetables
Grilled Vegetables
Apple Farfel Pudding
Farfel & Mushrooms
Potato Latkes
Green Beans Almondine
Broccoli & Mushrooms
Handmade Egg Noodles
Seder Plates
Charoses

SALADS

Cole Slaw
Pickled Beets
Tossed Salad
Cucumber Salad
Fresh Fruit Salad

DESSERTS

Apple Crumble Cake
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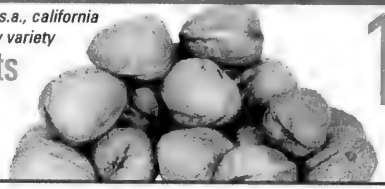


1.49 lb 3.28/kg

burnbrae farms, canada, grade 'A'
fresh, large
white eggs

1.89 per dozen

product of ontario
fresh
beets
jumbo size

49¢ lb 1.08/kg

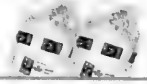
strub's, full sour
dill pickles
33% bonus

3.69 2lt jar

yehuda
passover matzos

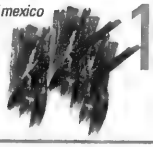
2.49 454g box

chai kosher, cor 218
fresh, grade 'A'
whole chicken



2.49 lb 5.49/kg

product of mexico
fresh
leeks



1.49 bunch

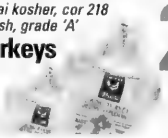
strub's, prepared
horseradish
• regular • beef

1.69 250ml jar

croyden house
instant chicken soup

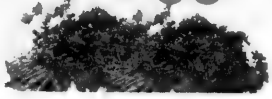
1.97 414g pkg

chai kosher, cor 218
fresh, grade 'A'
turkeys



2.29 lb 5.05/kg

product of u.s.a.
fresh
curly parsley



69¢ bunch

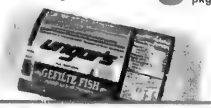
migdal
cheese slices
• white • colour

14.97 1.36kg pkg

manischewitz
matzo ball & soup mix

1.99 125g box

ungar's, frozen
gefilte fish
• regular • no sugar



5.49 23g pkg

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spy apples

99¢ lb 2.18/kg

kedem, sparkling
grape juice
assorted varieties

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vicentin
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billy bee, pure
liquid honey
kosher for passover

3.69 500g squeeze bottle

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Feature

Traditions bring comfort during difficult days

By LAUREN KRAMER
Special to The CJN

It was supposed to be the best of times. I was mid-way through my pregnancy, carrying twins – two acrobatic little girls who were competing for space in my swollen belly. My little sister, engaged at long last, was putting the finishing touches on her wedding preparations, and we thought we had Passover covered, with an invitation for a seder on the first night and an invitation for the second at my mom's.

Then, God threw us a curve ball, the worst we'd ever encountered.

My mother's mysterious abdominal pains were diagnosed as cancer, an insidious ovarian variety that was to be merciless in its onslaught. Shirley Kramer was 56 at the time, and I looked around frantically, desperate for hope.

Medical websites said the chances of recovery for women under 60 were good, so I figured we'd caught it just in time. "I'm going to fight this," she told us bravely, just days before being admitted to hospital for surgery.

We all thought she'd be home for Pesach. And she'd promised to be there when my girls were born. After all, I needed her so badly.

The surgery came and left more problems in its wake. Nothing went smoothly, a pattern that was to characterize first her hospital stay, and then her time in the cancer centre. As one complication followed another, the only constant was her inability to eat. Helplessly, we watched her shrink away before us, her eyes clouded with fear and doubt, and her mind fogged by a barrage of drugs that ultimately failed to remedy her.

I have a clear memory of sitting with her during Passover and feeling shocked when she asked to nibble on a non-*pesachdik* cookie.

"Mom, it'sPesach!" I said indignantly. She had been the champion of the Jewish holidays, a frequent shul-goer and the family member who worked the hardest to bring the spirit of each festival home.

"Who cares," she retorted weakly.

I could see her faith was dwindling, and I was determined to keep the Jewish family flame alive. I held the second seder at my home, trying hard to mark this special holiday in the chaos and desperation of a family in upheaval. It was a laborious effort to create a pretense of normalcy, to celebrate a time when God came to the Jews' assistance.

Now, it seemed, our own cries were falling on deaf ears. My mom's health was deteriorating, and as the days progressed, her bed seemed to get larger while she got smaller.

Still, we believed the doctors when they said she'd be home soon. It was just a matter of time, they reassured us.

Thirty-eight weeks into my pregnancy, on a Friday morning, I was admitted to hospital for a Caesarian section. My two little angels popped out with no complaint, and as I lay recuperating just an hour's drive from my beloved mother's hospital bed, I called her.

"They're magnificent," I told her. "I've named them Amy and Sarah – Sarah, after you." I could hear from her voice how weak she was, but I had no idea that this would be our last conversation.

"I'm so honoured you did that for me," she said.

I was supposed to go home on Sunday, but that day, as the twins began a series of mysterious breathing problems, they were whisked from my arms into the neonatal intensive care unit.

Just hours later, we got a call to say that my mom had taken a turn for the worse.

"The end is near," I was warned by a family relative. "It could be any time now."

I was shocked.

"How is this possible?" I asked. "They said she was coming home. They promised she'd be home. Someone, tell me this is a big mistake."

It was no mistake.

Leaving the twins in ICU, I raced to her hospital, to find her unconscious and being wheeled towards the palliative care unit. Palliative care? I'd never heard of it until that moment. But as they disconnected her food and water supply, leaving her only with a solution to numb any pain, it was clear that survival was not considered an option in this wing of the hospital.

My mom clung to life, unconscious, for five days in that room, waiting for my girls to be released from their hospital and brought to her bedside. Six days after their birth, they were ready to make the pilgrimage, and so the first drive of their life took them from one hospital to another. We placed those tiny babies on her chest and cried at the cruelty of life, which can end so suddenly, yet bring such beauty in the same moment.

I hobbled around the house the next day, trying to keep busy by helping to prepare a Shabbat dinner in my home. It was early evening when the rest of the family arrived after a long day at my mom's bedside, and we'd just recited *Kiddush* when the call came.

"Come now!"

We left the table, the challah untouched, the candles burning and the dinner cooling in the kitchen. But by the time we arrived, she was gone.

I don't suppose anybody ever gets over losing their mom, and the scars from watching her suffer still haunt me. I look for her everywhere I go, seeing her shape in strangers at the grocery store and searching for her scent, her touch and her memory when I'm in her home.

That Pesach, now four years ago, marked a turning point in my life. No longer a child, I had to brandish the flame of Jewish continuity and work hard to keep it alight. Through the pain of my mom's ordeal, I clung to my Jewishness as an anchor, an inexplicable force that, on some level, provided comfort and a reason to forge ahead.

And, as Pesach approaches, I remember this time acutely, this Passover from hell that has made every Passover after it seem so much easier.

Lauren Kramer is a freelance writer in Vancouver.

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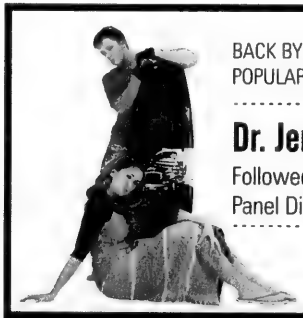

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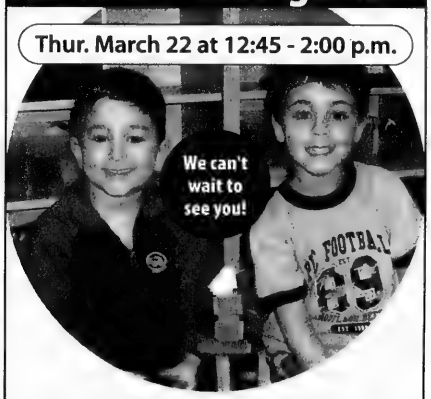

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Seniors Scene

Torontonian donates Chaim Grade's letters to YIVO

By BILL GLADSTONE
Special to The CJN

Readers of Jewish literature will be interested to know that a cache of about 50 letters by Lithuanian-born novelist and poet Chaim Grade (1910-1982) have surfaced in Toronto.

The letters belong to Sally Eisner, a longtime North York resident who, along with her late husband Leon Eisner, was a close friend of the New York-based author and helped to arrange many of his visits to Toronto.

Grade (pronounced Grad-duh) penned many highly esteemed works, including *The Agunah*, *The Yeshivah*, *Rabbis and Wives*, and *My Mother's Sabbath Days*, a rich memoir of his native Vilna before the war. Originally written and published in Yiddish, his books won a wide readership and glowing critical reception in their English translations.

"He's one of the great Yiddish writers, and some people think he's comparable in stature to Isaac Bashevis Singer," said Leo Greenbaum, an archivist at New York's YIVO Institute for Jewish Research, a facility dedicated to the history and culture of Ashkenazi Jewry.

"He and Bashevis Singer are of equivalent rank, and some people like him better than Bashevis Singer."

According to Greenbaum, Grade's stories "aren't as sensational – they don't have the sex or the supernatural beings" that appear in Singer's writings.

A feeling persists among some Yiddishists that Grade was more deserving than Singer of the Nobel prize in literature that Singer won in 1978. Another reason Grade is less well known is that he was published by a much smaller publishing company, Greenbaum said.

Over a "*glaz tea*" and cookies in the living room of her Bathurst Manor bungalow, Sally Eisner treated this journalist to the sweet story of the long, warm friendship between the Eisners and the author, whom they first encountered at a reading for the Arbeiter Ring (Workmen's Circle) in Toronto around 1970.

Some 50 letters that New York Yiddish author Chaim Grade, right, sent to Leon and Sally Eisner, left, in Toronto between 1970 and 1982 have found a new home in the YIVO Institute for Jewish Research in New York.

"When you listened to his lectures, you were *butzoiberen*, you became enchanted," she recalled. "You could not have a dull moment with this man."

Both Holocaust survivors from Poland, the Eisners were married in Romania in 1945 and came to Canada several years later. Leon participated in a family business and Sally was a speaker and volunteer for the Holocaust Education Centre for many years.

After meeting Grade, the Eisners and several friends essentially adopted him. They set up local readings and book-signings, and they even sold his books by the box-load and sent him the proceeds.

"We cherished his footsteps," Sally said. "When he came, it was like a yom tov. Leon and a few friends wined and dined him. They took him to Spadina and he was outfitted by his admirers. They picked him up at the airport and arranged for his stay at the hotel."

"He had most dinners here. He didn't enjoy eating in restaurants," she continued. "I used to cook for him. He became like family to us. Leon adored him and he adored Leon. Chaim Grade said he was '*vi a zun*,' like a son to him."

Grade corresponded with the couple over a period of 12 years: his handwritten letters were in Yiddish and covered a range of subjects.

"Every letter has something else," Sally said, sorting through the sheaf of odd-sized pages. Her husband also assembled a small archive of newspaper articles by and about him.

Since Leon's death two years ago, Sally has given much thought to the fate of the letters, as she is determined that they find a good home. At her request, *The CJN* was able to play a role in the outcome of this question.

Narrowing down the field to two possible recipients, we contacted both the University of Toronto's Rare Books Library and the YIVO Institute. U of T said it would be glad to take the letters, but suggested YIVO would make a better home for them.

YIVO's Leo Greenbaum response to the offer was immediate.

"Yes, we are very keenly interested" in the letters, he said, adding that they would be "an important donation" and offering instructions for their safe delivery.

Sally expressed contentment and gratitude at the outcome. "The letters were my husband's treasure," she said. "You know how many times he read them? When he began to slow down, it was his biggest concern what would happen to them. I'm so glad to know that they're going to be in a good place."

HELLO DOLLY: The spirit of Purim was evident at the costume party held at the Reuben Cipin Healthy Living Community. Outstanding were the Four Dancing Damsels who "brought the house down" with their hilarious performance to the tune of *Hello Dolly*. Seen here, from left, Mesdames Sergerina (Serge Gottardi), Char-ley (Charles Paul), Montala (Monty Mazin) and Jerrala (Jerry Diamond).

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U.S. talks with Saudis, Israel prior to Arab League summit

By ALUF BENN
© Ha'aretz Daily Newspaper Ltd.

WASHINGTON — The U.S. administration is holding separate talks with Israel and Saudi Arabia ahead of the Arab League summit in Riyadh late this month.

Foreign Minister Tzipi Livni on Monday said the issue of the Palestinian demand for a right of return of Palestinian refugees was Israel's main point of contention with the overall Arab peace plan known as the Saudi initiative.

Speaking to Israel Radio from Washington on Monday morning, Livni said that "the Saudi initiative is based on a very positive idea… [but] unfortunately other sections were added to this initiative" that place unrealistic demands on Israel.

The initiative, which won the support of the Arab League during a summit in Beirut five years ago, calls for an Israeli withdrawal to 1967 lines, the establishment of a Palestinian state with east Jerusalem as its capital, and a "just and negotiated" agreement to the problem of refugees.

In return, the members of the Arab League offer Israel full normalization of relations and an end to the Arab-Israeli conflict.

Livni said the most problematic addition from Israel's viewpoint is the demand to allow Palestinian refugees to exercise a "right of return" – the unconditional migration of displaced Palestinians to all areas occupied by Arabs in pre-state Palestine, including places that today are part of Israel proper.

In its current form, the Saudi plan bases its demand for exercising a right of return on United Nations General Assembly Resolution 194. The Palestinians interpret this non-binding resolution as calling for the resettlement of refugees inside Israeli territory.

According to Livni, the right of return goes against the concept of the establishment of two coexisting national states – one Jewish and one Palestinian. "The Palestinian state should also constitute the solution to the problem of Palestinian refugees," she said.

"Therefore Israel is saying today that the Saudi initiative has positive elements, but it also has sections that are problematic," Livni concluded.

In a meeting held two weeks ago with a senior European diplomat, Prime Minister Ehud Olmert also said that "Israel will never accept Resolution 194, and this constitutes a red line for us. But anything over this red line, including creative solutions to the refugees [problem] which does not include their settlement in Israel, is open for discussion."

Israel wants to see some changes to the Saudi initiative so that it can serve as an agreed basis for the renewal of the diplomatic process. Olmert said Sunday at a cabinet meeting that the initiative should be taken very seriously.

"We hope very much that during the meeting of the heads of Arab states that will be held in Riyadh, the positive elements expressed in the Saudi initiative will be validated and perhaps will enable the strengthening of the chances for negotiations between us and the Palestinians," Olmert added.

He made the statement in front of television cameras at the start of the cabinet meeting. It was both more positive and detailed than his previous comments on the issue. Previously he only referred to "positive elements" in the Saudi initiative. Political sources in Jerusalem confirmed Sunday that diplomatic talks are being held concerning the Saudi initiative, but refused to give details.

Palestinian Authority President Mahmoud Abbas raised the issue during talks with Olmert in Jerusalem, the sources said.

Saudi National Security Adviser Prince Bandar bin Sultan, the main interlocutor of the kingdom with Israel, was visiting Washington this week, at the same time as Livni.

Aides to Olmert, who were visiting Washington last week, apparently held talks with their U.S. counterparts on the Saudi initiative.

U.S. Secretary of State Condoleezza Rice, who was to meet with Livni this week, is expected to visit the region late next week for a series of meetings ahead of the Arab League summit in Riyadh.

It's believed that Prince Bandar has been in contact with his Israeli interlocutors, although there has been no confirmation of this.

Six months ago, he met with Olmert in Jordan and their meeting sparked the process for the adoption of the Saudi initiative as the basis for a diplomatic process.

Deputy Prime Minister Shimon Peres has responded positively to the growing Saudi Arabian involvement in the diplomatic process.

Peres discussed this development with Olmert in recent days following consultation with experts, and noted the positive results that a Saudi-Israeli rapprochement will have.

Also on Monday, Livni said Israel expects captured Israeli soldier Gilad Shalit to be released before Hamas and Fatah form a new PA unity government.

Israeli Foreign Minister Tzipi Livni with U.S. Secretary of State Condoleezza Rice in Jerusalem last month. Rice is expected to return to the Middle East in the near future. [Israel Sun photo]

Livni was speaking after Hamas officials were quoted as saying that the creation of the unity government and Shalit's release were note connected.

Abbas told Olmert during their meeting Sunday that he would try to secure Shalit's release as soon as possible, and perhaps before the formation of the unity government.

Livni said Abbas now has more influence on Hamas, which is keen to form a coalition with Abbas' Fatah movement.

"If in the past [Abbas] could say that he was separate from Hamas and had no power to influence them, today his situation has changed," Livni said.

She added that Shalit's release "is an Israeli demand, and I believe it should be an international demand as well. Now we must see if [Abbas] is capable of keeping this [promise]."

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Sea Opera – the one and only exclusively residential project on the Israeli beach

Considered by many as Israel's Côte d'Azur, Netanya's beachfront now houses the Sea Opera luxury-residence project. This architectural gem is an exclusively residential, privately owned project right upon the Israeli shoreline. It is also might be the last, due to recent legislation.

Strolling along the golden beach, Sea Opera makes quite an impression – two elegant towers perched upon a tall cliff, set on a plot of land measuring 129,000 sq. ft., half of which is to become a plush garden. This superb vantage point ensures a breathtaking view of the Mediterranean from every floor and apartment, as well as landscape views of the surrounding countryside.

Ascent and entrance unto Sea Opera's grounds is gained through a spacious lobby, monitored by 24hr. concierge and security service, ensuring the tenants' safety and privacy.

As befitting a truly luxurious residence project, Sea Opera features all modern amenities, including a residents' club, private spa, swimming pool, fire and smoke detection systems throughout, a security area in every apartment (air-raid shelter), ample underground parking and Sabbath elevators.

Of the two towers, the first is already fully occupied, mostly by foreign professionals and residents. The second tower is currently under construction and will open for residency as early as the end of this year.

Sea Opera is located at the beach-end of Nitza Blvd, a well-established area at the north-western reaches of Netanya. Here, one is liable to hear English spoken freely on the street, since many Jews from abroad have chosen this place as their home away from home. The reasons for this abound. To name just a few - convenient proximity to every major city and airport, the greenery and tranquility of Netanya and of course the inspiring sea itself. Among the many services available to neighborhood residents is the Anglo-Saxon synagogue, located at a 5-minutes' walk from the Sea Opera. Another attraction close-by is the Caesarea golf club, a mere 15 minutes drive to the north from Sea Opera.

Upon completion of the second tower, Sea Opera's capacity will stand at 186 apartments. Of these, about a hundred and fifty are already spoken for, since the first of the two towers is sold out, and is occupied by owners who now enjoy their respective assets. Some of them came to live here, some come to vacation, while others have already stated claims on assets in the second tower, due to open for residency at the end of this year.

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Israel Briefs

Abdullah warns of Iran

Jordan's King Abdullah II told Jewish leaders that he believes Iran is trying to "hijack" the Israeli-Palestinian conflict. Abdullah met with leaders of Jewish groups after addressing the U.S. Congress, where he repeated his message urging greater U.S. involvement in resolving the Israeli-Palestinian conflict and using the 2002 "Arab Plan" as a basis. In his meeting with the Jewish leaders, Abdullah acknowledged Israeli concerns about the Arab Plan, which implies a right of return for Palestinian refugees and their descendants, but he said it should be seen as an attempt to reach out to Israel and not as a bottom line. He suggested peacemaking was urgent because of Iran's ambitions in the region, noting its affiliations with terror groups such as Hezbollah and Hamas.

Muslim birthrate higher

Israel's Muslim minority has a far greater birth rate than the Jewish majority, a government study found. According to Industry and Trade Ministry data released ahead of International Women's Day, Jewish women in Israel on average have 2.69 children each and give birth to the first at age 30. By contrast, Muslim women on average have four children each and give birth to the first at age 27. Arabs, the vast majority of them Muslims, constitute approximately 20 per cent of Israel's population. According to the Industry and Trade Ministry, Israel's dwindling Christian Arab community lags behind the Jews in terms of birth rate. The typical Israeli Christian woman has 2.15 children and her first child at age 28.

Air Force unveils drone

The Israel Air Force unveiled a new unmanned surveillance drone. The long-range Heron is manufactured by the state-owned Israel Aerospace Industries. Independent experts say the Heron already saw action during last year's Lebanon war and over the West Bank and Gaza, and that it may be capable of carrying missiles for track-and-kill missions against terrorist leaders.

Katsav spared impeachment

An Israeli parliamentary panel voted against impeaching President Moshe Katsav. Just seven of 25 lawmakers on the Knesset house committee backed the motion, far short of the 75 per cent required for approval. Katsav suspended himself after prosecutors drafted a rape indictment against him. In doing so, he preserved his presidential immunity from prosecution, which impeachment would remove. But Katsav, whose term ends in July, has vowed to resign if he is formally indicted.

Killer bacterium

Israel is trying to contain a potential health epidemic emanating from a virulent bacterium. The Health Ministry said the bacterium is suspected of killing dozens of ailing Israelis in recent months, and that emergency measures have been ordered to contain it. The main concern is that the bacterium might be resistant to available antibiotics. The crisis prompted calls for additional government funding to deal with overcrowding and supply shortages in Israel's hospitals.

Bronfman Prize

An Israeli doctor, a former fighter pilot, was selected as the 2007 winner of the Charles Bronfman Prize. Dr. Amitai Ziv is the founder and director of the Israel Center for Medical Simulation (ICMS) and deputy director of Sheba Medical Center. His experience in the Israeli Air Force led him to adapt flight simulation training to medical training. Launched in 2001, the ICMS became the first interdisciplinary institute of its kind. Today it serves as the model for training doctors and nurses in hospitals around the world. The $100,000 prize goes to an individual or team younger than 50 whose work has contributed to improving the world. "Its goal is to bring public recognition to young, dynamic individuals whose Jewish values infuse their humanitarian accomplishments and provide inspiration to the next generations," according to a statement announcing Ziv's selection.

– Files from JTA

No breakthrough at Abbas-Olmert meeting

By DAN BARON
JTA

JERUSALEM — Another Israeli-Palestinian peace summit has come and gone with little to show, though an unconfirmed report indicated hope for the release of a kidnapped Israeli soldier.

In a sign that Israel is becoming accustomed to such low yields, Prime Minister Ehud Olmert referred to Sunday afternoon's meeting with Palestinian Authority President Mahmoud Abbas as the latest in a set of "bilateral contacts" – a phrase more befitting conferences between mid-level bureaucrats than the tete-a-tetes of regional statesmen.

Yet for Israel, there was still some urgency to the 2½-hour meeting in Jerusalem, as it came perhaps days before the Palestinian Authority is expected to forge a new coalition between the governing Hamas and Abbas' more moderate Fatah.

Olmert used the occasion to stress that unless the new government accepts western conditions for peacemaking – recognition of Israel, renunciation of terrorism and acceptance of past Israeli-Palestinian accords – negotiations would remain stalled.

"A decision by [Abbas] on the creation of a unity government with Hamas that does not recognize Israel is imminent," said Amos Gilad, chief strategist for Israel's Defence Ministry.

"This being the case, there is an accentuation of the need to underscore and emphasize that there is no alternative" to the preconditions, which were set by the Quartet of foreign mediators, he said.

Abbas' aides said before the talks that he would try to persuade Olmert to soften his stance, but that apparently did not happen.

"The meeting was very frank and very difficult," Mohammad Dahlan, a senior Abbas aide, told Reuters. "Many issues were discussed, including the national unity government, which the Palestinian side stressed was an internal Palestinian affair."

Dahlan said the Palestinians called on Olmert to ease travel restrictions in the West Bank by removing roadblocks, and to release sick and elderly Palestinian prisoners in Israeli jails, but Olmert made no promises.

He did, however, say that, beginning at the end of the month, the Karni goods crossing would begin operating on extended hours in order to handle the transport of goods into and out of Gaza without delays.

Olmert also asked Abbas how the $100 million (US) in tax revenues that Israel transferred to the PA in recent months was spent. Israeli officials have said that much of the money was used to pay the salaries of members of the PA security forces, instead of being used to reform the security forces.

On the Palestinian side, there may have been a surprise sweetener from Abbas. Israel's Channel 10 television reported that the Palestinian Authority president told Olmert that the release of Cpl. Gilad Shalit, an Israeli soldier held hostage in the Gaza Strip, could be imminent. The report could not be immediately confirmed.

Liberty for Shalit, who was abducted last June, could prompt reciprocal goodwill gestures by Israel, such as a mass amnesty for Palestinian prisoners, and bring rapprochement closer in spirit, if not on paper.

It would also help Olmert domestically. The prime minister, embattled by the fallout of last year's Lebanon war and a slew of corruption scandals in his government, is seen as desperate for a breakthrough.

Results from a television poll late last week showed that if elections were held today, Olmert would win just three per cent of the vote. His arch rival, opposition leader Benjamin Netanyahu, would take 30 per cent.

But given the deadlock with Hamas, which refuses to embrace peacemaking despite the costs of an almost year-old western aid embargo, Olmert appears set on circumventing the Palestinians by going for a more comprehensive regional peace deal.

The prime minister surprised Israelis on Sunday with a vigorous endorsement of the dormant Saudi proposal for Israeli-Arab peace.

"We are very, very vigilantly monitoring developments in the Arab world in general," Olmert told his cabinet in broadcast remarks. "We are taking note of the positive developments among the moderate Arab states.

"We said more than once that the Saudi initiative is a subject we would be willing to treat seriously. We have not changed our stance."

Israel has previously expressed cautious interest in the proposal, first broached by Riyadh in 2002, that it surrender lands captured in the 1967 Six-Day War in exchange for pan-Arab recognition.

While Riyadh formally refuses to recognize Israel, there is mounting evidence of Saudi involvement in Israeli affairs.

Olmert himself met with a Saudi delegate who is close to the Bush administration last year. And Israel Radio revealed Sunday that Deputy Defence Minister Ephraim Sneh had held brief, "accidental" talks with the Saudi ambassador to the United States, Adel al-Jubeir.

"We have many problems to solve together," the radio quoted Jubeir as telling Sneh.

But accepting the Saudi initiative in principle would mean complications for Israel, which first needs reassurance that it will not be expected to admit Palestinian refugees to its territory en masse.

Then there is the scale of withdrawals required by the Saudi initiative – especially on the Golan Heights, which Syria wants back. Accommodating Damascus at a time when it is high on the Bush administration's list of regional grievances would be a major gamble for Olmert.

So a solution for Olmert may be found in Saudi Arabia, specifically when the Arab League convenes in Riyadh at the end of the month.

"We very much hope that in the meeting of Arab leaders in Riyadh, the positive elements expressed in the Saudi initiative will be reaffirmed," he told his cabinet. "And perhaps there will be a chance of bolstering the possibility for negotiations between us and the Palestinian Authority on this basis."

With files from Ha'aretz

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'This matter will be the engine for peace'

Continued from page 1

Avraham said his late brother Maurice, who died in December, once made that appeal through Egyptian intermediaries to Hafez Assad, the late president and father of current president Bashar Assad, but nothing came of it.

Still, there has been some slight reason for hope in recent weeks, Avraham, 60, said.

He said he recently spoke to a Turkish journalist who told him that Turkey is positioning itself to mediate between Israel and Syria.

"Turkey wants to raise the issue of Eli's remains as a confidence-building measure," he said.

The topic was discussed in a recent meeting between Israeli Prime Minister Ehud Olmert and his Turkish counterpart, Recep Tayyip Erdogan, but Israeli officials have not confirmed that report, he said.

"I believe this matter will be the engine for peace," Avraham said. "If Syria really wants to move towards peace, this will be the engine for it."

Avraham compared such a gesture to the visit by former Egyptian president Anwar Sadat to Jerusalem, which breached psychological barriers and opened the door to a subsequent peace treaty between the two countries.

"It will be the same if they return Eli's remains," he said. "That will put the ball in our field."

For many in Israel, Eli Cohen is considered a hero and the country's greatest spy.

Posing as a Syrian businessman, he infiltrated the highest echelons of Syrian society in the early 1960s and became a confidant of the country's president. He visited the Golan Heights and reported on military emplacements. The information he provided proved crucial during the 1967 Six Day War, when Israel stormed the Golan and captured the territory from Syria.

Eli, however, did not live to see his intelligence put to use by Israeli forces. He was caught two years earlier and executed on May 18, 1965. The whereabouts of his body remains unknown to this day.

Belle Cohen, Maurice's widow, said her late husband "didn't feel anything would happen."

He had promised his dying mother that he would do everything he could to bring Eli home.

"It always bothered him that he was never able to fulfill his promise. It troubled him, but there was nothing he could do about it," she said.

'Canada also has an important role to play'

Continued from page 1

The flyer ends with an urgent message: "Support peace. Get the facts." It then lists the Israel Project's Iran Press Kit website address.

On its website, the Israel Project has set up various information sections for readers, under an "Iran Press Kit" link, in order to further hammer home its warnings about Iran. Readers are provided with resources for terror-free investing, as well as a list of the "Dirty Dozen" companies that help fund terror worldwide.

Another section allows viewers to watch video clips or read summaries of presentations made at the Israel Project's conference on Iran at Hebrew University this past January.

Other reading material includes various histories and biographies of Ahmadinejad's rise to power and his extremist philosophies, as well as information on Iran's weapons arsenal and a list of its human rights violations.

As reports emerged last week that Iran remained intransigent in the face of the International Atomic Energy Agency's latest sanctions intended to halt Iran's uranium enrichment programs, Laszlo Mizrahi said Americans want "very significant diplomatic activity and very strong economic sanctions.

"They want weapons bans and [guarantees] that American is not buying or investing in companies that are helping the Iranian regime with their… support of terrorist groups around the world."

To that end, Laszlo Mizrahi said her organizations's terror-free investing resources are crucial to the fight against Iran. Though the Israel Project works with affiliates in other western countries, the focus for this campaign is strictly on America. That choice was made "because 50 per cent of the world's capital markets flow through our stock markets," Laszlo Mizrahi said.

"So if we can influence the behaviour on the U.S. stock market, we know that it will exert tremendous pressure on the Iranian regime, which hopefully will get them to change their ways."

She said Canada also has an important role to play.

"Canada has been pretty productive on the Iranian issue," Laszlo Mizrahi said. "From what I understand, Canada has good relations with Russia, and has been open in telling Russia that they need to be more engaged on the [UN] Security Council [with issues concerning Iran]."

Founded in 2002, with offices in Washington and Jerusalem, the Israel Project provides journalists with resources when covering the Holy Land.

Laszlo Mizrahi said the Jerusalem office "works with more than 400 Israel-based journalists to get them the facts they need before they do their stories about Israel."

For more information, visit www.theisraelproject.org.

Report: Missing Iranian official being questioned

By YOAV STERN
© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The former Iranian deputy defence minister who disappeared in Turkey last month took with him documents that prove there is a link between the Iranian military establishment and terror groups including Islamic Jihad and Hezbollah, the pan-Arab newspaper *Al-Sharq al-Awsat* reported Friday.

A former colleague of Ali Reza Asghari, 63, told the newspaper, which is published in London, that the document also cites groups such as the Mahdi Shiite militia operating in Iraq.

Asghari, a retired general in the elite Revolutionary Guards, went missing in what may have been a western intelligence operation. Turkish newspaper *Hurriyet* said in an unsourced report that Asghari was involved in Iran's nuclear program. If so, he would be a major asset for western or Israeli interrogators.

Ram Igra, a retired official with Israel's Mossad espionage agency, said this week that Asghari is best known to Israel as the "founder" of Hezbollah.

Igra said that before Asghari took up the Defence Ministry post, he had been a commander with the Iranian Revolutionary Guards, the main sponsor of Hezbollah.

"In the 1980s and early 1990s, Asgari was responsible for the Iranian Revolutionary Guards in Lebanon. This is his real importance, not his connection to the Iranian Defence Ministry," Igra told Israel Radio.

"He lived in Lebanon and, in effect, was the man who built, promoted and founded Hezbollah in those years," Igra said. "If he has something to give the West, it is in this context of terrorism and Hezbollah's network in Lebanon."

The *Washington Post* reported last week that Asghari was giving western intelligence agencies information on Lebanon's Hezbollah and Iran's ties to the group.

Citing a senior U.S. official, the *Post* said in its Thursday edition that Ali Reza Asghari, who disappeared while on a trip to Turkey last month, had left his country and is willingly cooperating with the West.

Iran has suggested he was kidnapped by western intelligence.

Another U.S. official denied an Israeli newspaper report that Asghari is in the United States and suggested that his disappearance was orchestrated by Israel, the *Post* said. It said a representative of the White House National Security Council did not return a call for comment.

It quoted Israeli Foreign Ministry spokesperson Mark Regev as saying: "To my knowledge, Israel is not involved in any way in this disappearance."

A British newspaper has reported that Asghari is also likely to possess information on missing Israel Air Force navigator Ron Arad.

Asghari is not being questioned about Iran's nuclear program, a major point of dispute with the United States, the *Post* said.

It reported that the senior U.S. official did not disclose Asghari's whereabouts or specify who is questioning him, but said the United States has full access to information obtained from Asghari.

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Golfer proves career can get second wind after 50

By MARVIN GLASSMAN
Special to The CJN

BOCA RATON, Florida — Life can begin at 50 and get better. At an age when most of us are thinking about slowing down, pro golfer Bruce Fleisher proved to himself in 1999 that he could finally earn a living in golf when he won the Royal Caribbean Golf Classic in Key Biscayne as a rookie on the senior professional golf tour.

"There is an angel on my shoulder," Fleisher said after winning the tournament. "It is hard to believe a 50-year-old man can stand here and cry."

Fleisher's angel returned as he won the Royal Caribbean Classic again in 2000 and a record third time in 2004.

In fact, the only thing that stopped Fleisher from winning the tournament for a fourth time was not the competition, but the sponsor. The Royal Caribbean Classic folded after 2004 when cruise operator Royal Caribbean pulled out as sponsor and was not replaced by another company.

The king of the Royal Caribbean Classic returned to South Florida to a new gold course with a new sponsor – the Allianz Championship at Broken Sound Club in Boca Raton, held Feb. 9 to 11.

Fleisher didn't adapt well to the course at Broken Sound. While Mark James won the tournament with a score of 15 under par, Fleisher trailed badly – finishing at even par 216 with rounds of 73-69-74, with a score closer to the last place finisher than the winner.

"I've had a few birdies but for the most part, I played horribly," said Fleisher.

"But for all I have been through in my life, I can't complain, really. I have my biggest fan right here," he added before picking up his grandson, 10-month-old Jacob Kutner, and kissing him.

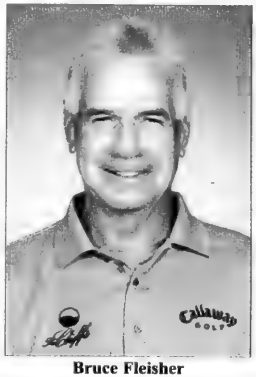
Although Fleisher, now 58, is having trouble rebounding from foot injuries that kept him off the course for most of 2006, he still showed that his best years still may be ahead of him.

Following another poor showing at a Tampa tournament the week after the Allianz Championship, Fleisher rebounded with an impressive eight under par finish at the Ace Tournament in Naples, Fla., held Feb. 23 to 25, finishing 11th overall.

In seems a lifetime ago that Fleisher doubted he would ever make a living on the pro golf tour. Prior to 1999, Fleisher had won only one tournament (in 1991) in more than 20 years of competition on the PGA tour.

After turning pro in 1971 (following his marriage to Wendy in 1970), Fleisher laboured anonymously, never making it into the top 10 annual money leaders on the PGA Tour.

But since his first victory on the Champions tour in 1999, Fleisher became the circuit's dominant player through 2005. Winning 18 tournaments, he earned more than $15 million (US), including the prestigious U.S. Senior Open in 2000, and is on the top 30 on the all-time money list on the Champions tour.



Bruce Fleisher
[PGA Tour/Wire Image photo]

It's hard to believe that Fleisher is the same man that had doubts about earning a living in golf 10 years ago.

"For many years, Bruce never believed he was as good as everybody said he was," his wife Wendy said. "While he was competing on the PGA Tour, he never felt that he was that good. He felt that he was lucky."

Fleisher's thoughts were not on making birdies or winning tournaments in 1980, when Wendy developed complications under anesthesia while giving birth to their daughter Jessica.

Although Jessica was healthy, Wendy was only given a 20 per cent chance to live. Another year would pass before Wendy's health was restored.

Bruce became the family's cook, nurse, babysitter and custodian while Wendy recovered. Fleisher quit the pro tour, taking jobs as a teaching pro.

His desire to pursue the life of a golf pro returned in 1989, when he entered local tournaments and won the Club Pro Championship at PGA West-Boca Raton. That victory gave Fleisher the confidence that the future would be better than the past.

Fleisher's good fortune in golf led him to set up the Bruce Fleisher Foundation last year to raise funds for charities that help children. He is grateful that his own daughter Jessica gave birth to his grandson without any complications.

"After all this time, I still have an angel watching me over my shoulder," said Fleisher.

To learn more, visit www.brucefleisher.com.

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Spinning to California

A spin-a-thon held recently at Extreme Fitness' Thornhill location attracted 43 participants and raised $4,300 for Maccabi Canada and Toronto's team at this summer's JCC Maccabi Games. The spin-a-thon was organized by Michal Capland, whose son, Cory, a basketball player, is a member of the 40-athlete Toronto team. The JCC Maccabi Games are an Olympic-style event, with 6,000 athletes aged 13 to 16 from around the world participating, usually in three or four cities. Funds from the spin-a-thon will help send Toronto athletes to the games in Orange County, Calif.

Time to rethink resuscitation in the elderly

By MICHAEL GORDON

The daughter insisted, "You have to do everything for my mother including CPR. I cannot forgo any chance that might keep her alive."

The Senior Side of Life

This occurred during a meeting with her mother's health-care team where the reality of cardio-pulmonary resuscitation (CPR) in the frail nursing home population was discussed. Similar conversations occur with families of nursing home residents across North America, to demystify what CPR is and what it potentially can and realistically cannot accomplish for their loved one.

One common misunderstanding is that CPR brings a person who has died back to life, and for some families, this is a religiously based imperative and obligation. Another misunderstanding is that CPR is very successful in reviving people who have suffered a cardiac arrest. A third is that CPR itself is relatively innocuous, and therefore, there is no reason not to attempt it.

In some circumstances, CPR, when undertaken rapidly with relatively younger and healthier people, can prevent a death from occurring as a result of a cardiac arrest (stoppage of the heart), if that happens in the context of a healthy or at least effectively functioning heart. For example, CPR may be successful in cases of electrocution or drowning, when the person is retrieved quickly, or during a heart attack when the heart muscle is injured, but potentially retrievable and functional through rapid medical treatment.

In frail elderly people, however, the event causing cardiac arrest is usually due to multiple serious diseases that, combined, result in the heart's stoppage, which cannot be reversed by CPR.

As for CPR survival, some years ago, the highly reputable *New England Journal of Medicine* published an article titled, *Cardiopulmonary resuscitation on television: Miracles and misinformation*, in which researchers analyzed CPR on three popular television programs – *ER*, *Chicago Hope* and *Rescue 911*. All instances of CPR in 97 episodes were recorded. There were 60 occurrences of CPR in those episodes. Seventy-five per cent of the patients survived the immediate arrest, and 67 survived to hospital discharge. The study's authors noted that the survival rates were significantly higher than the most optimistic actual survival rates in the medical literature, and the portrayal of CPR on television has led the viewing public to have an unrealistic impression of CPR and its chances for success.

From this and other studies, it is clear that the public is not accurately informed about the effectiveness of CPR. This creates a situation in which people may choose CPR for themselves or for family members when survival, not to mention recovery, is unlikely. In the frail elderly in a nursing home, the actual survival rates hover close to zero, with only rare instances where survival of CPR and recovery occur.

The last important question that families often ask is why not try anyway, on the remote chance that success will be achieved? CPR is an invasive, traumatic and undignified procedure. If survival is a meaningful or substantial possibility, of course it is justified. But if not, why subject your loved, frail elder to a dreadful end-of-life experience? Even for those for whom sanctity of life for religious reasons is paramount, the likelihood of a life being saved is very remote. CPR in this population contradicts the concept of a gentle death, which should be one of the major goals of families and of medical practitioners.

For caring families, the long-term care experience should focus on interventions that can assure comfort and a sense of worth. Looking to high-tech miracles to avoid inevitable death is unlikely to succeed and may impose an ineffectual technological intervention into what should otherwise be the naturally occurring and dignified process of dying.

Matzo Mushroom Lasagna

3 tblsp. olive oil
2 lg onions, chopped
2 cloves garlic, minced
1 1/2 lbs. mushrooms, chopped
1 c. chopped tomatoes
1/2 tsp. oregano
salt
pepper
5 matzohs
1 c. grated hard cheese
1/2 c. grated parmesan cheese
1 c. tomato sauce

Preheat oven to 350°F; grease an 8" square baking pan. Heat oil in large skillet. Saute onions, garlic, mushrooms until soft. Stir in tomatoes, oregano; simmer 10 min. Add salt and pepper to taste.

Soften matzohs by holding under warm running water for a few seconds. Spread 3 tblsp. tomato sauce on bottom of baking pan. Layer matzohs alternately with mushroom-onion mixture and shredded cheese, ending with layer of matzoh on top. Cover with remaining tomato sauce, sprinkle with parmesan cheese; bake 30 min. or until bubbly. Let cool slightly; cut into squares to serve.

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Epi on Education

Keeping the forest in view

Seymour Epstein

There is a fundamental difference between a central community agency for education and any one of the constituent elements of Jewish education in the community. The individual elements – be they day schools, supplementary programs, youth groups, camps, or Israel experiences – are separate and private entities based on the particular ideology of their respective associations. This is as it should be, since the ideology and pedagogies of any one educational element are its raison d'etre. One expects that all such entities will have a community spirit of Klal Yisrael that values the organized community and aspires to be an active part of it, but the driving force behind each and every school and program is its own educational plan. This is how it serves both its clients and its vision.

The central agency, in contradistinction, has a different client base and a different set of goals based on its particular position in the community. Its client base is the entire Jewish population of the city, including the many tens of thousands who are presently not taking full advantage of the available educational resources, for whatever reasons.

If in Toronto, for example, we presently have about 60 per cent of the school-age cohort in some form of Jewish learning, those young people command a great deal of our attention, but not all of it. They may be eligible for tuition assistance, their schools and educational programs deserve and get professional development and program enhancement, and their teachers can take advantage of many assisting services at the UJA Federation Board of Jewish Education.

But a central agency must also concern itself with the 40 per cent of children who are not present in our educational settings. It must struggle for government aid to bring down day school tuition. It must search for new options in the high school years where the percentage of cohort is even lower. It must outreach to the less affiliated and disaffected sectors, with a view to finding new portals into Jewish life that are meaningful to Jews on the periphery. These are the orders of the day from a communal perspective, and all of this must be done with the kind of pluralism that shows deep respect for all reasonable forms of Jewish expression.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

Shalom… peace

By AVRUM ROSENSWEIG

I frequently write about peace. It's a theme that never leaves my mind, although I often feel compelled to write about flamboyant community members or slices of life.

Sensing the growing need for a revolution of peace where the voice of decency and respect rings loudly from every corner of our world, I am at it once again – my words to you today are about shalom.

URBAN WRITER

I believe the desire for peace and goodness exists inside most of us and can be harnessed to create a world where genocide, torture and bigotry are squelched and respect is king.

"Am I my brother's keeper?" Cain asks God in Genesis 4:9. Of course, God answers. All people must watch over each other, respect and care for their neighbour, regardless of their colour, ethnicity or nationality. Similarly we are told in *Pirkei Avot* (*Ethics of the Fathers*): "Who is honoured? He who honours mankind."

But the voice of peace is quiet. It is often stilled. It must be louder! We must cry from the rooftops – I reach my hand out to you. Grab it. Inspire me. Wonder with me. Wander with me. If this is not our goal, then something much more sinister will continue to creep into our souls.

In truth, there have been important pockets of peace over the last few decades, when nations and citizens returned to a meadow where hope sprang forth. Apartheid was defeated, and the wall dividing East and West Berlin came down with a thud. These were milestones in history, and we must consider deeply what forced such a movement forward.

Were these activities precipitated by respect? Were they in some way in sync with the words of Simeon Ben Azzai, one of the authors if the Mishnah in the second century, who wrote: "Despise no man and consider nothing impossible. For there is no man who does not have his hour, and there is nothing that does not have a place."

Is it not possible that most of the world community wants to live on a planet where unity and friendship prevail? Why not? Certainly there are those who will not accept the fact that peace is achievable, but on the other hand, few will tell you they aspire to getting the cuts and abrasions of war, the lifelong trauma caused by brutality.

At our core, we must believe in the sentiment of Samson Raphael Hirsh, the 20th-century Jewish scholar who said, "One glorious chain of love, or giving and receiving, unites all creatures."

We must know there are good human beings who play seriously in the playground of brotherhood and sisterhood, encouraging and enabling us to see the righteous among us and the goodness within us? These people exist on every street and in every continent.

Judaism adheres to the idea that in every generation, 36 righteous people exist whose task is to ensure the continuity of our existence. But I say there are more, or at least junior righteous people. We could be them. We could be the ones who tip the scale of hardship, dissension and inaction to make blessing, co-existence and action weightier. If we subscribe to this possibility can we not make it so?

If we accept that what we have today will be forever, then tomorrow we will fight, and it will be a bloody and shameful day. How much more hopeful it would be if we were to embrace another of Ben Azzai's ideas: these are the generations of mankind; this world is ours, and as in previous and future generations, we hold the key to unlocking door number 1, where we will find peace, or door number 2, where we will find war. Shalom!

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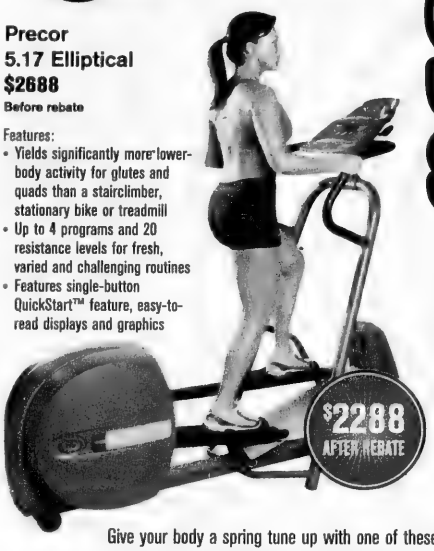

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This Week

National

Tenant fights ban on erecting sukkah. *Page 6*

Gallander clan to hold its 100th seder in Canada. *Page 12*

Ottawa rabbi is first Jewish army chaplain since WWII. *Page 21*

Passover Food Ideas

Caterer makes seders at mental health centre a 'meaningful experience.' *Page 31*

Arts & Travel

Prize-winning Tamara Podemski is still getting started. *Page 62*

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MOTHER AND CHILD REUNION

The mothers of many of Israel's "lone" soldiers – soldiers whose families live abroad – recently had the opportunity to visit with their sons and daughters. They were brought to Israel by the Jewish Agency and by the Friends of the Israel Defence Forces. *[Israel photo]*

Passover Production Schedule

Due to the Passover holiday schedule this year, *The CJN* issue of April 5 and most of the issue of April 12 will be produced during the week of March 26. Advertisers should take note of the advertising deadline on page 16. Thank you for your understanding and co-operation.

Chag Samayach.

Sderot children 'traumatized' by rocket attacks

By PAUL LUNGEN
Staff Reporter

Although he's only the mayor of a small Israeli city, Eli Moyal knows what it's like to be the defence minister, or even the prime minister.

He knows because as part of his daily routine, he has to bear the brunt of complaints from his constituents in the southern development town of Sderot that more properly should fall in the laps of the two senior government ministers.

Eli Moyal

Faced with an unrelenting barrage of Qassam missiles from Palestinian controlled Gaza, the residents of Sderot "talk to me and see me like a prime minster, chief of staff or the defence minister," he said.

"They tell me, it's your job to do something. When I explain I can't give orders to the army I stand there and get shouts and criticism in place of the government. I don't mind, because they can't see or talk to [Prime Minister] Ehud Olmert or [Defence Minister] Amir Peretz."

> ***'We stopped counting after 4,000'***

Though he tells this story in measured tones, it's clear Moyal is quite angry at the Israeli government. He feels it has let down the community of 24,000 that is situated only one kilometre from the border with Gaza. As a result of its location, the town, as well as nearby kibbutzim, have been hit with numerous primitive, though deadly, missiles.

"We stopped counting after 4,000," Moyal said last week following a breakfast briefing for a UJA Federation of Greater Toronto leadership group.

The missiles started raining down on Sderot in 2000 but the frequency increased markedly after Israel pulled out of Gaza in August 2005. Since the Palestinian "ceasefire," more than 600 have been fired and in the period following the Mecca accord, the average has reached nearly two per day.

So far, seven residents of Sderot have been killed, hundreds wounded and hundreds of homes have been damaged.

Those are the statistics. But what is really affecting the quality of life in the town is the impact the missile attacks are having on children. As for the adults, "we'll manage," Moyal said stoically. "We served in the army and we know how to manage. We're talking about the children, the soft souls."

In Sderot, as in nearby kibbutzim, many "go into shelters at night.

"We're talking about traumas and fears of children who cannot sleep. Kids who refuse to go outside after sunset. You have children sleeping in shelters, sleeping with parents, peeing the bed again."

Continued on page 22

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Israel skeptical of Palestinian unity government

The News in Brief

CANADA

Interfaith Seder Held

CALGARY— The Calgary Jewish Community Council held the city's first community-wide interfaith Passover seder in recent memory last week. The March 15 invitation-only event was attended by some 100 Jewish leaders, and politicians and leaders of other faith and community groups. Hanita Dagan of the council's community relations committee said the holiday has a universal message. "Passover represents the Jewish people's assertion of freedom and the right to live an ethical life. This is the story we want to share with others," she told Calgary's *Jewish Free Press*.

WORLD

Pearl's Killer Confesses

WASHINGTON — It's impossible to know if a top Al Qaeda terrorist's claim that he killed Daniel Pearl is true, Pearl's parents said last week. "We prefer to focus our energy on continuing Danny's lifework through the programs of the Daniel Pearl Foundation, which aim to eradicate the hatred that took his life,"Judea and Ruth Pearl said. Pearl, a *Wall Street Journal* reporter, was kidnapped in 2002 in Pakistan and beheaded after being made to affirm his Jewishness. Khalid Sheikh Mohammed, the suspected mastermind of the Sept. 11 attacks, took responsibility for Pearl's killing, as well as 30 other attacks and plots. He was speaking at a hearing in a U.S. naval prison at Guantanamo Bay, Cuba, the Pentagon said March 15. "I decapitated with my blessed right hand the head of the American Jew, Daniel Pearl, in the city of Karachi, Pakistan," he said. "For those who would like to confirm, there are pictures of me on the Internet holding his head."

Hitler Denaturalized?

BERLIN—Germany might revoke Adolf Hitler's citizenship. Isolde Saalmann, a Social Democratic member of Lower Saxony's parliament, is seeking to rescind the Austrian-born dictator's naturalization, given by Germany in 1932. She said it would be a key "symbolic step," especially for Lower Saxony, which still feels the stigma of its former identity as Braunschweig, the Nazi stronghold that helped the stateless Hitler obtain citizenship, paving the way for his presidential candidacy. State attorneys are checking if the revocation would be legal.

Ambassador Fired

SAN SALVADOR — Israel fired its ambassador to El Salvador. Jerusalem sources said last week that Tsuriel Raphaeli has been recalled after El Savaldor police a couple of weeks ago found him outside his residence drunk, bound and wearing only sex bondage gear.

Anti-Zionist Beaten

WARSAW— An Austrian Jew who embraced Iranian President Mahmoud Ahmadinejad was assaulted by a group of Israelis in Poland. *Ma'ariv* reported that Moshe Aryeh Friedman, a member of the fringe, anti-Zionist sect Neturei Karta who attended the recent Holocaust denial conference hosted by Ahmadinejad in Tehran, was spotted this month while visiting the former Auschwitz and Birkenau camps. A group of haredi Jews from Israel also touring the sites set upon Friedman, who is orginally from Monsey, N.Y. "We gave him a good beating, the kind we have not given in a long time," one of the Israelis, Yehuda Meshi-Zahav, said.

Seminary Admits Gays

LOS ANGELES — The Conservative movement's rabbinical seminary at the University of Judaism has accepted its first openly gay students after a recent vote by the movement's committee on Jewish law and standards to permit the ordination of gay and lesbian rabbis. One gay man and one lesbian have been admitted for next fall, the *Forward* reported. Conservative Judaism's flagship rabbinical college, the Jewish Theological Seminary, is expected to decide in the next few weeks whether to follow suit. In December, the law committee passed a *tshuvah* allowing gay ordination and same-sex unions, but it also passed two others upholding the ban on gay ordination, which means institutions can set their own policies.

Man Charged After Chabad Centre Attacked

TORONTO— A man has been charged with mischief after being caught throwing an object through a window at the Chabad Midtown Jewish Community Centre on Bathurst Street south of St. Clair Avenue.

Police are treating the incident as a hate crime, and the investigation is ongoing.

A passing TTC driver saw a man throw an object at the centre in the early morning of March 15 and called police. They searched the area and located a man nearby "wearing clothing and items representative of neo-Nazi and white supremacist groups," including swastikas.

The suspect, an unemployed high school dropout, was reportedly found with two other men who were not charged.

Rabbi Nechamia Deitsch, spiritual leader of the centre, said that four windows in total were broken and three young males were involved. He added that "police acted quickly and had the boys clean up the mess they made."

The suspect was released on a promise to appear in court, to abide by a curfew and stay 100 metres from Jewish institutions, the *National Post* reported.

Frank Bialystok of Canadian Jewish Congress said of the release that "we've had a good relationship with the police and they've helped us. We have to trust them on this."

Jason Belfiglio, 20, of Toronto has been charged with mischief under $5,000.

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Livni thanks Canada, talks trade during visit

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Israeli Foreign Minister Tzipi Livni was in Ottawa last week where she publicly thanked Canada and its government for showing strong support for Israel, especially during last summer's war in Lebanon, and for Canada's stand against terrorist organizations.

During her 24-hour visit, Livni met with Foreign Affairs Minister Peter MacKay and Public Safety Minister Stockwell Day for talks on diplomatic, trade and security issues. As well, she visited Library and Archives Canada and its Jacob M. Lowy Collection of Hebraica and Judaica.

Livni, the first Israeli foreign minister to come to Canada in 10 years, also addressed the recently established Canada-Israel Chamber of Commerce on March 13, imparting the message that Israel is a good place to invest.

She encouraged the businesspeople in attendance to visit Israel.

"Take it as a personal invitation to come to Israel, first as tourists and then to invest in Israel – not for the sake of Israel, but because there are real business opportunities in Israel," she said.

Foreign Affairs Minister Peter McKay, right, greets Israeli Foreign Minister Tzipi Livni last week as Israeli Ambassador Alan Baker looks on. [Marie-Rachel Waiser photo]

"Please come. We have so much to offer, to make the friendship between our nations more concrete in terms of business numbers."

Formed last May with the goal of aiding and increasing bilateral investment and trade between Canada and Israel, and to encourage Canadian companies to do business with Israeli ones, the group has the guidance and support of Israel's Ambassador to Canada, Alan Baker.

Livni's breakfast address was held in the offices of Gowling Lafleur Henderson, a national law firm that is actively promoting Canada's increased engagement with Israeli business and investors.

Gowlings partner Jacques Shore welcomed the members of the group, as well as Canadian MPs Royal Galipeau and Bernard Patry; and the Jordanian Ambassador to Canada, Nabil Barto. Also among the 50-plus attendees were Christine Wong from Canada's International Trade Department; Nicole Dufresne Baker, incoming chair of the Ottawa Chamber of Commerce; and Richard Remillard, executive director of the Canadian Venture Capital Association.

Introduced by Shore as "a star within Israel's political constellation," Livni expressed dismay that Israel's image abroad is mainly linked to the Israeli-Palestinian conflict.

Continued on page 22

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Countering misperception

From the editor's desk

Last week, in this space, we lamented the cavernous disconnect between the widely held perception of Israel and the day-to-day, living reality of Israel.

The catalyst for that lament was the publication of the results of two recent polls conducted by international marketing houses each of which found, essentially, that Israel was among the least-liked, if not *the* least-liked, countries in the world.

In commenting on the results of one of the polls, Steven Kull, director of the University of Maryland's program on international policy attitudes, which undertook that poll alongside the international consulting firm GlobeScan, said: "It appears that people around the world tend to look negatively on countries whose profile is marked by the use or pursuit of military power."

If Kull's observation is true, then it is equally true to observe that, to a large extent, it is Israel's enemies who control the image of the Jewish state around the world. In an irony as surrealistic as it is painful and maddening, the more Israel responds to the unceasing and variously vicious assaults upon its citizens, the more its image around the world suffers.

We have seen this phenomenon time and again in Israel's conflict with its neighbours. The more Israel says we are determined not to die, but to live, the more the world sneers in heavy condemnation of it.

Thus, to cite but a few examples, we saw the distorted, dishonest, but effectively accusatory media coverage that shouted "massacre and war crimes" in Jenin, after Israel raided the terrorist nests responsible for the slaughter in the Park Hotel in Netanya on Passover night some three years ago. Or we saw the coverage of the war last summer against Hezbollah-Iran-Syria in which "disproportionality of response" was the recurring effectively condemnatory theme of the accusations against Israel.

And to this very day, Israel is vilified for the roadblocks along its border with the Palestinian territories or for the security fence without any counterbalancing reference for the reason that necessitated the roadblocks and the fence. There is no doubt that the roadblocks are intrusive and often humiliating; or that the fence has physically blighted a land that is beautiful and now weeping. But Palestinian leaders continue to send suicide bombers to kill Israelis. Defending one's people against those intent on their murder is the highest obligation of any government, anywhere on earth.

The enemies of Israel thus even "win" when they lose. Those leaders of the Palestinians more intent on destroying Israel than on building Palestine have a vested interest in perpetuating the constant suffering for their people that flows from their constant warfare against Israel.

For they know that when Israel fights back, the world frowns.

And worse. So many people, now either worn out and won over by the negative portrayal of Israel, or ill-disposed from the very beginning to a sovereign Jewish state that fights hard for its survival, blame Israel and its unresolved conflict with the Palestinians for being the cause that the large list of other Mideast and related conflicts remain unresolved.

The gravest example of this thinking was the recommendation last year in the Baker-Hamilton report to U.S. President George W. Bush suggesting that the outcome of the Iraq war hinged on the outcome of the Israeli-Palestinian conflict.

Therefore, as we wrote last week, the conclusion is inescapable and so very sad.

"The propaganda campaign waged against the Jewish state – since the creation of the Palestine Liberation Organization in 1964, that was refocused after June 1967, that inexplicably gained more supporters after October 1973 and that has reintensified each year after every battle Israel has had to wage in defence of its people and sovereign existence – has been successful."

What's to be done, I ask myself?

My answer is quite personal and directed primarily inward, mostly to calm the roilings of a worried, stirring soul. I offer no suggestions to the government of Israel. Its diplomats and government officials are fully aware of the myriad difficulties yet profound significance in representing the Jewish state on the international stage.

First and foremost: though it is very hard, sometimes lonely, always frustrating and occasionally frightening, we must never despair of the ultimate triumph of truth over falsity or lose our sense of purpose. That purpose, of course, is many layered: for the sake of the Jewish people, Jewish life, our own senses of contribution and involvement and for the example and confidence with which we want our children and grandchildren to grow.

Indeed it is in the timelessness of these many layers that one finds the company of many ages and, of course, strength.

As much as we can, we must become informed and educated about the truth of Israel, its unabating efforts toward peace with its neighbours, the fabulous diversity of the people who live there and the cacophonous but exciting society those people have created.

The antidote to propaganda is truth.

As at the Pesach seder, we encourage questions, for every question has an answer. We must see ourselves therefore as we do at the seder, discussing and answering, bearers of truth and hope for a more redemptive future.

– MBD

Dry Bones HOT STUFF

"GLOBAL WARMING IS TOTALLY OUT OF CONTROL"
. . . SAYS A SPECIAL STUDY GROUP REPORT,
WHICH SEES "NO POSSIBILITY OF SOLUTION" UNTIL
"THE ISRAEL PALESTINIAN CONFLICT IS ENDED"
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SeeJN

FOOD DRIVE HELPERS

Associated Hebrew Schools students from the Danilack Middle School on Finch Avenue fill boxes for the National Council of Jewish Women Toronto Section's 24th annual Passover food drive. The kits include kosher chicken, wine, candles, matzah, juice, candles, vegetable soup mix, gefilte fish and matzah farfel, as well as other supplies to help some 2,400 recipients during Passover. Food drive chair Paula Frisch said that as Passover approaches, the council appreciates donations of kosher for Passover food, but it also needs money to buy food. And because it's able to buy goods at wholesale prices, its dollar goes further, she said. The council is also seeking volunteer drivers to deliver boxes on March 25. Volunteers can show up at Council House, 4700 Bathurst St., at 9 a.m. Donations can be made by calling Council House at 416-633-5100.

[Caroyn Blackman photo]

Lecture explores range of Jewish medical ethics

By FRANCES KRAFT
Staff Reporter

Jewish medical ethics address real-life situations that are so new they are still in the realm of theory, and so basic that they have been relevant for centuries.

Three lecturers covered that spectrum at York University's annual Leonard Wolinsky Lecture on Jewish Life and Education Mar. 11. Susan Kahn, a professor at Harvard University; Edward Reichman, a physician and ordained Orthodox rabbi who teaches emergency medicine and Jewish medical ethics at Yeshiva University's Albert Einstein College of Medicine; and Rabbi Elliot Dorff, rector of the Conservative movement's University of Judaism in Los Angeles, spoke at the Sunday afternoon on-campus event, sponsored by York's Centre for Jewish Studies, faculty of arts and faculty of education, in cooperation with the Toronto Board of Jewish Education.

As an example of a cutting-edge issue, Reichman raised the question of whether one woman can have two first-born children, an issue that would affect the necessity of having a pidyon haben ceremony for a first-born son. The question could arise now that uterine transplantation is becoming a reality, he explained, outlining a scenario in which a woman could give birth, have her uterus removed for medical reasons, and subsequently give birth to a second baby who had developed in a uterus transplanted from a woman who had never had a child.

"I trust that whatever new issues will develop, the rabbis will address them with the vigour and comprehensiveness they have in the past," he said.

Reichman, who was ordained at Yeshiva University, drew on obscure historical examples to illustrate how long-gone rabbis addressed their own contemporary medical issues, including the use in the 16th century of *mumia*, a medicinal substance used to embalm mummies and later derived from mummified remains. The Egyptian chief rabbi of the time, David Ben Zimra, permitted its use, stating that it was "far removed" from its original source, and that one is allowed to violate certain prohibitions [in this case, against deriving benefit from a corpse] for the sake of saving a human life.

The issue, in general terms, is "a very real and contemporary problem," Reichman said, referring particularly to life-saving organ transplants from deceased donors.

Another historic case that resonates today has to do with early attempts at smallpox vaccination. Reichman cited Rabbi Israel Lipschitz, who lived from 1782 to 1860 and said that inoculation was permitted despite the "great risk" because the risk of dying from spontaneously acquired smallpox was even higher.

A contemporary tshuvah issued by the Conservative movement's Committee on Jewish Law and Standards goes further, stating that vaccination is "required for things that have been proven," said Rabbi Dorff.

In response to a question about the ethics of a community using halachah to force parents to vaccinate their children, Reichman said the question is not an easy one. The success of preventing disease depends very heavily on the entire community receiving the vaccination, he said. There are haredi communities that refuse to undergo vaccination, he noted.

Although "our ancestors were not nearly as good at curative medicine, they were much better than we are at psychosocial support," said Rabbi Dorff, comparing today's hospitals, nursing homes and hospices to the home environment that used to be common for people who were sick, "in familiar surroundings [with] all kinds of people you knew and loved around you."

Rabbi Dorff said that visiting the sick is an "important commandment," and outlined tradition-based recommendations on how to do it:

• For a patient who is in bed, a visitor should sit down. "Physicians here, take note," he admonished, adding that standing emphasizes a power imbalance between visitor and patient, and the difference in their states of health.

• Allow the person to talk about the illness if he or she wants to. If the prognosis is good, you can celebrate that and talk about what you can do in the meantime [like helping with] carpools and food. If it's not, you talk about what you can realistically hope for, like a reduction in pain, or seeing family members you haven't seen in years, and maybe reconciling.

• You can also talk about "the exact same thing you would talk about if the person were well – novels, movies, sports, show business, politics... It says, 'You're still here, and your opinion still counts for me.' " It also reinforces the person's sense of being adult, which may be compromised due to limitations imposed by illness, said Rabbi Dorff.

• Another idea is to help the person create an ethical will, which is a document – or sometimes an audio or videotape – articulating values, hopes for the future and family history. This does not have to wait until someone is dying, he added.

From left, Rabbi Elliot Dorff, Edward Reichman and Susan Kahn [Gary Beechey/bds Studios photo]

He also said that visitors should be aware that body language at the end of life, although different, is not necessarily an indication that the person's mind is not working. "People can have their eyes closed and not be asleep," he said.

All three speakers addressed reproductive issues, and Kahn noted that the incidence of genetic diseases in the ultra-Orthodox world has been dramatically reduced as a result of prenatal genetic testing for Tay-Sachs and other diseases that "seem to be more prevalent" among Ashkenazi Jews.

She credited the New York-based organization Dor Yesharim, which cross-checks lab results to prevent "genetically incompatible" matches between prospective marriage partners.

Rabbi Dorff noted that his family has been affected twice by prenatal genetic screening issues.

When his daughter was tested for Tay-Sachs about five years ago, results were inconclusive even when the test was repeated. The rabbi and his wife then went for testing to determine whether they could have passed a carrier gene to her. "I still remember the look on the nurse's face!" said Rabbi Dorff, referring to the age gap between the couple and more typical patients.

On a more serious note, he said that one of his grandchildren was diagnosed at age 1 with Fragile X Syndrome, the most common cause of inherited mental impairment, according to the website of the National Fragile X Foundation. Rabbi Dorff's son and his wife had been tested for "the panel of Ashkenazi Jewish diseases and came out with a clean slate, so this was a real surprise."

The syndrome is a common abnormality among Jews and non-Jews, he said. "If you know of young couples being tested for Jewish genetic diseases, I would recommended being tested for Fragile X in addition."

Continued on page 18

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Tenant barred from erecting sukkah at building

By PAUL LUNGEN
Staff Reporter

A resident of an apartment building in the Annex is challenging his landlord's refusal to permit him to erect a sukkah in a common area on the building grounds.

David Moyal has filed a complaint to the Ontario Human Rights Commission (OHRC) alleging harassment and discrimination at the hands of the property manager and building owner.

At the same time, he has started an action before the Ontario Rental Housing Tribunal, alleging that by refusing to permit the sukkah, the landlord interfered with his enjoyment of his unit.

Moyal is asking the tribunal for a rent abatement of $378 as "compensation for not being able to celebrate our seven-day Jewish holiday" and for instruction to the landlord to stop the activity which led to the application.

He is asking the Human Rights Commission to require of the landlord "the right to practise our religious rights [sic] not only without harassment or discrimination, but with accommodation," as well as a $10,000 fine.

Moyal's human rights complaint is set for mediation on May 1 while the hearing before the Housing Tribunal will resume on April 30.

The case is complicated by an earlier run-in involving Moyal and the building superintendent over an alleged defamation by Moyal that landed in small claims court and over other tenant claims not specifically related to the sukkah.

Moyal said he has been living in the same building on Walmer Road, near Spadina Road and Bloor Street, for 13 years, and for the last 10, he has been putting up a sukkah that he and other Jewish residents use during the autumn festival. He has had as many as a dozen visitors in the sukkah at any one time and he's made it available to a homeless Jewish woman from the neighbourhood.

Files complaint with OHRC

"It's a very communal sukkah used every day for the [duration of the holiday]" he said.

Moyal said his problems began in November 2005 when the new property manager forbade non-artificial Christmas trees in apartments. Shortly after that, Moyal helped create a tenants' association.

In December 2005, Moyal was informed he would no longer be permitted to build a sukkah on the building's common ground.

In September 2006, he sent a letter to the Victoria-based property manager informing him he would be erecting the sukkah as he had in years past. The property manager wrote back saying that no temporary structure constructed by any faith group is permitted on the property, but he would make a "conditional exception" for a balcony sukkah.

In his complaint to the OHRC, Moyal requests "that we can build our sukkah every year in the same place."

Documents filed with the OHRC tribunal by the property manager state that "Mr. Moyal may have been permitted for the previous 10 years to build a sukkah on the property of 22 Walmer, but that in itself does not entitle him to continue doing so indefinitely. The respondents (the superintendent and property manager) were concerned with safety and liability issues in connection with Mr. Moyal's erecting a temporary structure (the sukkah) on the property. They had already experienced serious problems in that regard."

The property manager also stated that during the fall of 2005, the structure collapsed during a rain storm and a power line was found coursing through puddles, creating a fire hazard. In addition, there was a problem of homeless people sleeping in and around the sukkah, with some tenants voicing complaints.

Furthermore, the property manager stated, efforts had been made to accommodate Moyal's request "while balancing the concerns of safety, liability and the peace of the other tenants" by permitting a balcony sukkah.

In his complaint, Moyal referred to the 2004 Supreme Court of Canada decision in the Amselem case, in which the court ruled that a condominium association could not prevent co-owners from constructing sukkahs on their balconies.

The court ruled the prohibition of balcony sukkahs abridged the religious rights of Jews and that the property rights and safety issue raised by the condo association were trumped by those religious rights.

Len Rudner, director of community relations for Canadian Jewish Congress, said "landlords should be cognizant of their rights and responsibilities under a number of statutes, including the Human Rights Act, to allow minorities to participate fully in society."

He said the law attempts to balance accommodation of minorities by a service provider (a landlord) with the hardship that might result for that service provider.

Human rights case law "indicates that when balancing the principle of undue hardship versus reasonable accommodation, the base for proving undue hardship tends to be set high," he said.

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The Canadian Jewish news

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Quebec's election

Not since 1970 have the voters of Quebec had three viable parties from which to choose their new government. As of this writing, the Liberal party of Jean Charest, the Action Démocratique du Québec led by Mario Dumont and the Parti Québécois of Andre Boisclair were essentially in a three-way tie among declared voter support.

As ever, voters must vote according to the call of their conscience. The best prospect of "good government" – that champions economic growth and development; high quality education; social, health and environmental well-being; and cultural opportunity – should be the most persuasive and forceful of all the campaign promises to which voters, like loose iron filings on a hard-surface table, should attach themselves.

But, as in all elections in Quebec in recent times, there is the additional dimension of accommodating Quebec's nationalist aspiration. It is an aspiration that dare not be overlooked.

The Jewish community of Quebec has long been part of the evolving rich fabric of the province. The first Jews came to Quebec in the 18th century. Long and dutiful has been the participation of Jews in building a prosperous, caring, exciting and welcoming society in Quebec. The Jewish community in Quebec today, as yesterday, is neither monolithic in its voice nor homogenous in its multi-textured composition. Our diverse co-religionists respond to a wide array of different causes and support parties of every political stripe.

But it is the considered view of this newspaper that the greatest protection for French-language culture, the most effective nurturing of its distinctiveness, the most long-lasting promotion of its unique place in Quebec, Canadian and world society, is through the far weightier mechanisms and instruments – at home and abroad – of an officially bilingual federalist country. Quebec within a Canadian federalist framework is the surest way to accommodate Quebecers' nationalist aspirations in a world increasingly anti-nationalist, where political borders are being increasingly subordinated to the invisibilities of the Internet and to the commercial and educational imperatives of global trade and common global enemies.

It is also our belief that Quebec within a federalist framework is the surest way to accommodate the reasonable aspirations of minorities within Quebec society, of which a great deal has been recently said and over which a great deal of emotion has recently been expended in Quebec.

The exhilarating societal example and supple legal spine of a charter of rights and freedoms from coast to coast, along with the enshrinement of the multicultural ideal within the Canadian constitution, can only strengthen and buttress the application of Quebec's code of human rights.

People who exchange a dollar are left each with only a single dollar but people who exchange an idea, a song, a poem, cultural markers of any kind, are left *each* with two ideas, two songs, two poems, two cultural markers. Such is the deep and long-lasting enrichment of true, tolerant multiculturalism and of the abiding, uncompromisable respect for the others' human rights.

The vote by Quebecers on March 26 is an important one.

25 years ago in *The CJN*

After an acrimonious dispute between B'nai Brith and Canadian Jewish Congress' Ontario region that led to the dissolution of their Joint Community Relations Committee, Rose Wolfe, chair of Congress' new external relations committee, said there is nothing wrong with having more than one such community body. But, she said, on serious matters such as fighting anti-Semitism and maintaining harmony between Jews, and between Jews and the outside world, a unified front is paramount.

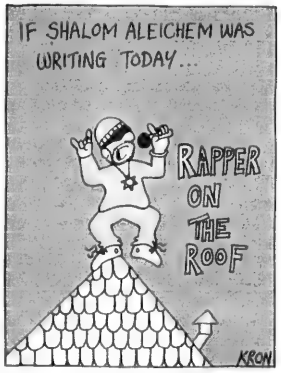
Dry Bones THE COVERUP

THE NAKED TRUTH ABOUT PALESTINIAN JEW-HATRED
... IS CALLED HAMAS
AND THE NEW "PALESTINIAN AUTHORITY COALITION GOVERNMENT"
... IS THE FIG LEAF!

Editorial Advisory Board: Michael Brown, Sandra Brown, Donald Carr, Adam Hummel, Zac Kaye, Igor Korenzvit, Hagai Kuperman, Keith Landy, Andrea Most, Lou Ronson, Jacques Sayegh, Mike Shriqui, Pamela Medjuck Stein, Rabbi Michael Stroh, Rabbi Reuven Tradburks

Jewish political assassinations

In "A radical turning point in Jewish history" (*CJN*, March 8), about the murder of Rabbi Abraham Kohn, Sheldon Kirshner quotes the historian Michael Stanislawski's implication that political assassinations are empirically, or even intrinsically, associated with "Orthodox (and other forms of traditionalist Jewry)." Yet in the examples of modern assassinations mentioned in the article, there is a glaring inconsistency that undermines this very thesis.



Jacob de Haan was a capable and effective spokesperson for the Orthodox Agudath Yisrael party during the 1920s and fought for haredi independence from the growing hegemony of the secular Zionist establishment. He was assassinated just after leaving shul a few days before he was to leave for England to argue the Old Yishuv's (the term used in the Zionist movement before the establishment of the State of Israel for Jewish residents in Palestine) case for autonomy from the Jewish Agency. Notably, in contrast to all the other political assassinations of modern Jewish history, de Haan was not murdered by a lone zealot who was radicalized and emboldened by a climate of extreme rhetoric.

Historians have conjectured that de Haan was probably shot by members of the Haganah who certainly would not have acted alone, but only on "orders" from superiors in the Jewish Agency. How high up the hierarchy these "orders" originated, we will never know, for in the conspiracy of silence surrounding his murder, no one was ever brought to justice.

So unfortunately, de Haan's murder makes it apparent that, to all of Jewry's great shame, political assassinations have no particular ideological home.

Robert Levine
Toronto

* * *

'We are destroying ourselves from within'

We have always viewed *The CJN* as a community newspaper, and as such, the paper should play an important role in supporting the Jewish community. As you are well aware, one of the largest problems we as a Jewish community are facing right now is the declining enrolment in Jewish day schools.

How you can feature an article slamming the Jewish day school system without any constructive resolutions or suggestions – in the very supplement where you enlist paid advertising from these same schools ("Do Jewish day schools make the grade?" Live and Learn, *CJN*, March 1). How can you sing the praises of public and not Jewish private schools in the face of our community's crying need for Jewish education?

Are you proud that you – as a community newspaper – have promoted lashon hara about the schools involved in the article? The people interviewed left those schools more than three years back, meaning the comments are likely not relevant, and there was no constructive feedback, no insightful recommendations or wonderful enlightening suggestions, and certainly nothing thought provoking about the article. While I am by no means suggesting that the Jewish day school system has no problems, no school is perfect; Jewish or not, private or public. If you wish to use this paper to openly discuss and resolve issues, then please do it in a constructive manner in which there is an even argument portrayed and a discussion point left for people to think about.

While I am a parent of children at the Toronto Heschel School, of which I am proud, I am writing this to you not out of concern for the defamation against my children's school, but at my bitter disappointment for this example, not only of a terrible editorial decision, but a clear spotlight on how we are destroying ourselves from within our own community.

At the Heschel School, we pride ourselves on building bridges and encouraging our children to make a contribution to the world we live in. Your article has made our job that much more difficult.

Ashira Gobrin
Toronto

* * *

Dion responds to hate attack

I was deeply saddened to hear of last week's hate-motivated attack against a midtown Toronto Jewish centre.

Hate crimes such as this are an affront to the values of tolerance and diversity that define Canadian society.

Canadians take great pride in our nation's diverse communities, and our society must be safe for citizens of every culture, religion and ethnic background. We will continue to fight anti-Semitism and all forms of discrimination as we strive to ensure our communities are both welcoming and safe for all Canadians.

Stéphane Dion
Leader of the Opposition
House of Commons, Ottawa

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Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

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The evolution of Canadian Jewish advocacy: CIJA shifts the focus

By HAROLD M. WALLER

(Final of three parts)

There are advantages to the new, more bureaucratic structure of the organized Canadian Jewish community, namely that both the Canada-Israel Committee and Canadian Jewish Congress are now under tighter control and consequently are more accountable to those who provide the funds. Moreover, both bodies have clearly defined roles and can be kept within the bounds that have been set for them because of the discipline of the funding process.

Adjusting to this new reality has been more difficult for Congress than for CIC, because the former traditionally has been engaged on a wider range of issues than the latter. Taking the long term view, Congress has probably had to adapt to a more reduced scope than any other national Jewish organization. Needless to say, this has proved a difficult task for Congress, especially for people who have been involved in the organization for many years and are not accustomed to the tight rein of Canadian Council for Israel and Jewish Advocacy.

CIC, in contrast, has always had a more focused agenda and has a shorter history. As a result, it has adapted more easily. As well, it has probably found the adjustment easier, because its budget has been increased substantially, in line with the emphasis that CIJA places on Israel-oriented advocacy. Certainly, the new structure has made both CJC and CIC more accountable and transparent to their funding bodies.

The main advocacy focus since the reorganization has been related to Israel, because of the widely held perception among community leaders that Canada's foreign policy needed to be oriented in a more positive direction than it had been.

Despite overt expressed support for Israel on the part of the Liberal Party, there was a perception among many Jews that the government toward the end of the Chrétien period and during the period of Paul Martin's leadership was not sufficiently supportive when the chips were down. This was especially true in terms of votes at the United Nations, where Canada appeared to try to keep in step with the western European countries, which were noticeably more willing to take pro-Palestinian positions than Canada's other main reference point, the United States.

There were a number of factors at work that concerned Jewish community leadership, including the growing clout of Muslim voters (especially in some key areas), an entrenched foreign affairs bureaucracy that tilted toward the Arabs, and declining enthusiasm for Israel among party elites as Israel struggled to combat Palestinian terrorism through the use of techniques that were controversial in some circles.

In order to help it plan strategically, CIJA commissioned a national attitude survey about Arab-Israeli issues. The conclusion, based on the data, was that the traditional emphasis on the positive aspects of Israel's actions and policies and the negative nature of Palestinian actions was not working. Hence the CIJA leadership decided to change approach.

The new approach had two particular elements: to underscore the shared values of an enlightened democracy between Canadians and Israelis and to downplay the significance of whatever the Palestinians were or were not doing. For those who had been involved professionally in pro-Israel advocacy for many years and who personally believed that Israel's cause and actions were just, this required a challenging adjustment. Nevertheless the new strategy was implemented. Subsequent surveys conducted for CIJA indicate that the strategy is working.

Of course, public attitudes are not the only measure of success in advocacy efforts. Attitudes and policies in government are at least as important – and arguably more so.

Clearly the community had many issues of concern with recent Liberal governments in addition to the UN votes. For example, there had been several problematic comments coming from prime ministers or foreign ministers. On the other hand, Liberal governments had been helpful to Israel behind the scenes, something that Israeli governments certainly appreciated.

Getting the Liberals to move closer to the position of the Jewish community on Israel required a lot of effort, much of it involving quiet lobbying behind the scenes. Sympathetic members of Parliament were also helpful. In its last year in office under Martin, the Liberal government did move noticeably toward expressing stronger support of Israel, thereby validating CIJA's approach.

Since the formation of the Conservative minority government last year, official positions have been much more in line with what the community has recently sought. This was particularly true during last summer's war between Israel and Hezbollah. Prime Minister Stephen Harper's personal commitment to Israel has certainly made the community's task easier. Ironically, there is some danger that Harper's Conservatives could face a backlash in the next election if some voters perceive the government as being too closely identified with Israel. That conundrum confronts community policy leaders with some difficult choices, though presumably of a different character than what they faced while the Liberals were in power.

Harold Waller observes that the main advocacy focus of the Canadian Council for Israel and Jewish Advocacy (CIJA) relates to Israel. In keeping with this shifted focus, CIJA members met with Prime Minister Stephen Harper at the CIJA conference and parliamentary dinner in Ottawa last month. Seen with the prime minister are, front from left, Stanley Plotnick, president of United Israel Appeal Federations Canada (UIAFC); Lawrence Zimmering, chair of the Canadian Jewish Political Affairs Committee (CJPAC); Barbara Farber, president-elect of UIAFC; Julia Koschitzky, CIJA board member; Nelson Halpern, Calgary Jewish Community Council president; and Hershell Ezrin, CEO, CIJA. Standing, from left, are Brent Belzberg, CIJA co-chair; Jerry Lampert, British Columbia CJPAC board member; Larry Tanenbaum, CIJA board member; Harper; Moshe Ronen, chair, Canada-Israel Committee; and Steven Cummings, CIJA co-chair.

As with any structural reorganization, the changing face of Jewish community advocacy in Canada presents both gains and losses. On the plus side, as the result of the initiative of the members of the ad hoc committee that led to the formation of CIJA, there has been a revitalization of the advocacy effort and an infusion of additional funds.

Community organizations are also now more tightly focused on their objectives than was probably the case 10 years ago. There are clearly identified goals, both short-term and long-term, for relationships with government and with the public at large. These changes have already begun to pay off in terms of government policy toward Israel, though it is difficult to quantify just how much of the observed change resulted from community efforts and how much can be ascribed to the change in government. Certainly, there is a perception on the part of those involved that they are now better positioned to influence the government than they were in the past.

The other side of these developments is the emergence of influential leadership that is outside of and substantially independent of the normal community structures – namely the people who organized themselves to reorient community efforts and are continuing to supply the additional funds that the new initiatives require.

Although the federation leadership is not chosen through large-scale elections, it does enjoy legitimacy because of its official representative status. On the other hand, groups outside the official structure do not enjoy the same legitimacy.

This leadership, through the personal prestige of the people involved and the use of newly available funds, is demonstrably able to redirect community energies along the lines that it has determined are necessary. Until now, this approach appears to have worked. But the potential for possible future abuse is obvious. Essentially, the community is counting on this new leadership to act responsibly and to point the community in the right direction.

Another feature of the new structure is that once the appropriate position is determined at the upper levels, it has to be followed by the lower echelons. There are obvious advantages to promoting a centralized message, but there is a risk that dissenters may find no outlets in the existing structure and may seek alternative forums instead. Given that the unity of the community is a vital component of advocacy efforts, any substantial divisions would be very harmful. There is no doubt that the community has long sought to speak with one voice on matters concerning Israel in the belief that that is the most effective way to send a message. But the reality is that there are divisions among Canadian Jews and that these cannot simply be papered over.

Looking at events with some perspective, the changes of the past few years have produced a new face for the Jewish community vis-à-vis governments and the public at large. The organization chart has changed and the various community bodies have taken on new or modified responsibilities. And all of this is happening in a more businesslike environment.

Insofar as these changes have made advocacy of the Jewish community position more effective, they are all to the good. Dissatisfaction comes mainly from two sources. The first source is people who lament times past when organizational life was not as tidy but was perhaps more spontaneous, while the second consists of those who find themselves outside the consensus that CIJA-directed organizations promote and advocate. Undoubtedly, there will be continued grumbling from both directions in the future. Nevertheless, the success of the CIJA structure during the last few years means that the future direction of Jewish organizational life in Canada is now quite clearly defined.

Harold M. Waller is professor of political science at McGill University, is co-author of Maintaining Consensus: The Canadian Jewish Polity in the Postwar World.

Opinions

Canada good, Israel bad?

Ben Gurion's dictum that it doesn't matter what the gentiles say, only what the Jews do, rang true when the Jews were viewed as little David fighting the mighty Goliath. His admonition encouraged Israelis to style themselves as victors, not victims.

Rabbi Dow Marmur in Toronto

Today, Israel is regarded as Goliath and the bully of the Middle East. Now, it *does* matter what the gentiles say. In a BBC World Service survey of more than 28,000 people in 12 countries, 56 per cent of respondents had a negative image of Israel, while only 17 per cent had a positive one. Even Iran and North Korea fared better.

Of course, the current political leadership in Israel doesn't help. In the hopes of improving it, even impartial critics point to its many faults. The bad publicity contributes to Israel's poor image. On the other hand, there's little to suggest that the political leaders in other countries, including Canada, are that much better. Yet Canada came out on top in the survey: 54 per cent viewed it positively and only 14 per cent negatively.

MP Irwin Cotler says that Israel's bad image is due to the "new" anti-Semitism. Under the "old" anti-Semitism, Jews were pariahs wherever they lived. Under "new" anti-Semitism, the situation of individual Jews may have improved, but the Jewish state has become the new pariah among the nations.

Another reason for the poor showing is that Israel is in a bad neighbourhood. To protect itself from its many enemies, it must use force, and that is always ugly. The old David is now dressed in full battle gear and standing at checkpoints in the West Bank or rounding up militants in Nablus.

Israel's supporters believe that if it only had better PR, the nations would understand and approve. That's why many Diaspora communities, including Canada, persevere with initiatives of their own. Does it really make a difference, or does it only make Jews feel better about being Jewish?

Had Canada been forced to build a fence along its border and deploy commandos to intercept terrorists, its image may also have been tarnished. But Canada is in a good neighbourhood. Even the embarrassing moral lapses of Canadian soldiers abroad don't seem to have made a difference to its standing.

Remarkably, despite Israel's tarnished image and internal difficulties, the overwhelming majority of its Jewish citizens and a substantial majority of its Arab citizens don't want to live anywhere else. They know better than 28,000 respondents in 12 countries.

As someone privileged to be a citizen of both the best and the worst country in the survey, it seems to me that surveys should always be taken with a grain of salt. Public perception is not exactly divine revelation.

My brush with mindless anti-Semitism

I would have never imagined that playing the Tiger Woods 2007 video game could produce anti-Semitism.

Yet as I watched the virtual Tiger delicately stroke a long birdie attempt on a friend's Playstation 2, my ears perked up when that friend spouted derogatory slander that was somehow meant to help his cyber ball drop into the cyber hole.

Jonah Bratman in Ottawa

"Come on. Get there, you little Jew!" he said.

Now Tiger Woods, himself the son of an African-American father and a Thai mother, is the product of a racial melting pot, but "Jew" is definitely not one of the ingredients. Was my friend calling the spotted white virtual sphere Jewish?

Failing to see what would make this particular golf ball Jewish, I looked around to assess the situation. Everyone else in the room seemed to squirm awkwardly in awareness of my Jewishness. Feeling no need to respond because of the obvious transgression, I felt a palpable tension emerge in the room, only to be pierced by an even larger admission of ignorance.

"Sorry man. I didn't mean for you to hear that."

Are you serious? Would it be OK if I hadn't heard it? If a Jewish tree falls in a forest of gentiles, does racism make a sound?

It seemed odd to me that my friend displayed such a lack of tact in my presence. More surprising, though, was my own reaction: silence.

My Jewish heritage has always been a source of pride. Yet wearing the cloak of Jewishness may be easy and enjoyable in the safe confines of Toronto's Jewish community, but that same cloak becomes Joseph's Technicolor dreamcoat of "other"-ness at my university.

When I ventured out into the world of university, my downtown Toronto Jewish upbringing became a noticeable marker in my new environment. Think rural, white, and Christian, with a heaping spoonful of Muslim tossed in.

What's a Jew to do? The Muslims hate me before they meet me, and the Christians hate me for not being "normal" like them – as if hiding chocolate eggs on Easter or a Coca-Cola-inspired Saint Nick is truly Christian.

Not to be too stereotypical, but most of these white, Christian, rural students are just plain ignorant of the Jewish faith. And I'm totally fine with that. One of the great things about university is meeting people from other cultures and coming to understand their views of Canada – a process that's crucial to our multiculturalist ethos.

Many of my friends have only recently discovered Jamaican patties and falafel, ethnic delicacies that I enjoyed for years in Toronto's diverse food universe. But accepting another culture's food isn't the sole marker of racial tolerance.

Various encounters with anti-Semitism have marked my time here at Carleton University, but speaking with Jewish friends at many Ontario universities, I get the feeling that my experience is surprisingly universal.

Granted, we are not in 1930s Europe – thank God – but rather in 21st century Canada, a bastion of multiculturalism that's at the forefront of the information age. And I am eternally grateful for the opportunity to study in relative freedom, to learn through open dialogue and face oppositional ideologies with well-thought-out words rather than thought-less bullets.

Yet in many universities in this great country, ignorance often rears its ugly head.

It usually entails the occasional question – yes, Jews do stuff on Saturdays, and no, I don't own any banks or the media or Hollywood, though I wouldn't mind it if I did.

These inquiries are more about apathetic ignorance than embedded hate. But where is the fine line between ignorance and hate? One can never know until one experiences confrontations like the one on the virtual fairway with Tiger.

In that case, silence was my weapon, but sometimes I wish I would use fists to defend honour with blind-faith bravery.

That's been my dilemma throughout university; what is the correct response to an anti-Semitic comment?

From a friendly religious jab to a spray-painted swastika on a residence elevator, each situation requires a different response.

Dialogue is one option, violence is another.

But as much as I would like to champion the Jewish cause à la the Macabees, we must all pick our battles. Not everyone can be won over, but everyone should at least have knowledge. For that, we must educate.

Things I've learned from my friend Max

As I often do, I took a break from studying this past week to visit my good friend, Max. Max is known in the Halifax Jewish community for his characteristic sharpness and wit, of which there are no parallels in this great province of Nova Scotia (I'm not kidding).

Mordechai Walfish in Halifax

Max moved to Halifax in the early 1920s from Brooklyn at the age of five and three-quarters, and he has witnessed and participated in the great transformations that this community, city and country have experienced since then. And Max can recount it all with the kind of verve, excitement and epic quality that makes you feel like you are part of the story.

Max and I enjoy the fact that, while 70 years separate us, we have much in common. In his words: "We have a similar background…our birthdays are very close, our names are founded in a close fashion," but, as he never ceases to point out, "we don't think alike."

Max refers to our rather divergent educational paths. While he left high school after grade 11 to study engineering at Dalhousie University, I have stuck it out studying useless things like philosophy and literature. As Max puts it: "You don't think mechanically like I do…You don't put two and two together and expect to get four…you expect to get 2½ or something in between, like a shade. And then you want to discuss it to say why you did it… that's philosophy isn't it?"

And with these few words, Max has aptly summarized the age-old debate between the fixity of the scientist and eternal skepticism of the philosopher.

But I wouldn't concede the point too easily. Anyone who has come into contact with Max – at shul or elsewhere – knows of his zest for asking questions, and indeed he is extremely adept at striking up a conversation with anyone, because of his sheer curiosity and willingness to probe anyone and everyone to their depths.

"I think you're a philosopher," I said to Max.

"In what way?" he retorts.

"You're always asking questions. That's what a philosopher is!"

"Questions? I guess that's true… but I never had any formal study in philosophy, except for a course in logic. And that was also quite mechanical – all we were looking for was some kind of answer or deduction."

"But I think that the way you comport yourself is very philosophical… That's what Socrates did – he just questioned people from morning until night."

"Yes, I suppose you're right" said Max. "Even when I was in school, I used to drive the teacher crazy with all my questions."

I was fascinated to hear Max describe one of his favourite childhood pastimes.

"I remember when my parents bought me a watch… they used to buy it for a dollar way back then… and eventually it would stop, and I would be inclined to try to open it up to see what's inside… and why it stopped."

Max has always loved picking apart machines to see how they were built. This, he admits, is much more enjoyable than putting them back together again. And it struck me that this is precisely what I do in my studies: I dismantle thoughts, ideas and texts to see how they are constructed. And I am certainly in agreement that it's far more exciting to break down an idea than to rebuild it, though both are obviously necessary.

Max often chides me for being stuck in my thoughts, unable to do anything practical – that is, with my hands. He sees this as being endemic to my generation: "Today people go into the Canadian Tire and they do everything for you… only a few people like to do things for themselves."

I hate to admit it, but he is absolutely right. Few of my peers can fix a clogged toilet or a broken window. Why should we when we have our landlords or residence managers at our beck and call? But Max has taught me that in order to be my own boss and have my own home some day, I need to learn to do things with my hands.

Though we may have chosen different paths in life, underneath our minor quibbles is a whole lot of mutual respect, and these differences of opinion provide fodder for good discussions over tea. That, after all, is what a friendship is all about.

The Kirshner File

Letter from Sunny Isles Beach

Sunny Isles Beach, a showcase for high-rise luxury condominiums and a redoubt of Canadian snowbirds fleeing the wrath of winter, was once little more than a sandbar and a mangrove swamp, the refuge of alligators, cranes and pelicans.

Incorporated as a city in 1997, Sunny Isles Beach, with a population of about 18,000, is scheduled to celebrate its 10th anniversary as an independent municipality on June 16. Tucked into the northeast corner of Miami-Dade County and bounded by the Atlantic Ocean on the east and the Intracoastal Waterway on the west, Sunny Isles Beach stretches from the seaside mansions of Golden Beach in the north to the marina of Haulover Park in the south. Sunny Isles Beach's main thoroughfare, Collins Avenue, bisects the city boldly, running northward to Hallandale, Hollywood and Fort Lauderdale and southward to Bal Harbour and Miami Beach's justly alluring Art Deco National Historic District, which, until the mid-1980s, was in a state of neglect and disrepair.

Sheldon Kirshner in Florida

Formerly part of North Miami Beach, Sunny Isles Beach is something of a Tower of Babel, with substantial Jewish, Latino and French Canadian populations, all mixed together seamlessly in a multicultural mosaic.

Twinned with the Israeli town of Netanya in 2005, Sunny Isles Beach – which proclaims itself as "Florida's Riviera" – is home to some 300 Holocaust survivors, the majority from Poland. At the initiation of Norman Edelcup, its second elected mayor, Sunny Isles Beach honoured them in a special ceremony at Temple B'nai Zion in 2004. A number of the survivors, including my parents, David and Genia, live in Winston Towers, a massive condo complex at 174th Street and Collins Avenue constructed in the 1970s and consisting of six tall beige buildings, a five-minute stroll to the beach.

One morning, as I walked through the squeaky clean marbled lobby on my way to the ocean, I overheard a brief conversation in Polish-inflected Yiddish between two elderly men in shorts, jerseys and baseball caps that spoke volumes about the character of Sunny Isles Beach."Were you in Theresienstadt?" the first asked out of the blue, referring to the Nazi concentration camp near Prague. "Yes," he answered. From there, the talk drifted to news of children and grandchildren.

Apart from Yiddish, this particular building in Winston Towers resounds to the sounds of New York- and New Jersey-inflected English, Spanish and Russian. The bulk of Winston Towers' inhabitants were and are first and second-generation Jewish Americans who bought apartments here to escape the cold weather on the East Coast. They were soon joined by European Jews, such as my late uncle Simon, who survived Hitler's onslaught. Simon, a clothier who settled in the United States after the war, persuaded my parents to purchase a condo in the vicinity. They subsequently moved to Winston Towers, a few years before Simon's sudden death.

Latin Americans, principally Cubans who left after Fidel Castro's takeover, came next. Unlike the Americans and the Holocaust survivors, they tend to be much younger and have school-age children.

The latest denizens, dating back to the late 1990s, are Russian Jews, who flock to the beach in droves and whose culinary needs are met by two delis within easy walking distance, the St. Petersburg and the Kalinka.

To the best of my knowledge, there are no French Canadians in Winston Towers. But a Québécois colony can be found on nearby North Bay Road, a pleasant, palm-fringed artery lined with elegant condos bearing such quintessential French Canadian names as Maisonneuve, Laurier, Montcalm and Cartier. The French Canadians in this sedate residential enclave, whose readily identifiable joual accents immediately mark them off as snowbirds of a certain kind, buy their provisions and their daily newspapers – *La Presse* and *Le Journal de Montreal* – at the local Publix supermarket and at Walgreen's, a national drugstore chain. The religiously observant among them attend Sunday services at St. Mary Magdalen, supposedly the only church in Sunny Isles Beach.

This Catholic church is several blocks from Temple B'nai Zion, one of four synagogues in Sunny Isles Beach, all of which are Orthodox in orientation. Aside from Temple B'nai Zion, which is located at 178th Street and Atlantic, there is Young Israel and two Chabad shuls. A Protestant church until about 35 years ago, Temple B'nai Zion was originally established by Ashkenzim, mainly Holocaust survivors, as a Conservative synagogue.

Converted into an Orthodox shul around 2004, Temple B'nai Zion has a largely Sephardi membership, its congregants hailing primarily from Syria, Iraq, Turkey and Israel, said Ahuva Franco, its executive director. The rabbi, Rafael Muratov, is from the Bukhara region of Central Asia, and has been here for a year.

Asked about the size of Sunny Isles Beach's Jewish community, Franco, an Israeli American, looked genuinely puzzled. She picked up the phone and called one of the directors of the synagogue.

"About 2,000 families," she reported back.

Rabbi Yisrael Baron, the director of a Chabad branch here and a former resident of Brooklyn, did not have any data either about the size of the community. "There are no real numbers, but we're probably the most densely populated Jewish area outside New York and Israel," he said.

Miri Moav, an Israeli from Rishon Le Zion, is one of the newest Jewish residents of Sunny Isles Beach, having arrived in 2004. She is one of the proprietors of the Bissaleh, a cafe and restaurant near the Winston Towers specializing in kosher Mediterranean fare and fresh fish. One of her partners, Julius Klayman, is from Toronto.

(Sheldon Kirshner photo)

Condo row on Collins Avenue, as seen from the beach

The Bissaleh, on Collins Avenue, is adjacent to the King David condominium, and lies directly across the street from the Pinnacle, the first modern high-rise luxury condo in the neighbourhood. Since then, a profusion of pricey condos has sprouted along the coastal side of Collins Avenue, from the Acqualina and the Florida Ocean Club to the Double Tree Ocean Point Resort and Spa to the Trump International. The newest "kid" on the block, the 27-storey, 69-unit Da Vinci on the Ocean, where "residences" start at a cool $1.7 million (US), will be ready for occupancy in 2009, said French Canadian sales agent Marie Auger. These stylish condos, which generally attract a clientele of European and North American buyers and investors, have obliterated most of the charming low rise motels, including the Dunes and the Aztec, which sprouted along the Atlantic shore from the 1940s onward. A few holdouts remain, notably the Monaco, the Golden Strands, the Thunderbird and the Sahara.

Interestingly enough, the chief developers of this vibrant section of Collins Avenue, a landmark of which is Wolfie Cohen's once renowned but now down-at-the-heels Rascal House restaurant, are two ex-Israelis, Michael Dezer and Ranaan Katz. Sunny Isles Beach's original developer, Harvey Baker Graves, was a Rochester furniture magnate who purchased a virgin tract of land in 1920, a century after the United States bought Florida from Spain for the then-grand sum of $5 million. A 1926 hurricane played havoc with his ambitious plan to transform Sunny Isles Beach into the "Venice of America," said municipal historian Richard Schulman. But by the 1950s, Sunny Isles Beach was booming.

Judging by the frenetic construction activity along Collins Avenue today, Sunny Isles Beach's future looks quite promising.

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Gallander family celebrates 100th seder in Canada

By ADAM SEGAL
Special to The CJN

When a child asks the age-old Passover question, "Why is this night different than all others?" at the Gallander family's upcoming seder, it will be especially sentimental.

That's because this year marks the family's 100th seder anniversary since arriving in Canada at the turn of the last century.

"It's remarkable this family has been together at seders for 100 years," said Maxine Gallander Wintre.

The festive meal in Toronto will bring together 70 relatives and four generations of the Gallander family, hailing from such far-flung places as London, Miami, San Francisco, Pittsburgh, Victoria and Las Vegas.

Gallander Wintre estimates it will take four hours to complete the celebration.

As is the tradition, several members of the clan held a pre-seder meeting to organize the event and will also hold a post-seder gathering.

"We set up tables and assigned seats with name cards. After the seder, we have a meeting where everyone brings receipts, we total up all the costs and we divide it up so everyone pays their share," said Gallander Wintre.

"That's how it works every year."

Because of the huge turnout, the family will, for the first time, hold the meal outside of a relative's home.

Six of the seven Gallander children and their spouses before their seder in 1984. Top row, from left, are Albert Gallander, Myra Gallander, Lil Gold, Bill Gold, Helaine Gallander, Harry Gallander and Helen Harris. Bottom row, seated, from left, are Sarah Orenstein, Lou Harris and Bea Wintrob.

It will be a catered affair at Edward's Gardens.

The origins of the Gallander's in Canada date back to the early 1900s, when Benjamin Gallander – Gallander Wintre's grandfather – immigrated to Toronto from Poland.

A few years later, he sent for his wife, Ida, and the couple's children.

Later, Benjamin brought over his wife's large, extended family from Poland.

"Initially, I assume my zaide conducted the seder," said Gallander Wintre, a psychology professor at York University.

"As the family grew, my uncle, Lou Harris, conducted the seder, then my cousin's husband, Howard Tishman, did it and now my kids, Stacey and Mattea, are very involved."

The seder participants have traditionally taken on various preparatory responsibilities, from cooking up delicacies like brisket and matzah balls, to bringing in loads of tables and chairs.

"We figure out who is coming and then everyone takes on certain chores," said Gallander Wintre.

At the Gallander seder, which is always reserved for the first night of Passover, the Haggadah is closely followed.

"We do the whole thing, from beginning to end," noted Gallander Wintre.

Reflecting on how the annual family event has endured over the years, Gallander Wintre points to strong family ties.

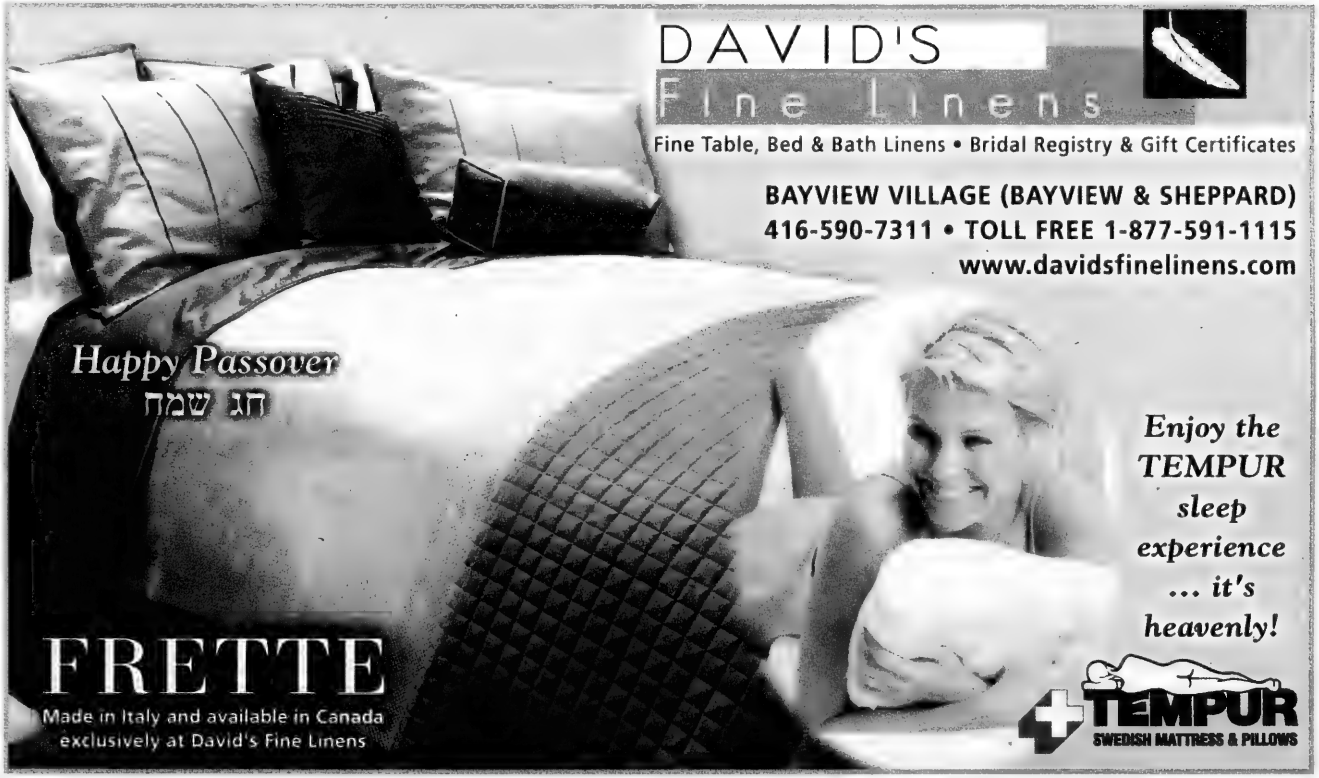
"I think it's endured in part because we're still in touch with each other," she said.

"We also all love each other [and share] a sense of commitment to family."

If the family patriarch was alive to see the entire clan together for this milestone seder, Gallander Wintre believes he would be immensely proud.

"He was a real soft-spoken man of few words, but it would light up his face and I think he'd kvell," she said.

"We're hoping that it will continue, and I suspect it will because we're all committed to it."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Come sun or snow El Al delivers

By JOSEPH SERGE
Arts and Travel Editor

My El Al flight to Israel on Thursday, March 1, scheduled to leave Pearson International at 7 p.m., was delayed by a snowstorm and may have cost the airline $150,000 (US), according to a report in *Globes*, an Israeli business publication.

The flight was scheduled to arrive in Tel Aviv at 1 p.m., but the long delay and subsequent transfer in Zurich meant the flight didn't arrive until 11 p.m., more than five hours after the start of Shabbat.

The flight, originating from Chicago, was already delayed leaving O'Hare Airport due to an ice storm.

In Toronto, when we still hadn't boarded the plane by 9 p.m., observant Jewish passengers were becoming concerned about not arriving before Shabbat.

They were assured, however, that the flight would make up the time and that we would land at Ben-Gurion International Airport before Shabbat.

By agreement with the haredi community, El Al is prohibited from landing at Ben-Gurion on Shabbat.

We boarded the plane a reasonable three hours after the scheduled departure time, but after de-icing, the captain announced that due to harsh winter conditions, we would be heading back to the gate, where we remained on the plane for five hours.

A few hours later, the captain announced that we would be taking off shortly, but would not reach Israel before the start of Shabbat. He then told observant passengers that they would have to leave the plane.

Moments later, there seemed to be a change of plans and the observant passengers returned to their seats. The captain said we would be stopping "somewhere in Europe" before the start of Shabbat instead.

At close to 4 a.m., nine hours after the scheduled departure time, we finally took off. In order to avoid landing at Ben-Gurion during Shabbat, and risk irritating haredim who have threatened to boycott El Al several times for its desecration of Shabbat, El Al implemented what's been called the "Sun D'Or loophole."

We flew to Zurich, and El Al paid for overnight accommodations for observant passengers at hotels in the city. The rest of us were transferred onto a waiting plane from Sun D'Or International Airlines, a charter airline and subsidiary of El Al that can avoid the Shabbat restrictions because its planes don't say El Al anywhere on them.

That this was an El Al flight in all but flight number was made obvious to us when we landed at Ben-Gurion and the captain said, "Thank you for flying El-Al, I mean Sun D'Or."

It was the second time the Sun D'Or loophole has been implemented this year. In February, another flight from Toronto was diverted to London and non-observant passengers continued their journey on a Sun D'Or-operated flight, the *Jerusalem Post* reported.

After that flight, El Al took out an advertisement in two newspapers saying it intends to continue honouring the agreement it signed with the "Committee for the Sanctity of Shabbat."

A spokesperson for El Al told *Globes* that "if this continues, we'll have to close the airline. Ten such incidents a year will cost us $1.5 million."

Pesach's 5th Question:

WINDOW OR AISLE?

Nefesh B'Nefesh Spring/Summer Aliyah Flight Schedule

Flight Date	Type	Origin
April 30th	Group Flight	
May 29th	Group Flight	
June 25th	Group Flight	
July 8th	Group Flight	
July 9th	Charter Flight	
July 11th*	Group Flight	
July 25th*	Charter Flight	
July 30th	Charter Flight	
July 31st*	Group Flight	
August 6th	Charter Flight	
August 12th	Group Flight	
August 13th	Charter Flight	
August 14th	Charter Flight	
August 20th	Charter Flight	
September 3rd	Charter Flight	

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By JENNIFER M. MACLEOD
Special to the CJN

Shocked by the recent death of 59-year-old Joseph (Joe) Smith, family and friends have raised more than $40,000 for humanitarian and recreational programs in Israel through the Association for the Soldiers of Israel (ASI-Canada).

In gratitude, ASI-Canada's Wilf Shiff announced at a March 6 memorial at the Richmond Hill Country Club that Smith's lifelong commitment to Jewish physical and spiritual well-being will be honoured with the dedication of a bulletproof mobile gym.

Born in Poland in 1947, Smith arrived in Canada when he was seven. Trained as a math and history teacher, he spent the last 30 years running the business he founded, The One & Only Jewellery Company, with his wife Esther and daughter Shayna.

A longtime weightlifter and runner, Smith recently participated in the 10-kilometre Terry Fox Run and hoped someday to join the Boston Marathon. He died in November while jogging at the Richmond Hill Country Club, where he had worked out every morning for years.

More than 150 friends and family gathered as Beth Emeth Bais Yehuda's Rabbi Howard Morrison spoke of Smith's "total commitment to the Jewish people." As a lover of athletics and a lover of Israel, the gym dedication is a perfect tribute, Morrison said.

The portable gyms are a unique solution to the problem of soldiers' morale, offering a safe, bulletproof and air-conditioned environment for soldiers after a gruelling and frightening day on the front lines. The gyms, which look like small portable classrooms, hold standard exercise equipment and can accommodate 15 to 20 people.

Joseph Smith

ASI-Canada's Israeli counterpart, Friends of the Israel Defence Forces, offers other portable facilities, such as synagogues and satellite television tents, welcomed during recent World Cup soccer games. The organization itself was founded by David Ben-Gurion in 1942, prior to the State of Israel, when little support was available for the young freedom fighters.

Here in Canada, ASI raises funds and awareness for social, spiritual and recreational projects such as camps for soldiers' widows and orphans, plus food and educational assistance for soldiers in need and their families, including "lone soldiers," who have no family support in Israel.

An Israeli surgeon, paratrooper and longtime reservist (name withheld for security reasons) speaking at the event said he's seen many facilities in Israel named for Diaspora families. He told *The CJN* it was a pleasure to finally meet, in the Smith family and friends, "the faces behind the donations."

He said the portable gyms are so important for "keeping our mind busy with something other than fighting." To soldiers and their families, on the front lines or at home, he said, it is also meaningful to feel that Jews outside of Israel really do care. "We have only one country."

Longtime Smith family friend Harvey Frisch said on a recent trip to Israel, he heard soldiers saying, "I can't believe people in another part of the world care about me." The mobile gyms and ASI-Canada's humanitarian programs "build morale and dignity." For soldiers serving in "places you don't want to go to, I don't want to go to… they are there on a daily basis."

For more information on ASI-Canada, call 416-783-3053, 514-738-2858 or toll-free at 1-800-433-6226.

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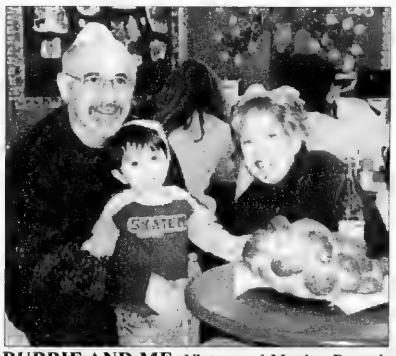

BUBBIE AND ME: Victor and Maxine Drevnig celebrate Shabbat with their grandson, Jordan Rovet, at a recent Bubbie and Me program at Beth Sholom Playtime Nursery. At each class, the toddlers take turns being the "Abba" and "Eema" for Shabbat, while everyone joins in with the Shabbat blessings.

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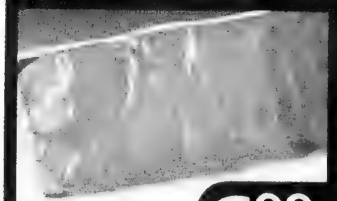

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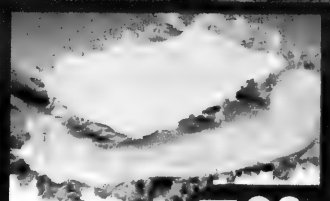

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Dagim Chuck Light Tuna
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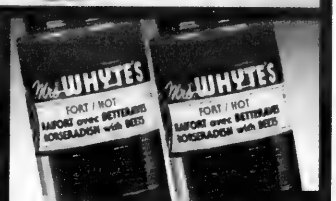

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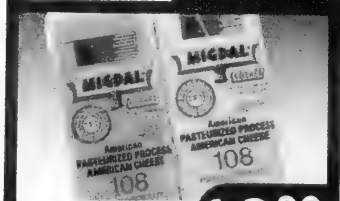

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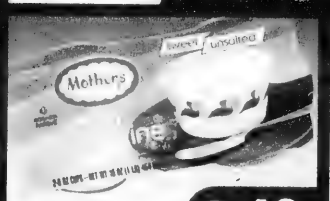

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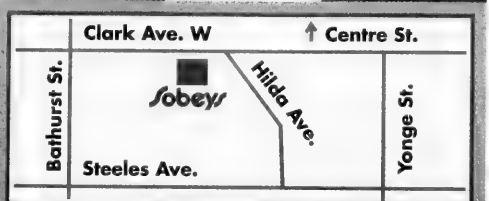

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The Canadian Jewish news

EARLY ADVERTISING DEADLINE NOTICE

Due to the Passover Holiday, there are overlapping deadlines for the April 5th and April 12th issues.

APRIL 5 ISSUE:

Regular Display deadline is

Thurs. March 29 at 12:00 noon

Organization and Classified deadlines are

Wed. March 28 at 12:00 noon

APRIL 12 ISSUE:

Regular Display deadline is

Thurs. March 29 at 2:00 p.m.

Organization and Classified deadlines are

Wed. March 28 at 2:00 p.m.

'KOSHER' LABEL IN ADVERTISING

The Canadian Food Inspection Agency Guide to Food Labelling and Advertising reads as follows:

"In the labelling, packaging and advertising of a food, the Food and Drug Regulations prohibits the use of the word kosher or any letter of the Hebrew alphabet, or any other word, expression, depiction, sign, symbol, mark, device or other representation that indicates or that is likely to create an impression that the food is kosher, if the food does not meet the requirements of the Kashruth applicable to it.

The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

The CJN makes no representation as to the kashruth of food products in advertisements.

Fighting a bias in Israel's schools

By RABBI YEHIEL BEN AYON

Through A Sephardi Window

No society is perfect, but overlooking our own imperfections makes us even less perfect. By talking about them, however unpleasant the discussion may be, imperfections can in some way be alleviated.

The issue I am alluding to is discrimination against Sephardim in Israel's educational system.

From the play-group level all the way up to higher education, one quickly finds out that being of Middle Eastern decent is a hurdle to be overcome.

It is a fact that some schools do not accept any Sephardim, while others will limit their numbers. Some even have quotas as to how many Sephardim they will accept.

It's not only the the schools that are to blame. Parents have been known to scrutinize the enrolment of their children's prospective school and ask school officials why so many of its students are of Sephardi origin. This has led Sephardi parents to enrol their children under pseudonyms – and this is sometimes done on the advice of a school itself!

There have been prolonged legal struggles over this issue, and there is even an organization whose sole mandate is to advocate against this particular sectarian discrimination.

To be sure, Sephardim have their own educational institutions, not the least of which are the ones under the auspices of the Shas movement, which form a veritable school system within the broader system (although they are in no way limited only to Sephardim).

Still, the fact remains that acceptance into the country's elite schools is difficult for Sephardi students – even for students of high achievement who are otherwise meritorious – simply because they are Sephardi.

In response to a prolonged legal struggle and after a ruling by the Jerusalem Court of Administrative Affairs, the municipality of Jerusalem is trying to halt this phenomenon.

Under the guidance of Mayor Uri Lupoliansky, as of the next school year, a uniform, standardized test will be given to all Grade 8 girls who want to apply to the city's various high schools, from the haredi to the secular.

The test will be prepared in conjunction with the Education Ministry and receive input and review from all secondary school headmasters.

Prior to taking the test, each girl will be issued a code to maintain her anonymity, so that each test will be reviewed in a way that will not reveal the writer's ethnicity.

Schools will select girls for interviews based solely on their marks. During this process, their identities will, of course, be revealed.

Schools will still reserve the right to disqualify applicants on suitability issues such as personality and way of life. Critics of this new system see this as a loophole and a fatal flaw in the plan, noting that personality and way of life are code names for ethnicity.

These same critics say that the purpose of the whole initiative is to portray the municipality as doing something about the court's verdict, but they say that, substantively, it will accomplish no more than to cause headmasters to come up with more creative and elaborate excuses for practising discrimination.

Blood of life

By RABBI AVI SHAFRAN

Guest Voice

That a recent book's reported claim of Jewish ritual murder in the Middle Ages stirred considerably more commotion in the Jewish media than in the Muslim world may be a hopeful sign. Or it might just testify to the depth and breadth of the longstanding belief in Arab and Asian countries that, why, yes, of course Jews murder non-Jews to use their blood in Passover matzah and wine (although the extension of that belief to Purim's hamantaschen is of more recent vintage).

The western media's unanimous condemnation and ridicule of the blood libel assertion in the Italian book *Bloody Passover* is certainly heartening. As many reports noted, the book's author, Prof. Ariel Toaff, based his speculation on confessions extracted from victims of torture. Surely, many whose bodies were pierced, stretched or torn by the horrific devices employed by European authorities in the 1400s – or who were even merely confronted with the prospect of such technology – would have just as readily admitted to being demons or Martians, too.

There is, of course, no basis at all to the contention that the Jewish faith includes, or ever included, the consumption, on Passover or anytime, of human or animal blood. Consuming either is in fact forbidden by Jewish religious law.

The concept of blood, though, is indeed central to Passover, which begins this year with the first seder on the night of April 2.

The blood is that of the Paschal, or Pesach, sacrifice, which in the times of the Holy Temple in Jerusalem was slaughtered on the afternoon before the onset of the holiday. The meat of the lamb or goat comprised the final course of the Seder (the original "afikoman"), and some of its blood was placed on the Temple altar.

We don't have a clear comprehension of the Jewish laws of animal sacrifices; somehow, the ritual results in our own greater closeness to God (*korban*, the Hebrew word for sacrifice, means "that which makes close"). But the spiritual mechanics, as is the case with so many of the Torah's commandments, are ultimately beyond mortal minds.

The Pesach sacrifice, though, seems to hearken back to the first Pesach, when the blood of the sheep or goat our ancestors were commanded to slaughter in Egypt, in preparation for their exodus from that land, was placed on "the doorposts and lintel" of each Jewish home.

In rabbinic literature, houses are symbols of the feminine, and so the blood on the doors of the Jewish homes in ancient Egypt might perhaps represent the blood of birth. From those homes in ancient Egypt, in other words, a new collective entity came forth into the world. A Jewish nation was born.

As the *Shem MiShmuel*, a classic chassidic text, explains, before the Exodus, the Jews were all related to one another (as descendants of Jacob), but they were not a people. Any individual was still able to reject his or her connection to the others and the rejection had an effect. Indeed, our tradition teaches that many in fact did not merit to leave Egypt at all, dying instead during the plague of darkness. Their behaviour precluded them from being part of the new, holiness-charged nation.

Once the nation-entity was forged, though, on our ancestors' very last night in Egypt, things changed radically. With blood on their doorways and satchels filled with (blood-free) matzah, they readily followed Moses into the frightening desert on God's orders, knowing not what awaited them.

Thus the Jews began the process of becoming a living nation, an entity whose members, and descendants throughout history, are part of an organic whole, no matter what any of them may choose to do.

As the Talmud put it: "A Jew who sins is still a Jew," in every way. There is no longer any option of "opting out."

And so, blood in Judaism is a symbol not of suffering, not of torture, not even of death, but rather of birth, life, meaning.

How ironic that blood came to be the subject of the wild, hate-filled fantasies of our enemies – to the point where even halachic sources suggest using white, not red, wine for the seder in places where there is fear of blood libels.

Anti-Semites, unfortunately, don't lack for fantasies. Whether it is casting U.S. Jews as warmongers or Israel as a fascist state – even those who know that blood isn't an ingredient in the Jewish diet are adept at adopting new delusions.

For our part, we Jews do well to stay focused on the Pesach-blood, the symbol of our birth as a people, and from there, to turn our sights to discerning and embracing the mandate of our peoplehood, the Torah – the ultimate reason for our "blood of life."

Rabbi Shafran is director of public affairs for Agudath Israel of America.

Jewish Life

The thrill of Torah study

***Essential Torah* by George Robinson, Random House.**

Books
Bernard Baskin

Some years ago, George Robinson, a New York journalist, film critic and Jewish scholar compiled a valuable compendium of vital information about Judaism. *Essential Torah*, an admirable companion volume, is a complete guide to the five Books of Moses – and much else.

The book raises questions such as these: How did the public reading of the Torah evolve? To what extent is the Torah a legal document? Who wrote the Torah? What is the documentary hypothesis? How does Halachah undergo change? Who are the foremost Bible commentators? How can we understand troublesome biblical text? What is the best way to study the Torah? To what extent have the Dead Sea Scrolls and other archeological discoveries enhanced our understanding of the Bible?

The bulk of *Essential Torah* consists of the author's insightful homilies on the 54 Torah portions. It also presents a distillation of 2,000 years of biblical commentaries – from the sages of the Talmud and medieval personalities to a range of contemporary scholars.

An innovative section of the book contains the approach of a number of rabbis, teachers and scholars on how they study Torah. Rachel Barenblat, for one, suggests that the Torah can be read in an infinite number of ways: "It's a collection of stories, it's sacred, it's profane, it's legalistic, it's narrative, it's poetry! On the surface the text might say one thing, but generations of rabbis might interpret it in different ways, and their interpretations won't always agree with one another. This isn't a sign of the text's flaws – on the contrary, it's a sign of the text's richness.

"Come with an open heart and an open mind, and the first time you crack the book, toast yourself and say a *Shehechiyanu* – because you are starting something wonderful."

The changing role of women in Jewish life, maintains Robinson, is "the most fruitful development in Jewish thought in the second half of the 20th century… It presages the greatest change in Jewish religion. In non-religious terms, it should lead to a seismic shift that will nearly equal the impact of Haskalah and the Emancipation [the abolition of discriminatory laws applied to Jews] or the foundation of the State of Israel."

Over the centuries, prominent rabbis and scholars have been asked to express their opinion on matters of Jewish law. Their written answers became known as the Responsa literature. Robinson writes that one 1959 reference book says that "about a thousand volumes containing more than half a million Responsa have appeared in print." Responsa continue to be written by contemporary rabbis from all the streams of Judaism. Much of it concerns questions around such subjects as intermarriage, homosexuality, genetic engineering, abortion and euthanasia.

Is the Bible historically correct? To what extent is it authentic? The author answers, "If one does not approach the Torah looking for a history of ancient Israel and its neighbours, there are no grounds for disappointment. What history book would purport to describe God's active role in historical events in the first place? The Bible is not a history book; it is a book of moral instruction, folklore and myth, poetry and philosophy. Did the event recounted in the Torah actually happen? Symbolically, yes. Really? Who cares. To paraphrase Richard Elliott Friedman, the important thing isn't who wrote the Bible, but who reads it, how, and why."

Finally, readers are reminded that the Torah is one thing all Jews have in common, regardless of their attitude toward Halachah. Studying Torah is the one thing we can all do together. "I believe," says Robinson, "that the future of the Jewish people will hinge in some way on sharing the thrill of Torah study. And I hope you will be a part of that future."

Passover cleaning, Part 1

By MARK MIETKIEWICZ

It's known as the holiday of national liberation. But don't try to convince anyone who has been spending countless hours cleaning for Passover.

As you find yourself scouring, mopping and vacuuming, the important thing to remember is that you are not alone… especially if you have a computer nearby. Today, cleaning for Passover on the web. But first a reminder. There are many excellent articles explaining the why's and how's of Passover cleaning, but for the final word, you should always consult a trusted rabbi.

If the cleaning ritual is new to you, here's a website with a not-so-intimidating title: "An Absolutely Very Short Guide to Keeping Kosher for Pesach." **[http://tinyurl.com/2gts3a]** But if you are looking for more detail, then check out "Clean for Pesach and Enjoy the Seder," edited by Rabbi Moshe Finkelstein. Before he gets into the nitty and the gritty, Rabbi Finkelstein explains why modern Passover causes such high levels of cleaning angst. In the past, wealthy people who lived in large homes had servants to do their cleaning. Poor people who could not afford servants lived in small homes with one or two rooms. "Today, we seem to be caught in a trap." Our homes are larger. Furniture, utensils and clothing are more plentiful. But we don't have the servants to do the cleaning. So the weeks before the holiday become filled with cleaning. **[www.israelvisit.co.il/top/Clean.htm]**

If you are well into your cleaning ritual and haven't budgeted time to read up on the minutiae online, then just have the expert come to you. Aish Hatorah's Rabbi Yitzchak Berkowitz has recorded two 45-minute lectures, Pesach Cleaning Made Easy. He reiterates the common theme that people have created stringencies that are simply not demanded by Jewish law or tradition. **[www.613.org/pasclass.html]** Meanwhile, Rabbi Gershon Bess of Kehilas Yaakov covers everything from cleaning refrigerators to kashering Tupperware. **[http://tinyurl.com/28relw]**

If you're feeling overwhelmed cleaning for your army, be thankful you don't have to clean for a real one. Even the Israel Defence Forces goes on alert for the holiday. According to the Ministry of Foreign Affairs website, "the IDF takes no chances, embargoing all packages from home just before and during Passover week in case they contain chametz goodies, thus ensuring that bases will be kept strictly kosher, so both religious and non-religious soldiers can serve shoulder to shoulder during the festival period." **[http://tinyurl.com/653tw]**

There is no shortage of sites that are designed to alleviate stress as the looming deadline approaches. But to tell you the truth, I wonder whether some well-meaning advice does just the opposite. Take Stephanie Savir's Ten Tips for Reducing Pesach Pressure. The tips themselves are reassuring enough: "While it's nice to have sparking walls … the mitzvah of Pesach cleaning is to remove chametz from our homes – not dust." But it's when you reach the Pesach Calendar that you realize that all hope is lost:

- Seven weeks before Passover: review and copy recipes, buy paper goods and cleaning supplies.
- Six weeks before Passover: buy Yom Tov outfits for family, clean bedrooms.
- Five weeks before Passover: clean basement and cars.
- Four weeks before Passover: begin purchasing Pesach staples; clean and stock a Pesach cabinet in your kitchen… And so on. **[http://tinyurl.com/4zgcp]**

On the other hand – and with all due respect to Rabbi Shlomo Aviner – can I really, *really* believe an article titled How to Do Your Pesach Cleaning Happily in Less Than One Day? In it, Rabbi Aviner passes along the basics: how to deal with children's clothing, medicines and toiletries, high chairs, cars and, of course, the kitchen. He concludes, "In light of what is written above, it should take about an hour to clean the house, another hour for the dining room, and two to three hours to kasher the kitchen. In short, about one day!" **[http://tinyurl.com/22pwfs]**

Perhaps Rabbi Aviner should have a word with Ms Savir.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Israeli government pays for infertility treatment

Continued from page 5

While prenatal screening has been "largely embraced" by the organized Jewish community in America, Kahn said, there has been much more mixed reaction to screening for "a possible Jewish genetic predisposition" to breast cancer and colon cancer as well as conditions like schizophrenia and bipolar disorder.

Related issues include "ambiguous odds" regarding the possibility of the disease manifesting itself, the possibility of insurance discrimination, and the likelihood of overlooking non-genetic causes, she said.

For those dealing with infertility issues, Kahn said rabbis have been "remarkably lenient" regarding the permissibility of new reproductive technologies like artificial insemination, egg donation and in vitro fertilization, but there has been "much disagreement over the proper interpretive strategies."

A particularly thorny question is whether the egg or the womb determines the Jewishness of the child in the case of egg donation.

One of the ways the issue is being addressed is through a New York program that flies in young, unmarried Jewish women from Israel to donate eggs. Their ovaries are hyperstimulated with hormones and the ova are surgically extracted, Kahn said. The women receive $8,000 (US) in compensation, she added.

Using eggs from unmarried women prevents the halachic complication that the resulting child could be considered a "mamzer" under Jewish law, having been "conceived in a union that if actualized physically, not technologically, would be considered adulterous."

She said that the Israeli government, unlike that of the United States (and Canada), pays for all forms of infertility treatment up to the birth of two live children for all its citizens. The coverage is not limited to married couples, she noted. "There is a huge baby boom among unmarried Israeli women."

RRG

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Toronto to walk for MS

Toronto will join the fight to end multiple sclerosis at the Super Cities Walk for MS on April 15.

More than 3,000 people are expected to walk for a cure, raise $675,000 and give hope to the estimated 55,000 to 75,000 Canadians who live with multiple sclerosis.

With Canadians facing one of the highest rates of MS in the world, the quest for a cure is important to communities all across the country. For Toronto residents who want to help end this unpredictable, often disabling disease, the walk is a fun and meaningful way to get involved.

Beginning and finishing at Sunnybrook Park, the Super Cities Walk for MS is a family-oriented event that combines fundraising with food, entertainment and prizes. Route lengths range from five to 10 kilometres, and a wheelchair-accessible option is available.

Terri Kernaghan, whose 10-year-old daughter Caitlin has MS, will be participating in her local walk as part of a 25-member team known as "Caitlin's Crusaders."

Although the Kernaghan family deals with the challenge of MS on a daily basis, Terri is optimistic that she will witness the discovery of a cure that will change Caitlin's life and the lives of all those who are affected by MS.

"The MS Society has come so far with research. It's truly amazing. There are also a number of treatments available for MS. And raising funds through events like the Super Cities Walk for MS is important because it keeps the momentum going. I truly believe that a cure is just around the corner."

Funds raised by the walk help provide services including information and referrals, supportive counselling and mobility equipment.

The walk also helps fund the MS Society's national research program.

To register for the Super Cities Walk for MS in Toronto, visit www.supercitieswalk.com or call 1-888-822-8467.

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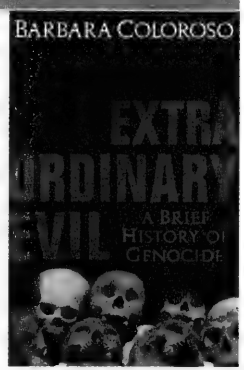

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Sobeys (Clark), 441 Clark Ave. W.

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Lodzer Holocaust Congregation – Rose Lazar Catering
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Hartman's Kosher Meats
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Sobeys (Clark store)
Toronto Kosher
Zuchter Berk Creative Caterers (Leslie facility)

Butcher Shops – Poultry and Delicatessen Products

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Sobeys (Clark), 441 Clark Ave. W.
Toronto Kosher, 3459 Bathurst St.

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Coast to Coast

Community mikvah closes to people converting

By DAVID LAZARUS
Staff Reporter

MONTREAL — Legal action is being considered to make Mikveh Israel on Kildare Road in Cote St. Luc again available to individuals who are converting to Judaism.

The 26-year-old mikvah, considered the only community mikvah in the city, sent out official notice in February that it could no longer be used for immersion by any convert to Judaism – Orthodox, Conservative or Reform.

Rabbi Itche Meir Gurary, who has managed the mikvah since it was opened, insisted in an interview that the new policy – which he said has actually been in place since last September – was adopted for only one reason: to uphold the standards of absolute cleanliness required for a mikvah to run properly in the face of a significant rising demand.

"It used to be only a few converts a year, but now it's 80," he said. "People also forget that the main use is for women."

Critics, however, believe the decision by Rabbi Gurary, who is a member of the Chabad Lubavitch community, was merely a pretext to keep Conservative and Reform converts out.

Even before the mikvah was closed to converts to Judaism, people converted through the Orthodox stream have had a choice of alternative mikvahs privately run by Orthodox congregations. But Conservative and Reform converts have no such option. There are no mikvahs run by these movements in the city.

> ***'Legal action being considered to change policy'***

"This is a Chabad-based cabal," Rabbi Lionel Moses of the Conservative Shaare Zion Congregation charged. "This is a community mikvah built with community money, which has been a symbol of co-operation and pluralism across the religious spectrum.

"This co-operation still exists between modern Orthodox and non-Orthodox rabbis, and they have gone to bat for us. This is clearly a move by Chabad to interfere with community harmony."

Rabbi Mordecai Zeitz of Congregation Beth Tikvah in Dollard des Ormeaux believes Mikveh Israel changed its policy because, for over a year, those undergoing Orthodox conversions under the Rabbinical Council of Montreal's beit din had been using another mikvah located at the Sephardi Hechal Shalom Congregation in St. Laurent.

That meant, he said, that most conversion immersions taking place at Mikveh Israel during that period were non-Orthodox.

"That's why we think he did it," Rabbi Zeitz said. "It's created a tremendous obstacle because it should be a community mikvah."

Rabbi Michael Whitman, spiritual leader of Adath Israel-Poale Zedek Congregation, who is president of the Rabbinical Council of Montreal representing the city's Orthodox synagogue rabbis, also was critical of the mikvah's new policy.

"Non-Orthodox converts now have nowhere to go," he said. "It is not a private mikvah. It was built by funds raised by the community."

Rabbi Whitman pointed to a 20-year-old ruling by Rabbi Moshe Feinstein in New York that allowed non-Orthodox converts to use a mikvah built by the community, in the interest of harmony.

"It is a question of continuing the precedent," Rabbi Whitman said. "Many other communities operate in the same way."

Rabbi Gurary, however, dismissed these concerns and rejected any notion of a hidden agenda.

"They overstayed their welcome," he said of the increased use by converts. "If I let them in, I would have to compromise on cleanliness."

He said the new policy began informally during disruptive construction work at the mikvah last fall, and continued because the mikvah was being used for conversions so much that the facilities needed to be thoroughly cleaned and water changed frequently.

"Every time, we had to clean," he said. "We're the biggest mikvah in the city, but we're not the only one in town.

Rabbi Gurary suggested that Conservative congregations could construct their own mikvahs.

Rabbis affiliated with the Rabbinical Council met with Rabbi Gurary but came away with no change in policy.

Rabbi Moses said legal action is among the options now being considered, "because community funds are involved."

Rabbi Sidney Shoham, rabbi emeritus at Congregation Beth Zion, who also helped to establish Mikveh Israel and was involved in forming the Rabbinical Council's conversion beit din, said the mikvah controversy is taking place in a climate of new "frictions."

"In the last 25 years, everything has changed," Rabbi Shoham said. "The trend towards coversions was not the same as today," with the increase in number of both Orthodox and non-Orthodox conversions locally.

Rabbi Shoham recalled that when Mikveh Israel was established, funds were solicited from numerous individuals whose names represented a cross-section of the community, and are all inscribed on an inside wall.

It was very much intended as a community mikvah and accepted as such, he said. Rabbi Gurary was put in charge of it, Rabbi Shoham said, "because it was his bailiwick."

The Vaad Ha'ir of Montreal had no comment on the issue, executive director Rabbi Saul Emanuel said, because it was outside its purview.

"We have not been involved in this issue at all, and only heard through third-party information," he said via e-mail. "We therefore have nothing to add."

Correction

In "Religious fundamentalism motivates terrorism: psychologist" (*CJN*, March 15), David Harris, former chief of strategic planning of CSIS, was misidentified. *The CJN* regrets the error.

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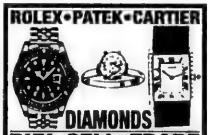

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Coast to Coast

Ottawa rabbi sworn in as army chaplain

By ANDY LEVY-AJZENKOPF
Staff Reporter

On March 13, Rabbi Chaim Mendelsohn stood up in Ottawa, swore allegiance to the queen and smiled for the cameras.

And just like that, the Canadian Forces had its first Jewish chaplain since World War II.

The Florida-born Orthodox rabbi, who is also the leader of Chabad of Centrepointe in west-end Ottawa and Chabad's Canadian representative on Parliament Hill, expressed satisfaction at his new commission as a military officer.

Rabbi Chaim Mendelsohn, the first Orthodox rabbi to serve in the Canadian Forces since the end of World War II, was sworn in during an installation ceremony March 13. Above right is one of the new multifaith badges that reflect the changing face of chaplaincy in the Canadian Forces. [Master Cpl. Jill Cooper, Canadian Forces Chaplaincy branch photo]

Speaking to *The CJN* from Ottawa last week, Rabbi Mendelsohn called the moment "historic and exciting."

"It felt like we were on the brink of starting something new," he said. "I am now a soldier, just like the rest of my unit. I am no better, no different. I have a role to fill, they have a role to fill… This is the beauty of being sworn in, that now I am really a part of the team. I'm looking forward to having meaningful relationships with members of my unit for many years to come."

Rabbi Mendelsohn, 27, is now the reservist chaplain for Ottawa-based 28 Field Ambulance Unit.

His duties will consist of joining the unit for a few hours weekly on parade and on monthly, weekend trips in the field.

Though he's married and has two children, he fully intends to accompany the unit to foreign theatres of operation if the opportunity arises.

"Being a committed soldier isn't only about when it's comfortable to do so," he said.

According to Rabbi Mendelsohn, it was a challenging process to becoming a chaplain.

At first, he was cautious about entering this commitment, unsure if it was seemly for an Orthodox rabbi to do.

But buoyed by the encouragement of a persistent Chabad member – a retired general in the Canadian Forces who saw in the rabbi qualities well suited for a military chaplain – Rabbi Mendelsohn began making inquiries and worked as a civilian chaplain for a time with different military units across the Ottawa region.

During this period, he was persuaded by military personnel to seriously consider becoming an officer until he finally took the plunge this year.

It's been more than 60 years since the Canadian Forces last had a Jewish chaplain, and Rabbi Mendelsohn said he was aware of the historic significance of his new role.

Although he acknowledged there are very few Jews currently in the Forces, he feels that may change as a result of his decision.

"In the 1940s, there were many Jewish chaplains because there were many Jewish soldiers," he said. "So when it was warranted, the military has provided [Jewish chaplains]. I want to build a team of rabbis to serve all across Canada as chaplains. As rabbis join the military, I think there'll be more Jewish soldiers joining."

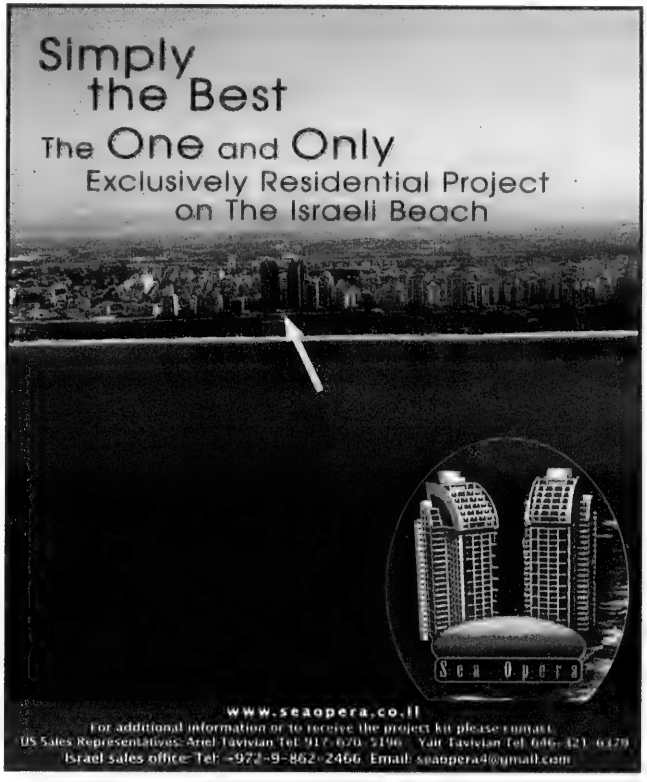
Rabbi Mendelsohn said his addition to the Forces shows that the military is serious about providing a "place for every single member within the fabric of Canadian society. Each of them will be welcome, and they will be sensitive to their ethical, moral and religious needs."

For its part, the Forces has assured Rabbi Mendelsohn everything will be done to allow him to serve and observe as an Orthodox Jew.

But the Canadian military's newest, kosher soldier wanted it known that he's not there to push Judaism on his unit.

"I don't see myself as being a 'Jewish Padre' or 'Jewish chaplain.' I see myself as being a spiritual chaplain," Rabbi Mendelsohn said. "There's no question that Judaism is what drives me and shapes my life. At the same time, I'm there to be a moral compass and give spiritual guidance… across every different faith group, for soldiers of all kinds."

Continued on page 23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Mayor says international media ignoring Sderot

Continued from page 1

Others are taking various pills and medicines to help them cope.

"We're talking about a lot of problems. We're talking about something that has been studied at Tel Aviv University for the psychological impact on our children.

"One hundred per cent of Sderot children are suffering post-traumatic stress syndrome, which is very bad. This is a story nobody has heard about and we're dealing with it every day."

While the government has not provided the military solution Moyal is advocating, the response from other Israelis has been heartening. Many psychologists and social workers have visited the town to help the people cope. Respite programs have been put in place allowing residents to leave for a brief vacation.

But Moyal is adamant that what is really needed is a military strike to stop the missiles from being launched and to deter further attacks. The past three Israeli governments, two headed by Ariel Sharon and the current Olmert administration, "did nothing to stop these missiles," he said.

"They are wrong in their policy. They think by talking, it will end. They think that by giving land to the Palestinians, it would bring some *sheket* (quiet). They were wrong."

Moyal pointed out the intensity of the rocket attacks increased after Palestinians were handed all of Gaza. The lesson he learned is plain: "We didn't react properly in the beginning. We didn't ask them to pay a full price for shooting on civilians. We accepted it. That's why it continued."

Asked what the full price should be, Moyal replied, "I don't care. My mitzvah (commandment) is to prevent [those] who are trying to kill me."

Israel "should destroy the places they are shooting from." Palestinians should be warned and then the Israel Defence Force should "destroy the whole area." The IDF should re-enter the Palestinian territory and "clean the Gaza and go back home.

"But we didn't use that [tactic] at the beginning in the right way, that's why they continue."

Moyal, a lawyer by training, acknowledged that adopting those measure would be "complicated, as international opinion [would say], 'you've suffered six years, so what's new?' But these steps need to be taken today."

Palestinians are deliberately targeting civilians. "We are talking about a bunch of murderers. So they should be destroyed."

Moyal, whose Toronto visit was part of a North American trip that lasted a little over one week, said people he has met were interested in Sderot's story, but were not very well informed about the reality of life there.

The international media, he charged, are ignoring Sderot. "They don't like us. They are pro-Palestinian."

When children on either side of the border are killed, "all they report on are the children in Gaza. It's amazing. That's why I came, to tell the story of Sderot."

Moyal presented a public lecture to an audience at Congregation Shaarei Shomayim. He was a guest of the Mizrachi Organization of Canada and Yeshivot Bnei Akiva.

UJA Federation, meanwhile, announced it would raise $500,000 as part of a $1 million cross-Canada campaign of local Jewish federations to support the people of Sderot.

Livni holds talks with MacKay and Day

Continued from page 3

But she said that despite Israel's political and security problems, its economy is strong and growing.

Since the free trade agreement between Canada and Israel was signed 10 years ago, business opportunities between the two countries have doubled, but there is still much room for growth, she said.

"What we are doing in a year with Canada is what we are doing with the United States in a day," Livni said. "The reason I came here today is just to give strength and to encourage… because I heard that this is a new organization."

She added: "Talking about the gap between Israel's image and what we really are is only part of it. We face some problems [with] public opinion… I would like the world to understand what Israel really is and to understand that in the free world, we all share the same values and the same threats."

Ofir Gendelman, a spokesperson for the Israeli Embassy, said Livni's trip was a success.

"The visit went very, very well, and it showed the strong ties between the two countries. It definitely went up a notch," he said.

"The rapport between the two ministers [Livni and MacKay] was very good and very warm. It was a good visit, and we are very pleased. She briefed him about the Palestinian Authority and the Israeli position on the Iranian nuclear program, and she thanked him for Canada's support for Israel."

Shimon Fogel, CEO of the Canada-Israel Committee, was similarly upbeat.

"We are pleased that this helped advance interest on both sides in creating a deeper strategic relationship across a whole range of shared interests, and we are pretty delighted with the texture of the bilateral relationship, which is probably at its warmest point in memory," Fogel said.

"In May, the two countries will be getting together here in Canada for their annual bilateral consultation, which this year is expected to be more comprehensive than in past years in terms of the issues they will be discussing."

Calls to MacKay's office were not returned, while a spokesperson for Day said he doesn't comment on private meetings.

YESHIVA BUYS NEW HOME: **After years of searching, Yeshiva Darchei Torah purchased a 26,000-square-foot building located on 1½ acres on Champlain Boulevard off Wilson Avenue, depicted here in an artist's rendering. The school, which recently moved to the new building, has embarked on a $4-million capital campaign to raise funds for renovations and upkeep.**

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The Friend Network

Coast to Coast

Jewish Foundation receives $1M gift

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Dan Tallman was there at the beginning.

As one of the founders of Jewish Foundation of Manitoba back in 1964, the retired businessman is well aware of the important role it plays in the community.

"I felt that I wanted to give back to my community and that giving through the Jewish Foundation was the best way to do it," says Tallman, who recently gave $1 million to the cause.

Tallman made his money in construction and building supply. In partnership with his brother, Irvine, he specialized in airport construction.

"Over 20 years, we worked on 62 airports across western and northern Canada," Tallman says. "We built an 11,000 foot runway in Edmonton. At the time, there was only one other runway that long."

The Tallman Brothers' construction company also built hundreds of miles of highway and numerous other projects.

"Our first job was a drive-in theatre," Tallman recalled.

In 1967, at age 50, Tallman sold out.

"We had a hell of a good run, but I was getting tired," he said.

For the past 40 years, he says, he has been following the sun and doing a lot of golfing. He and his second wife, May, spend about half the year in Winnipeg and half down south.

He and his wife are still deciding where to designate the interest from their capital gift. Cancer research is one obvious possibility, since the disease has claimed the lives of both Tallman's son and daughter.

"We were also thinking about doing something for the older element in the city who may be having a difficult time," he said.

Marsha Cowan, the Jewish Foundation's executive director, said 2006 was an excellent year for donations.

"We received $5 million in new money," she said. "That pushes us past the $60-million level. We are presently working on a five-year plan to raise our capital base to $100 million."

She said the foundation was able to distribute $2.5 million last year to organizations in both the Jewish and general communities, as well as to Israeli-based organizations and in scholarships.

"We expect to be able to distribute more this year."

Eighty per cent of the money that the foundation distributes, she points out, is donor-designated. The remainder is given out as grants or scholarships.

"Our raison d'etre is to help our donors realize their philanthropic dreams through endowing what they value and want to see preserved," Cowan said.

That goes for former as well as current members of the Jewish community, she added.

"We are getting a growing response from former Winnipeggers who have fond memories of growing up in this community," she says. "A lot of former Winnipeggers still have parents here and appreciate how well the community is looking after them."

An easy and convenient way for former members of the community to help the foundation and leave a legacy is through its annual Endowment Book of Life program, Cowan said.

The innovative program encourages participants to leave bequests to the foundation and to write their family stories for inclusion in a "Book of Life" memorial, which can be accessed on the foundation's website (www.jewishfoundation.org).

Jewish army chaplain

Continued from page 21

After meeting with his unit's higher-ranking officers, Rabbi Mendelsohn said he was surprised by how much they care about their troops.

"To have a chaplain representing the few [Jewish] soldiers there, is something that expresses the sensitivity that the decision makers in the military have for each and every soldier," he said.

The Forces are eager to have Mendelsohn on board.

Maj. Neil Parker, a Protestant chaplain in the Canadian Forces Chaplaincy Branch, expressed his enthusiasm at Rabbi's Mendelsohn's commission, saying the event further "honoured" his department's commitment to broaden into a fully multifaith chaplaincy.

"A couple of years ago, we added our first imam [and] we changed our branch crests from one Christian [one] to multifaith crests in the last year," Parker said. "[Rabbi Mendelsohn's] got a heart for people. He's aware of the call to be a spiritual leader from his Jewish commitment. I'm a chaplain who's delighted."

Parker, who has conferred with Rabbi Mendelsohn numerous times, joked that the sagest advice he's given to the rabbi is "to make sure he gets into his running program to be fit."

Now that he's in the Forces, Rabbi Mendelsohn believes he's perfectly positioned to practice a fundamental tenet of Judaism: tikkun olam.

"Bringing goodness and kindness to the world is something the Lubavitcher Rebbe really strove for his *shiluchim* all across the globe," he said. "This is an opportunity for me to reach out to members of other faiths and try to bring goodness and kindness to them. It's a real fulfillment of the [Rebbe's] vision."

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The Jewish Education Report

Newmarket Jewish school growing by leaps and bounds

By A.M. Segal

When Mark Klady first got involved with Or Hadash Synagogue's religious school in 2000, there were only two teachers and 20 students in a single classroom.

Today, the Newmarket-based school has doubled its student body, requires bigger premises and recently became affiliated with the UJA Federation Board of Jewish Education (BJE).

"The growth in our community has been incredible," says Klady, principal of the school, which holds weekly supplementary Jewish educational classes for students aged 5-13.

"We have the pleasant problem of needing to rent neighbouring premises to accommodate our students."

As a result of the school's expanding enrolment, Or Hadash has sought the expertise and support of the BJE, both to refine its curriculum and gain access to the same types of resources that other supplementary Jewish schools receive.

Since collaboration with the BJE began, the school's curriculum has gone from being primarily textbook based to the inclusion of history, Torah, Hebrew lessons as well as song and prayer. Dynamic pedagogical approaches are also being used, such as dramatic and visual arts for expressive learning.

"We came into contact with the BJE to assist us in developing a curriculum that is robust and thorough and is better suited for our students," says Klady. "Affiliation also brings us in line with many other synagogues and educational facilities in the GTA, so we can be a part of the same group."

Or Hadash students enjoy Sukkot celebrations on a Newmarket farm.

As part of the affiliation process, Klady participated in various education seminars and events. Or Hadash was assessed by staff members of the BJE.

"They were generally very impressed with what our school is doing and we are now officially and formally affiliated," Klady says.

The school and synagogue cater mostly to residents of northern York Region, stretching from Newmarket and Aurora to Bradford and East Gwillimbury. Or Hadash has 75 member families.

Because students and congregants are widely dispersed and growing in size, Klady says an immediate priority is finding a new site to host classes. As well, the school intends to start educational programs for teens this coming fall.

"A post b'nai mitzvah program will begin this coming September and we hope to be able to offer a great deal more to our teenagers," Klady explains.

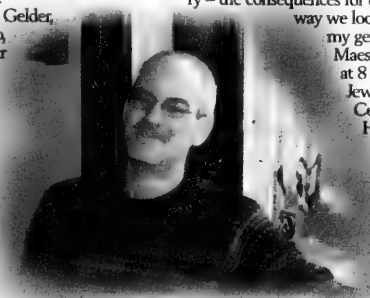
Learn more about Or Hadash online at www.orhadash.org. To reach the school, please call 905-898-2220 or email info@orhadash.org.

CHAT teacher, author Nicholas Maes launches Literary Thursdays

In his first novel, *Dead Man's Float*, author Nicholas Maes - a teacher at Community Hebrew Academy of Toronto (CHAT) - explores the Holocaust in a startlingly unconventional narrative, drawing subtle connections between the horrors of the Shoah and rock n' roll.

The novel's main character, Nathan Gelder, is the child of Holocaust victims who, many years later, seeks to avenge their suffering by targeting a modern day rock star.

"The main character is looking to target the force that was responsible for killing his parents," reveals Maes. "Since Hitler was turned into a pagan god by his people, Nathan is looking for the next pagan god and that's why he pursues the rock star." Maes recognizes the story is vastly different from most Holocaust-related novels, but hopes the audience responds well to this unique approach. "I think the premise of my book is startling and I hope people will be taken with the story," he says.



Nicholas Maes

"This new narrative of the Holocaust is one that builds on the old and tells the story of the Holocaust in the 21st century – the consequences for our culture, our attitudes and the way we look at the world. That's the narrative my generation ought to be telling."

Maes will read excerpts from his book at 8 p.m. on March 29 at the Toronto Jewish Library – part of the Latner Centre for Jewish Knowledge and Heritage of UJA Federation - situated on the fourth floor of the Lipa Green Building.

Maes' reading is the first of three scheduled by different authors as part of the library's new Literary Thursday series.

After three years writing the book and five years on the hunt to sell it, *Dead Man's Float* has been an arduous, time consuming process. But the concerted effort to get it published wasn't surprising to the first-time novelist.

"When you're talking about selling your first novel, it takes a long time and you have to be patient," he says.

He notes that he chose to write about the Holocaust because of his personal interest in the tragic event and the reverberations it continues to have.

Brought up in Montreal, Maes, like the main character, has a Dutch-Jewish mixed background. He developed an early interest in classical languages and several years after moving to Toronto to attend university, he earned a PhD in the field. As well as teaching history at CHAT, Maes has taught at the University of Toronto and the University of Waterloo.

"CHAT is an excellent high school," says Maes, noting all three of his children are in the Jewish day school system. "My students at CHAT are focused, disciplined and very motivated so I can engage them well."

Alongside his commitments at CHAT, Maes teaches classical studies part-time at the University of Waterloo. To find out more about Maes and *Dead Man's Float*, visit www.nicholasmaes.com

Toronto's Jewish community chosen for Makom

Makom is the Hebrew word for place, a name for G-d, and a now a network committed to renewing the place of Israel in Jewish life. Toronto is fortunate to be one of twelve pilot communities taking part in this new network, working in partnership with the Jewish Agency For Israel (JAFI), UJA Federation's overseas partner, to create closer connections with Israel through education, the arts, and travel.

"The whole idea is to infuse Israel into the DNA of all that we do as a community," says Dani Fine, director of UJA Federation Board of Jewish Education's NOAR youth division.

Each pilot community is meeting the challenge in a different way. For some, it means focusing on infusing Israel into the school curriculum—from math to science to Jewish studies. For others, the emphasis is on encouraging travel to Israel or using the arts as a portal into deeper and more meaningful discussions on Israel.

"Makom recognizes that each pilot community is unique," says Fine. "Each recognizes its own needs."

The BJE, for instance, is working to make its professional development trips for educators to Israel a deeper experiential opportunity. "We have sent educators from the science and special education fields to spend significant time in the Eilat/Eilot region which is partnered with Toronto," says Fine. "There they build meaningful, long-lasting relationships with their peers in Israel, learn what's going on, and bring it back to the classroom. We will also be using the Makom strategy for significant community outreach."

According to Fine, the fact that Toronto was chosen for this important initiative "speaks volumes" about the community. "Israel is very much part-and-parcel of what our community is," he says. "We're very connected to Israel already."

Makom is infusing Israel into the curriculum of Toronto Jewish schools.

THE JEWISH EDUCATION REPORT IS PUBLISHED BY UJA FEDERATION'S BOARD OF JEWISH EDUCATION.

The Jewish Education Report

Popularity of Jewish pre-schools is on the rise

By Carla Lancit

Enrolment in Jewish pre-schools rose approximately 10 percent for the 2006-2007 school year. That news, which is heralded by Jewish educators and community leaders, comes from a population survey conducted recently by the UJA Federation Board of Jewish Education (BJE).

While any increased enrolment in Jewish education is good, educators are particularly encouraged by the fact that more parents are choosing Jewish preschools. "If you enroll a child at age four or five, there's that much more exposure early on," says Dr. Seymour Epstein, UJA Federation's senior vice president, Jewish education and identity. "It's not only the child, it's the parents. It changes the nature of the household when the child brings those messages back to the home."

The popularity of Jewish preschools is also good news for the future of Jewish education as a whole. "Preschool is a corridor to further Jewish education," says Epstein, who hopes that when the time comes, the parents of these children will opt to continue to enroll them in Jewish schools.

Ora Shulman, an Early Years consultant at the BJE, believes that the increase reflects a new found appreciation of the importance of a sound early Jewish education.

"Research shows that the earlier they come, the greater the impact on Jewish identity," says Shulman. "It empowers parents."

Eynat Katz, a vice principal at Associated Hebrew School, concurs. "Parents are looking for high academic standards—even in a preschool," she says. "As well, those parents want Judaic content. I think parents who in the past have looked at the public system as an education see you can get a solid program and get a Judaic content. That's appealing to them."

Chari Schwartz, Consultant for Supplementary Programs, notes that congregational preschools are a wonderful vehicle into the life of synagogue community involvement. "Early entry points in Jewish education are often seen as the building blocks for life long Jewish learning in congregational settings; Family education, interactive learning, and congregational events meld together to welcome young families and to create meaningful connections."

Leslie Shapiro, principal of Ahavat Yisrael Hebrew School, a supplementary program, is also seeing an increased interest in early years classes. Leslie notes the benefits of starting young children in Jewish education. "Preschool is the springboard to success in Jewish education; it helps build a solid foundation."

While the increase in Jewish pre-school enrolment was the most dramatic finding, the population survey held more good news for Toronto's Jewish educators.

The survey found that Jewish schools are increasing their percentage of the market in both the grade 1-8 and grade 9-12 categories. In the last decade, enrolment at the grade 1-8 level has risen from 32 percent to 38 percent.

"We're capturing more of the students that are out there," says the BJE's Joyce Levine, author of the population survey. "There are more students entering grade 9, and more staying on through high school. Twenty years ago it was considered good if 50 percent of students in grade 1 continued on to high school. Now we're up to over 70 percent."

Levine credits the success of Jewish education in Toronto to the city's broad range of schools. The city boasts 20 day elementary schools, 14 high schools, and more than 40 supplementary schools. "They go right across the spectrum, so people can find a fit here," she says.

Students enjoy a day at Ahavat Yisrael Hebrew School.

Seminars help Toronto teachers enhance Israel education

During a recent workshop, a group of UJA Federation Board of Jewish Education (BJE) educators was asked to map out a timeline of Israel as a mock history lesson.

While the timelines had their variations, many included Israel's wars and other negative aspects of the country's eventful history.

Rachel Smith, head of the Toronto delegation of the Zionist Seminars, spends time with two students from Bialik Gan Kindergarten.

After much discussion and reflection, revised versions of the timelines included some very different highlights. "We had Israel's Eurovision song winner written down, Olympic medal winners, Nobel Prize winners and even when the first MacDonald's opened in Israel," said Rachel Smith, head of the Toronto delegation of the Zionist Seminars, which facilitated the workshop.

"What we wanted them to see was a picture of Israel that's as complete as possible…so that they can convey that to their students."

Presenting Israel in this kind of dynamic way is a key component of the Zionist Seminars, a program that brings Israelis to Toronto and other places to assist teachers and students in enhancing Zionist education, commitment to Israel and Jewish identity.

While the Zionist Seminars have been held in Toronto for several years, the initiative launched this year is a unique pilot project.

In the past, the seminars involved individual 'one-off' programs with different groups over a period of two weeks. This year, the quartet of facilitators is in Toronto for three months, engaging in a series of workshops with formal and informal educators.

"They're meeting with every group about four to six times over three months so, in addition to developing educational processes, these Israelis are also forming personal relationships with students and teachers," explained Natan Kandler, a representative of the Jewish Agency's education department, which is collaborating with the BJE in this project. The Jewish Agency is UJA Federation's overseas partner.

"It also offers the teachers hands-on tools they can use in their classroom to provide meaningful Jewish education."

There are 36 organizations participating in the seminars, ranging from synagogues and supplementary schools, to youth groups and Jewish day schools. The facilitators are predominantly in their 20s and come from diverse backgrounds.

"Two of them have religious backgrounds, two do not and they have very different political views," said Kandler. "While they don't necessarily share the same ideologies, they work well together, so they represent the diversity of Israeli society in many ways."

"Our goal is to try and provide something different, something that's vibrant and passionate," said Smith. For instance, in one workshop, kindergarten teachers from Bialik Hebrew Day School were shown how to use drama in their classrooms to teach Jewish values. In other seminars, Israeli music was introduced as a creative teaching aid.

"We are bringing in informal methodologies and experiential learning to these classrooms," said Smith. This year's Zionist Seminars wrap up at the end of March.

For more information, please contact Natan Kandler at 416-631-5696 or via email at nkandler@ujafed.org.

For more information about Jewish education in Toronto, visit the UJA Federation Board of Jewish Education Web site, www.bjetoronto.org, call 416.633.7770 or e-mail bje@ujafed.org

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Coast to Coast

Saudi rumblings may signal important shift

According to Reports

By PAUL MICHAELS

The Arab League summit, scheduled to be held in Riyadh on March 28 and 29, was the subject of considerable Israeli media attention last week, and it also started to attract western media interest.

The Riyadh summit will reportedly attempt to revive the March 2002 Saudi-led Arab "peace initiative" adopted in Beirut. It calls for an Israeli withdrawal to the pre-1967 lines and a "just solution to the Palestinian refugee problem to be agreed upon in accordance with UN Resolution 194." In return, the Arab world, reportedly, would normalize relations with Israel.

In 2002, Israel had a major problem with both conditions. First, UN Security Council Resolution 242 (still the only agreed-upon basis for negotiations) does not call upon Israel to return to the precise pre-1967 lines. These were only armistice lines with Egypt and Jordan, not internationally recognized borders. The drafters of Resolution 242 anticipated modifications to these lines (the "Green Line"). And it has generally been assumed that if talks between Israel and its neighbours occur, the lines would be negotiable.

The issue of the Palestinian refugees is more problematic and a potential deal-breaker. The reason: the Arabs insist, and Israel denies, that GA Resolution 194 enshrines a "right of return" of the refugees to Israel. If enacted, this would mean the destruction of Israel as the Jewish state. So instead of "normalizing" relations with Israel, the Arabs would be prescribing the opposite. (The word "right" does not appear in the resolution, and the "right of return" does not exist in international law.)

While Israeli Prime Minister Ehud Olmert has recently said that there are positive elements in the Saudi initiative, he has demanded that the condition insisting upon the "right of return" be dropped. The Saudis have reacted angrily to his demand.

In "Why the Arab summit will not accept Israel's demand to modify the 2002 peace plan," the *Jerusalem Post* (March 4) argued that the Arabs reject Israel's call to abrogate the "right of return" because Arab governments in Syria, Lebanon and Jordan, where about half of the 4.3 million UN-registered Palestinian refugees live, "want the refugees out – and the sooner the better."

Only in Jordan are Palestinian refugees allowed to acquire citizenship, yet they still have second-class status. In Syria and Lebanon, the situation of the refugees is much worse, because they are unable to acquire citizenship, own property and, in most cases, hold jobs.

In Lebanon, refugees are deprived of education and health services. Legally, they have no civil rights and have long been used as pawns in an ongoing propaganda war against Israel.

In the March 15 edition of the *Jerusalem Post*, Gerald Steinberg wrote that "the basic issues that have fuelled the conflict for decades, such as Palestinian rejectionism and refugee claims seeking to overwhelm the Jewish population of Israel, will not be resolved in a few months or years."

Nonetheless, he writes, the Saudi initiative should not be rejected outright: "Beyond the immediate and shared strategic concerns regarding the growing Iranian influence and hegemonic goals, this channel [the Saudi initiative under an American umbrella] can be used to lower the level of distrust and ignorance." Steinberg concluded: "If Israelis are asked to take the Saudi plan seriously, the promised movement toward normalization must be visible, and not hidden behind closed doors."

Coincidentally, the same day Steinberg's article appeared, an unusual and unexpected letter from the Saudi Arabian ambassador to Canada was published in the *National Post*.

Responding to an exchange on the Mecca Accord (which outlines a Palestinian "unity government" between Hamas and Fatah), Abulaziz Al-Sowayegh wrote: "What we would like to see is that all concerned parties in this conflict get together and start a similar dialogue based on mutual respect with the aim of settling their differences peacefully. As the late prime minister Yitzhak Rabin said before he was assassinated: 'Enough blood and tears. Enough!'"

Seeing a Saudi official publicly acknowledge Israel in this way is unusual, if not unprecedented. And it possibly illustrates the beginning of a fulfilment of what Steinberg urged in his article: "The time is long overdue for Saudi leaders – political and religious – to end support for [anti-Israel] incitement and anti-Semitism."

Paul Michaels is communications director for the Canada-Israel Committee.

BOOK LOVERS: Grade 4 students Maya, left, and Tamar, browse and review *Hana's Suitcase*, by Karen Levine, at Netivot HaTorah Day School's book fair. [Rebecca Ansel photo]

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Editor defends decision to print cartoons

CALGARY — The editor of the *Jewish Free Press* of Calgary spoke to a group of Muslims last week and defended his decision to publish three controversial Danish cartoons of the prophet Muhammad.

But Richard Bronstein told a crowd at the Calgary Islamic Centre that while printing the pictures last year was "legally and journalistically correct and permissible" he said he feels "a moral question about whether it was the right thing to do."

He said he did it because some people said he had no right to print the pictures, the *Calgary Sun* reported.

Bronstein also noted that he printed the drawings alongside anti-Semitic ones from Muslim papers in order to provide context and to show examples of the racism being promoted by Islamist extremists.

The *Western Standard* magazine and the *Free Press* were the only two Canadian publications to print any of the pictures, which offended Muslims worldwide after appearing in a Danish paper in 2006.

The Calgary-based Supreme Islamic Council of Canada filed a human rights complaint against the *Free Press*, but Bronstein said he and its president have since mended fences.

Coast to Coast

MP brings Harper's congratulations to students

By MYRON LOVE
Prairies Correspondent

WINNIPEG — MP Joy Smith recently brought congratulations from Prime Minister Stephen Harper to Gray Academy of Jewish Education high school students for their participation in the school's Raoul Wallenberg Day program.

Smith, the MP for the north Winnipeg riding of Kildonan, addressed the students at the Asper Jewish Community Campus on March 5.

As part of the Raoul Wallenberg Day activities, on Jan. 17, the students developed action plans for adopting an African school or village (the emphasis of the day was on human rights abuses in sub-Saharan Africa). They also developed action plans for tackling the Darfur situation (in western Sudan) through education; networking and getting information out through the media; and preparing petitions to be sent to MPs.

One group of students concentrated on an action plan for keeping the public aware of the three Israeli soldiers who are still being held captive by Hamas and Hezbollah by writing letters to the new United Nations secretary general Ban Ki-moon, Canadian political leaders and local newspapers.

"I want you to know that you are making a difference," said Smith. "Students don't often feel that they make a difference. But you are the future leaders of our country."

A former high school math and science teacher, Smith told the students that she visited Israel last summer just before the war with Hezbollah broke out. "Israel is dear to my heart," she said. "I admire the tenacity, the positiveness, the creativity and the industriousness of Israelis."

She recalled that her father, a disabled World War II veteran, told her stories about the Holocaust while she was growing up. "Because my father was sick so much of his life [as a result of war injuries], I learned the meaning of sacrifice as well as the importance of standing up for Canada, Israel and what is right," Smith said.

"And it is the right thing to do to honour Raoul Wallenberg who saved so many Jewish lives," she added.

Smith had taken the students' petitions and letters concerning the kidnapped Israeli soldiers and the situation in Darfur directly to the prime minister and brought with her to the Asper campus a framed photo of herself and the prime minister with the petitions.

"Prime Minister Harper only agrees to pose for photos that he considers important," she said.

Shelley Faintuch, the Jewish Federation of Winnipeg's community relations person who helped organize the day's activities, praised Gray Academy student council president Yale Shrom and the student volunteers who helped organize the daylong program, which also included students from Balmoral Hall, a private girls school, and South East Collegiate, an aboriginal boarding school in Winnipeg with whom the Gray Academy has had previous joint programs.

"It was the followup activities that counted," Faintuch said. "The students took what they learned and developed action plans."

In total, about 200 students participated in the Raoul Wallenberg Day program.

Waterloo academic wins book award

By DAVID LAZARUS
Staff Reporter

MONTREAL — Faydra Shapiro, an associate professor in religion and culture at Wilfrid Laurier University in Waterloo, is also an observant Jewish woman.

Shapiro, now 37, would never have predicted that lifestyle for herself. But the road that led her there – step-by-step and deliberately thought out over a lengthy period of time and reflection – was paved 15 years ago when she took part in a three-month Jewish experience program in Israel.

In early March, Shapiro went to New York from Jerusalem – where she is spending a year on sabbatical with her husband and four children – to receive the National Jewish Book Award in the Education and Jewish Identity category, for her book resulting from that experience, *Building Jewish Roots: the Israel Experience* (McGill-Queens University Press 2006).

"I was shocked, absolutely," she said in an interview from Israel. "I was really so honoured."

The book is a work of scholarship and a reworking of a PhD dissertation Shapiro had completed at McMaster University in Hamilton. It recounts her experience in a Jewish experience program called Livnot U'Lehibanot, To Build and To Be Built.

More importantly, she suggested, her book points to the value Jewish experience programs can have in "increasing openness and the desire to learn more about one's Jewish identity.

"If we see Jewish experience programs as something to fight assimilation, then we are seeing it in the wrong way," Shapiro said.

"The goal has to be to give [participants] the tools that build a Judaism that works for them, to have tools to make informed choices."

In that context, Shapiro refuses to judge the "Jewishness" of others, regardless of her own level of observance, and acknowledges that in certain Orthodox circles, her take on Jewish identity would be seen as heretical.

But Shapiro said her only interest is to have her fellow Jews make informed choices about how they want to live.

"How do you define assimilation anyway?" she asks rhetorically. "It's in the eye of the beholder. I believe informed assimilation is better than uninformed assimilation. What is sad to see are Jews who are rejecting something they've never even looked at."

Shapiro travelled to Israel four times in connection with Livnot U'Lehibanot – the first time in 1992 as a participant, in 1993 as a madrichah, and in 1996 and 1997 while conducting fieldwork research for her thesis.

For the thesis and the book, she conducted more than 100 extensive interviews of current and past participants, academics and other experts in Israel and North America.

The point, she said, was that Livnot succeeded absolutely in breaking down stereotypes about Orthodoxy and observant Judaism while allowing participants to acquire the tools to decide for themselves.

In Shapiro's case, the Livnot experience made her more open to learning more about her heritage, but it was far from a quick turnaround or transformation.

"What is enough time? Two days, two weeks, two years?

"In my own case, I don't think there was any one thing thing [that made me more observant]. But I love to learn and study and I came to love Judaism."

Shapiro, who returns to Wilfrid Laurier this summer, is not certain she is more "enlightened" now because of her level of religious observance, but she has found some of her colleagues in academe "perplexed" by it.

"It's like, 'How could you?' But if you're making a choice and as a feminist, you feel you have the right to choose, how can you then tell me I can't choose?"

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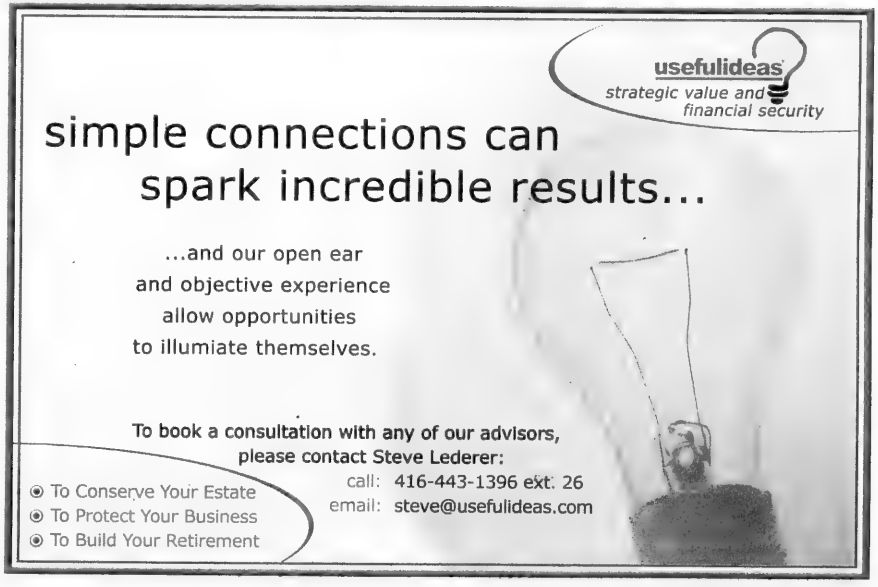
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On Campus

L.A. talk show host speaks to Jewish youth

By SHERI SHEFA
Staff Reporter

No subject was off limits for American talk show host Dennis Prager when he came to Toronto last week to speak about everything from intermarriage and the spirit of Shabbat to self-loathing Jews and pot-smoking losers.

Prager, who has been working in radio in Los Angeles since 1982 and is the author of *Happiness is a Serious Problem*, and *The Nine Questions People Ask About Judaism*, took part in an intimate question-and-answer session on March 12 with about two dozen people at The House – a second-story venue on Eglinton Avenue west of Avenue Road that offers programming and a place to hang out for young Jews from all backgrounds.

The night before, Prager addressed some 500 people at an event sponsored by The House at Shaarei Shomayim Congregation about "Winning the Battle Against Losing Young Jews." David Koschitsky, vice-chair of UJA Federation of Greater Toronto, and Rabbi Rafi Lipner, director of The House, introduced Prager with a few words about the positive effect The House has had on the young Jews in the city since it was established in 2003.

In what was more like a conversation than a lecture, Prager drew on his own experiences as an observant Jewish man to answer questions on what it is to be a Jew in North America today.

He said that when it comes to being an observant Jew, he is more strict in the moral arena than he is in the ritual arena.

Prager, who observes Shabbat but drives to shul, hopes that non-observant Jews might follow his lead.

"I advocate to the 90 per cent of Jewry that does drive on Shabbat that they keep Shabbat in their car. There are two types of Jews who find this hilarious: Orthodox [Jews] and non-Orthodox[Jews]… Once Jews try it, they stop laughing at me because it, in fact, works," Prager said.

"When you don't turn on the radio, you preserve the spirit of Shabbat that you had in shul and people are stunned by how effective it is. It is not the car that kills the spirit of Shabbat. What kills the spirit of Shabbat is the radio," said Prager, who added that he only drives to go to events related to Shabbat.

Dennis Prager

"I have come to the understanding that if we do not provide a vehicle for the non-Orthodox Jew to be religious, then we are doomed. As much as anyone might hope for, most Jews will never be Orthodox… I'm not trying to talk Orthodox Jews into driving, I'm trying to talk non-Orthodox Jews into keeping Shabbat while they drive."

When the conversation veered into the temptations that students face when they head off to university – such as sex, drugs and alcohol – Prager expressed his "deep contempt" for pot smokers.

"Pot smoking is a statement that you are incapable of getting high on life and that is the definition of a loser. If you don't find people exciting enough, love exciting enough, music exciting enough, travel exciting enough, books exciting enough, that you have to waste your time on pot, you're a loser," Prager said.

In an effort to quell a mother's concern about sending her child to university where he or she might be exposed to peer pressure and anti-Israel or anti-Semitic sentiments, Prager suggested that all students take a year off between high school and university, because the experience will make them less impressionable.

"You can't be indoctrinated in college if you are an adult. To go from kindergarten to graduate school without leaving school is to be a perpetually immature human being. That's why so many professors are immature and unwise, because they never left the cocoon of school. They are scared of life," Prager said.

"I want people to leave after high school and be a waiter or a waitress, travel, do almost anything, for a year, to touch life, and then they are far less likely to be indoctrinated at college."

While attempting to tackle the question of why there are Jewish people who side with campus groups who vilify Israel and Jewish groups on campus, he suggested that Jews, as a group, are not healthy psychologically.

"When you are the most hated people in history, when the most advanced society on earth took six million of you, rounded you up, threw you into cattle cars and gas chambers and medical experiment buildings, you don't leave that experience completely intact," Prager said.

"One of the ways in which the psychopathology expresses itself, in my opinion, is to take on the identity of the enemy. It's called the Stockholm Syndrome… If I identify with my captors, then I will not be hated.

"There was not a single black human being on earth who sided with the apartheid government of South Africa. Not one. And if he had, he would've been considered pathological. But if Noam Chomsky sides with Hezbollah and writes a foreword to a book that denies the Holocaust, he is still venerated by many Jews as a brilliant mind," Prager said.

While the subject of conversation jumped from topic to topic, the message that Prager kept coming back to was the importance of being a good Jew and a good human being, and he emphasized the significance of making Judaism a priority.

He suggested that one of the reasons why intermarriage is on the rise and why it's one of the biggest problems facing the Jewish community is because people fail to make Judaism a priority.

"Intermarriage is a symptom, not a cause of our problems… Obviously they didn't get that deep sense of Judaism being important and that's why they intermarried. People marry someone who converts to or was born a Jew out of the conviction that they want to make a Jewish home with that person. But if you don't want to make a Jewish home, then what is the difference who you marry? We have to work on making Judaism important, not fighting intermarriage."

Religious scholars discuss texts

By SHERI SHEFA
Staff Reporter

Three religious scholars gathered last week to discuss problematic texts in the Christian Bible, the Torah and the Qur'an that promote religious intolerance.

Reid Locklin, the associate professor in the Christianity and culture program at St. Michael's College, James Diamond, the chair of the Jewish studies program at the University of Waterloo and Imam Abdul Hai Patel, the co-ordinator for the Islamic Council of Imams-Canada each spoke about the importance of reinterpreting certain passages in religious texts and understanding their historical context to create better interfaith relations.

Rev. Karen Hamilton, the general secretary for the Canadian Council of Churches, was the moderator of the event titled "Do Our Sacred Texts Create Religious Intolerance?" that took place on March 14 at St. Michael's College, at the University of Toronto.

The event, which was sponsored by the Canadian Christian-Jewish Dialogue, the Canadian Council of Churches and Canadian Jewish Congress, was attended by more than 100 people.

Diamond, a specialist on the philosopher Moses Maimonides and on Jewish biblical interpretation during the medieval period, said with many of the problematic texts in the Old Testament, "I can take them or leave them."

"One who knows Judaism knows that Judaism is, in some texts, a religion of law, not a religion of dogma," he said.

"Any serious minded Jew concerned about the world, can easily dismiss [problematic] texts as not authoritative, non-binding, or simply the expression of one single opinion as opposed to many opinions; one voice in a cacophony of voices, for those of you who have ever been exposed to a page in the Talmud."

But there are certain verses that are more difficult than others to reinterpret or ignore.

For instance, when it comes to civil law, property laws, or theft, "the Jewish law has a different set of criteria vis a vis Jews than it does vis a vis members of other religions."

He said that one suggestion that was made by rabbis who wanted to reinterpret these laws, was that "when one comes across the term 'goy,' that is in normative contexts, it refers to the idolatrous nations of old… It no longer refers to… religious communities that value their respective members."

He said that this interpretation allows for Jews to do business with people of other value-based faiths.

"The old ancient idolaters who sacrificed their children and had no respect for law, the Jews could not do business with."

Locklin, a chairperson for an ongoing Jewish, Christian and Muslim dialogue group, suggested that although there are specific Christian scriptures that point to religious intolerance against Jews, if the historical context is understood, they don't necessarily need to create religious intolerance.

"One thing that has to happen is that the Christian community needs to recognize that these texts don't come from nowhere, that these texts come from a particular historical context and [we have to] find a way to recognize those contexts, not only acknowledge [them], by preaching and teaching," Locklin said.

He said that one of the reasons scriptures create religious intolerance is because they are misappropriated.

Texts such as "His blood be on us and be on our children," from the Gospel of Matthew are one of the texts that need to be reinterpreted and even read in the presence of Jews to discuss it, he said.

Patel, a member of the Ontario Multifaith Council on Spiritual and Religious Care, said that the verses in the Qur'an that are viewed as being intolerant are also taken out of context and misinterpreted.

"Islam is generally regarded as being anything but tolerant… this is a result of misinterpretation and misunderstanding… and evidence from the practice of misguided rulers and Muslims in our history and in the world today," Patel said.

He said that passages that are related to war, or jihad, are "perceived to be promoting violence against people," but are misinterpreted because the circumstances of the time are not being taken into account.

But Diamond said that the only way our traditions can deal with the problem of perceived religious intolerance is to admit that there are problematic texts and not to paper over them.

"We have to expose our own texts and not apologize for them. We have to expose them and reinterpret them literally out of existence."

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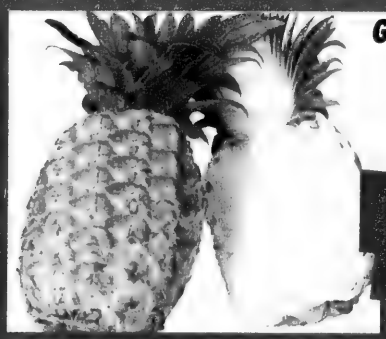

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PASSOVER FOOD IDEAS

Caterer prepares seder meal for mental health facility

By JUDY BART KANCIGOR
Special to The CJN

The most unusual Passover celebration in my corner of the world is not some lavish soirée at a hilltop estate, but the yearly seders at Metropolitan State Hospital, the mental health-care and treatment facility in Norwalk, Calif.

"It has been a very meaningful experience for me, something I really look forward to doing," said caterer Greg Weitzman, who has been providing the food for the seder for the last six years. Two separate seders are offered at Metropolitan's dual facilities, which serve both the criminally insane and the civilly committed under the Lanterman-Petris-Short Act.

Rabbi Haim Asa, rabbi emeritus of my synagogue, Temple Beth Tikvah, and chaplain for the facility, presides over the lunchtime ceremonies in the two cafeterias with approximately 100 patients in attendance, only half of whom are Jewish. A few Jewish staff members attend as well.

"A lot of people go because it's something to do," said Weitzman, "but many of them are really interested. Some of the patients are more able to participate than others. Some help me set up and serve. Over the years, I've formed a relationship with a few of them. There's this one guy who greets me, 'Hey, Greg, how ya' doing, man?' and gives me a big hug. The business part of it aside, it's one of the most important things I do all year."

Last year caught Weitzman literally with his pants down. "I had forgotten that we're not allowed to wear khaki pants, because that's what the patients in the lockdown facility wear, and I arrived in khakis. They wouldn't let me in. Rabbi Asa ran out to the store on the premises and bought me a pair of stiff blue jeans that were about a foot and a half too long, and I had to pin them up."

During the service Rabbi Asa explains the symbols of Passover. "First we give them individual plates, served like a salad, with gefilte fish, an egg, charoset, parsley and matzah," Weitzman said "We serve grape juice instead of wine for the ceremony. Then we give them a nice lunch."

Matzah ball soup is followed by the main course of brisket with carrots, tomatoes and sliced onions.

"I got the recipe from a friend who made it for Chanukah one year," Weitzman recalled. "I thought the brisket was the best I'd ever had. I love tomatoes slowly cooking with meat. After a few hours, it gives a rich, rich flavour, like osso buco." Seasoned green beans and roasted potatoes accompany the dish, followed by macaroons.

Much of the food is subsidized, explained Rabbi Asa, who serves as chaplain at two other local institutions in addition to Metropolitan: Patton State Hospital and Fairview State Hospital.

"The Board of Rabbis has a Pesach fund for certain institutions," he said. "A lot of their budget is for tzedakah, and they buy the gefilte fish, matzah, soup and macaroons from the Kosher Club in Los Angeles at greatly reduced prices. I don't think they make anything on it."

In addition to performing the seders, Rabbi Asa works full time, alternating between the facilities. "Many of the patients want to learn about Judaism," he said. "I hold classes and teach them about the holidays. Last year, I added the California Institute for Women in Chino where I volunteer. I see about 25 women once a month. They've even published their own Haggadah."

Congregant Lou Ann Taback recently took special training and now accompanies Rabbi Asa on his visits to the women's prison. "The women really love Haim," she said. "It's a compassionate service that he performs as a volunteer. He always takes bagels and cream cheese. At Chanukah we lit the menorah, played dreidel and shared stories. I felt it was very worthwhile, and I enjoy interacting with these women. I share with them Jewish music, Jewish content. They just crave having someone there, and it gives them a place to be that's different."

While most of the food is donated for the Metropolitan seders, which understandably operate on a budget, Weitzman pulls out all the stops for the seder he caters for our synagogue. While the menu hadn't been decided by print time, he always features his homemade chicken soup with matzah balls. Last year's roasted vegetables with balsamic vinegar were a big hit.

"What makes them beautiful," he said, "is placing the vegetables separately on a platter with the different colours raised in bunches."

Some years Weitzman has served homemade Citrus Sponge Cake with Strawberries for dessert. He says that Apple, Rhubarb and Sour Cherry Cobbler is a strong contender this year.

Judy Bart Kancigor is the author of Cooking Jewish: 652 Great Recipes from the Rabinowitz Family *(Workman, late 2007) and can be found on the Web at www.cookingjewish.com.*

Continued on page 32

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Food fit for a crowd

Continued from page 31

GREG WEITZMAN'S EASY HOLIDAY BRISKET

4- to 5-lb. brisket
seasoned salt, garlic powder, black pepper
3 large onions, sliced
1 can (28 oz.) diced tomatoes, undrained
4 carrots, sliced
2 cans (7 oz. each) button mushrooms, undrained
1 envelope onion soup mix

Preheat oven to 325. Season brisket liberally with seasoned salt, garlic powder and black pepper. Place in a roasting pan fat side up. Cover with vegetables and sprinkle with soup mix. Seal tightly with aluminum foil.

Cook until meat is at least 170 degrees and just starting to fall apart at the edges, 3½ to 4 hours. Remove meat and place on platter to cool. Trim fat and slice across grain. Cool juices and skim fat. Reheat juices in a saucepan and reduce by one-third. Cover sliced meat with reduced juices and reheat in oven before serving. Serves 8.

ROASTED VEGETABLES WITH BALSAMIC VINEGAR

2 medium eggplants, unpeeled, sliced into ¼-in. rounds
2 tsp. salt (divided)
1 cup extra-virgin olive oil
⅓ cup balsamic vinegar
½ tsp. freshly ground black pepper
1½ lb. zucchini, sliced into ¼-in. rounds
3 large red onions, sliced into ¼-in. rounds
2 medium red bell peppers, cored, seeded and chopped
2 medium yellow bell peppers, cored, seeded and chopped
6 large heads Belgian endive, cored, halved, and quartered
4 sprigs fresh basil, for garnish

Arrange eggplant rounds on paper-towel lined baking sheets and sprinkle with 1 teaspoon salt. Set aside for 30 minutes. Pat dry.

Preheat the oven to 450. Whisk together olive oil, vinegar, remaining 1 tsp. salt and pepper. Set aside.

Divide eggplant, zucchini, red onions, peppers and endive between two large baking pans with sides. Gently toss vegetables with ¾ of oil mixture. Roast vegetables on bottom and middle racks 10 minutes. Turn and rotate pans and roast 5 to 10 minutes more until tender but still crisp.

Arrange vegetables on platters. Sprinkle with salt and pepper, and drizzle with remaining oil mixture. Serve at room temperature. Serves 12.

Adapted from www.epicurious.com.

APPLE, RHUBARB AND SOUR CHERRY PASSOVER COBBLER

Topping:
1 cup matzah meal
½ cup potato starch
½ cup (packed) Passover brown sugar
¼ tsp. salt
dash of ground cinnamon
½ cup chilled butter or nondairy margarine, cut into small pieces
2 tbsp. fresh orange juice

Filling:
5 cups sliced, peeled McIntosh apples (about 1¾ lb.)
1 cup chopped frozen rhubarb, thawed
⅔ cup sugar
½ cup canned, pitted and drained sour cherries
¼ cup fresh orange juice
2 tbsp. potato starch
½ tsp. ground cinnamon

Preheat oven to 350. Coat an 11 x 7-in. baking dish with vegetable cooking spray.

To prepare topping, spoon matzah meal into a dry measuring cup; level with a knife. Whisk together matzah meal, potato starch, brown sugar, salt and cinnamon. Cut in butter with a pastry blender or 2 knives until mixture resembles coarse meal. Add 2 tbsp. orange juice and stir just until moist.

To prepare filling, combine all ingredients and toss gently. Press 1½ cups matzah meal mixture in the bottom of the prepared pan. Spoon filling over crust and top evenly with remaining matzah meal mixture. Bake for 45 minutes or until filling is bubbly and crust is lightly browned. Let stand 10 minutes before serving. Serves 10.

Adapted from Cooking Light Magazine.

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A glorious Passover menu

By DAPHNA RABINOVITCH
Special to The CJN

Chef and cookbook author Daphna Rabinovitch has sent along the following seder menu:

Chicken soup with fresh coriander-scented matzah balls

Moroccan short ribs **
Matzah kugel
Peas with caramelized onions and mint** (for Sephardim) or vegetable of your choice
Green salad with dried cranberries and toasted pistachios
Chocolate clouds with fresh strawberries **
(** denotes included recipe)

MOROCCAN BEEF SHORT RIBS

Be sure to buy thick beef short ribs (flanken) and not the thinner Miami ribs for this toothsome, flavourful main course.

2 tbsp. ground ginger
1 tbsp. each ground cumin and salt
1 tbsp. finely grated lemon rind
2 tsp. each ground coriander, turmeric and black pepper
1 tsp. ground cinnamon
1/4 tsp. cayenne pepper
8 beef short ribs (about 6 lbs.)
3 tbsp. olive oil
1 onion, finely chopped
4 cloves garlic, minced
1 cup kosher for Passover dry red wine
1 1/2 cups each beef and chicken broth
3 tbsp. tomato paste
1 lemon, sliced
2 tbsp. honey

In very large bowl, mix together ginger, cumin, salt, lemon rind, coriander, turmeric, pepper, cinnamon and cayenne. Add ribs, turning to coat all over. Cover with plastic wrap and refrigerate for at least 1 hour or up to 8 hours.

In large Dutch oven or heavy-bottomed skillet, heat oil over medium-high heat. In batches, brown ribs well on all sides. Transfer from pan to large roasting pan, making sure they fit in one layer. Stir in onion and garlic; cook, stirring, for 3 minutes or until softened. Pour in wine; bring to boil. Boil for 5 to 10 minutes or until reduced by half. Pour in chicken and beef stock, tomato paste and lemon slices. Bring to boil. Pour over ribs.

Roast ribs in centre of preheated 350 oven for 2 1/2 hours to 3 hours or until extremely tender, checking to make sure there is enough liquid around ribs. If necessary, add some chicken stock or water.

Using slotted spoon, transfer ribs to warmed platter; tent with foil to keep warm. Discard lemon slices. Pour liquid into saucepan; stir in honey. Bring to a boil; boil for 10 to 15 minutes or until lightly thickened. Pour over ribs to serve. Makes 6 to 8 servings.

PEAS WITH ONIONS AND MINT

With spring around the corner, this lively and refreshing side dish serves as a harbinger of the warmer days about to arrive.

3 tbsp. olive oil
2 onions, sliced into rounds
4 cups frozen petite peas
1 1/2 tsp. salt
1 tsp. granulated sugar
2 tbsp. chopped fresh mint

Heat oil in skillet set over medium heat. Add onions; cook, stirring, for 5 minutes. Reduce heat to low and cook, stirring occasionally for about 20 minutes or until golden. Stir in peas, salt and sugar. Pour in 1 cup water. Bring to boil. Cover, reduce heat slightly and cook for 5 minutes. Uncover and cook for 2 to 3 minutes longer or until all liquid is evaporated. Stir in mint. Makes 6 to 8 servings.

Continued on page 35

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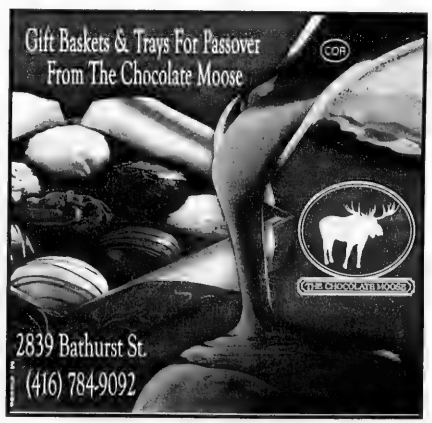

To enjoy Passover, we need to be organized, chef says

By CAROLYN BLACKMAN
Staff Reporter

Being organized is the key to fuss-free Passover preparations, says Nancy Weisbrod, a trained chef who teaches cooking classes at the Yetta Nashman Jewish Family Institute in Toronto.

"I used to prepare for Passover with a sense of anxiety, but I've learned to involve the family" – she has four sons and a daughter – "make lists, and take some shortcuts," she says.

Top among her shortcuts is purchasing already peeled carrots and potatoes from Nu-Way Potatoes. "This takes away from the strain of standing at the sink and peeling pounds and pounds of vegetables. It's a wonderful time saver.

"You also have to keep notes – recipes, shopping lists, tips – you may think you remember everything, but there is always something you forget. This way it's all there."

A Toronto native who studied at Le Cordon Bleu Culinary Institute in London, England, Weisbrod says that if we are organized, "we have the time to prepare ourselves not only physically, but emotionally and spiritually as well. It's hard to focus on that if we are run ragged."

Whatever she cooks, she says, she cooks "double or triple so we'll have leftovers" – although she never calls them leftovers – "all week. For the seder, I'll marinate chicken in olive oil, lemon juice, salt and pepper, cinnamon and ginger, parsley or basil, and grill it on my stove top-grill. The next day, I'll slice it thinly and serve it for lunch on top of salad greens. It's the same chicken but a different meal."

"Layering" food lends a little bit of creativity to the meal, she says. "I layer chicken with grilled vegetables or quinoa. It looks good, and is light and healthy."

Cooking is a pleasure, she says, "if you think about the people that will eat the meal. Food can be a bonding experience, if it's a success, or even if it's a flop. Families can get a good laugh over a flop."

Weisbrod offers the following recipes:

CRUMBED HALIBUT

2 lb. halibut cut into 4-oz. portions
1 cup matzah meal
1 tsp. salt
1/2 tsp. pepper
1/2 tsp. paprika
1/2 tsp. garlic powder

Season crumbs with spices. Dredge halibut pieces in the crumbs. Bake on a parchment-lined baking sheet in a 400-degree oven for 20 minutes. Serve with mayonnaise mixed with a little horseradish and a wedge of lemon.

ROASTED QUINOA WITH FRUIT

2 cups quinoa
2 1/3 cups water
1 cup orange juice
1 tsp. salt
1 tbsp. honey
1 tbsp. olive oil
freshly ground pepper
dried fruit such as chopped apricot, dried apple and pear, dried cranberries, raisins, etc.
2 tbsp. chopped nuts

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A sweet ending to the meal

Continued from page 34

CHOCOLATE CLOUDS WITH FRESH STRAWBERRIES

A perfect, sweet but light ending to a rich and satisfying meal. Other berries can be substituted such as raspberries or a combination of strawberries and raspberries. For an extra sweet hit, make a simple sugar syrup by combining equal parts water and sugar and boiling gently until the sugar has dissolved. Cool slightly and then pour enough over the berries to lightly coat and warm. Omit the 2 tablespoons of sugar called for. Or simply whip up some non-dairy topping and spoon it on the meringue before the berries.

4 large egg whites (1/2 cup)
pinch salt
1 cup granulated sugar
1/4 cup unsweetened cocoa powder, sifted
4 cups strawberries, hulled and halved
2 tbsp. granulated sugar

In clean bowl, beat egg whites with salt until soft peaks form. Gradually add sugar, beating until stiff but shiny peaks form. Fold in cocoa powder.

Using heaping 1/3 cup of meringue for each, spoon 8 mounds onto parchment-paper-lined baking sheet. Using small spoon, lightly press down and swirl centre of each to spread out slightly and create a slight indentation in each.

Bake in centre of preheated 200 degree oven for about 2 hours or until crisp on the outside and slightly soft in the centre. Turn off oven and cool meringues in turned off oven for 1 hour. (Meringues can be stored in airtight container at room temperature for up to 2 days).

To serve, mash strawberries lightly with sugar. Serve on top of clouds. Makes 8 servings.

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Leftovers can make life easier

Continued from page 35

Preheat oven to 375. Rinse quinoa very well (two changes of water may be needed). Spread in a large (9 x 13) pyrex baking dish. Add water and orange juice, salt, pepper, honey and olive oil. Roast in oven for 20-30 minutes.

Stir once and then roast for a further 15 minutes, so that all the liquid is absorbed and the grain in the corners of the baking dish is a little crusty. Spread in serving dish and garnish with fruit and nuts or seeds.

Alternatively, you can cook the dried fruit for the last 15 minutes with the quinoa, so that the fruit plumps up a bit and takes on that roasted look. Serves 8.

This dish can be served hot or at room temperature, or can be mixed with a little vinaigrette and served as a salad the next day. It can also be served as a breakfast cereal mixed with a little brown sugar, milk, yogurt, stewed rhubarb or compote.

CHICKEN WITH SUNDRIED TOMATOES AND PINENUTS

for Sephardim

2 chickens cut in eighths
2-3 tbsp. olive oil
juice of 1 lemon
6-8 garlic cloves
fresh flat-leaf parsley (optional) washed and checked thoroughly
kosher salt, pepper
1 tsp. cinnamon
1 tsp. powdered ginger
½ cup sun dried tomatoes, sliced lengthwise in quarters
½ cup pine nuts toasted

Marinate the chicken in olive oil, lemon juice and spices for a few hours or overnight. Add tomatoes. Cover with parchment paper and tin foil and bake in a 350-degree oven for 45 minutes. Remove cover, baste and continue baking for another 15 minutes so that chicken browns. Serve garnished with pinenuts.

MATZAH BALL SOUP: as seen in *Jewish Holiday Style* by Rita Milos Brownstein, Simon & Schuster publishers.

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Holiday recipes from COR

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The Kashruth Council is a non-profit community organization that provides education programs for the community. In addition to reading the published COR KosherPages, many consumers visit the COR website (www.cor.ca) for up-to-date information on products, services and kashrut questions.

For the major holidays, the council prepares information that is sent to thousands of households. If you wish to be placed on its mailing list, call 416-635-9550, fax 416-635-8760, or write to 4600 Bathurst St., Suite 240, Toronto, Ont., M2R 3V2.

Here are some of this year's COR recipes for Passover, reflecting both Ashkenazi and Sephardi dishes.

BAKED SQUASH IN TOMATO SAUCE

This dish is a favourite of Jews living in Northern Italy.

4 tbsp. olive or vegetable oil
3 lb. squash, peeled and sliced
1 onion, chopped
4 garlic cloves, chopped
large can chopped tomatoes
pinch of sugar
2 tbsp. dried parsley
salt and pepper, to taste

STRAWBERRY SORBET: as seen in *Enlitened Kosher Cooking* by Nechama Cohen, Feldheim publishers.

Preheat oven to 325. Heat olive oil in a pan and fry the squash slices in batches until golden brown. Remove them from the pan. Set aside.

In the same pan, add onion and fry for about 5 minutes until softened. Add more oil if needed. Add the garlic and cook for 1 minute. Add the tomatoes and sugar and cook over a medium to high heat until the mixture is of a sauce consistency. Stir in the dried parsley and season to taste with salt and pepper. Layer the slices of squash with sauce in a baking dish, ending with sauce. Bake for 35 to 40 minutes or until the top is slightly glazed and beginning to brown and the squash is tender. Serves 8.

LEMON CHIFFON NO-BAKE CAKE

8 eggs, separated
1 cup sugar
3 lemons, grated rind and juice
3 tbsp. potato starch
2 cups cold water
¼ cup sugar
1 tsp. lemon juice
jelly roll slices or lady fingers

Beat egg yolks until light. Add 1 cup sugar. Beat again until light and lemon coloured. Add lemon rind and juice, mixing well. Transfer to a double boiler. Cook and stir until thick. Remove from the heat. Dilute potato starch in ½ cup water until blended. Add to the lemon mixture with remaining 1½ cups water. Cook, stirring constantly until thick, about 5 to 7 minutes. Cool.

Beat egg whites with ¼ cup sugar and 1 tsp. lemon juice. Fold the cooled lemon mixture into whites. Line a spring form pan, sides and bottom, with slices of jelly roll or lady fingers. Pour in lemon mixture. Refrigerate overnight.

Çan be topped with chocolate curls.

SWEET VEGETABLE PUDDING

½ tsp. cinnamon
¼ cup sugar
⅓ cup matzah meal
½ cup raisins, chopped
1 large tart apple, cored and finely grated
1 cup raw carrots, grated and packed tightly
1 cup raw sweet potato, grated
1 cup raw potato, grated
1 lemon, juice and grated rind
½ cup oil, heated
salt to taste

Preheat oven to 350. Combine cinnamon, sugar and matzah meal. Add raisins and apple. Stir lightly to coat the raisins and apple. Combine vegetables and add them with the lemon juice and grated lemon rind. Pinch of salt is optional. Mix well. Heat the oil in a casserole or baking dish and add the mixture into the greased casserole or baking dish. Bake for 1 hour or until pudding is firm in the centre and slightly browned. Serves 8.

MIDDLE EASTERN CROQUETTES

This Sephardi Passover treat makes 20 croquettes.

Filling

3 tbsp. vegetable oil
1 medium onion, chopped
1 lb. ground beef, lamb or chicken
2 hard boiled eggs, chopped
2 tbsp dried parsley
pinch of salt, to taste
pepper, to taste
vegetable oil for frying

Continued on page 41

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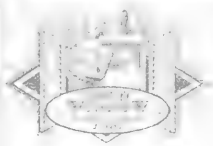

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Holiday recipes from COR

Continued from page 39

Heat oil in a large skillet over medium to high heat. Add the onion and saute until soft and slightly browned. Add meat and saute until the meat loses its colour. Remove from heat and stir in the eggs and dried parsley. Season with salt and pepper.

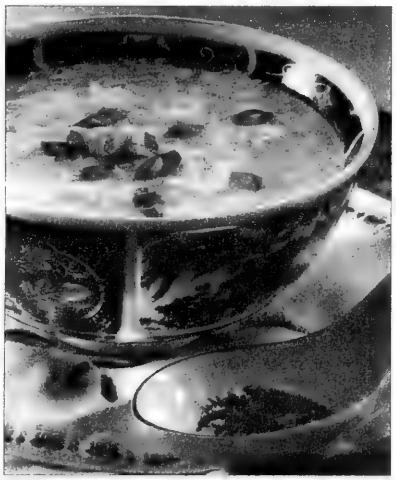
Dough
5 medium potatoes
1/4 cup matzah meal
1 large egg, lightly beaten
pinch of salt

Place the unpeeled potatoes in a large pot. Add water to cover and boil until potatoes are tender, about 30 minutes. While still warm, peel and mash. Combine with the remaining dough ingredients.

Assembly

Moisten your hands with water to avoid sticking. Form the dough into 1 1/2-in. balls. Poke finger into the middle of each ball to form a large cavity. Fill the cavity with about 1 tbsp. of meat mixture. Press the edges of the dough together concealing the filling and form round or oval shaped balls. These can be refrigerated for several hours.

Heat about 2 to 3 in. of oil in a heavy skillet over a medium high heat. Place balls into oil and fry until golden brown on all sides. Drain on paper towels.



EGG DROP SOUP: as seen in *Enlitened Kosher Cooking* by Nechama Cohen, Feldheim publishers.

APPLE MATZAH KUGEL

4 matzahs
water
8 eggs, separated
1/2 cup sugar
pinch of salt
1/4 tsp. cinnamon
3 tbsp. margarine
4 tart apples, sliced thinly
1/4 cup nuts, chopped
1 lemon rind, grated

Preheat oven to 350. Soak the matzahs in cold water to cover. Drain off the water. Beat egg yolks until light. Add sugar, pinch of salt and cinnamon. Stir in the soaked matzahs. Fold in stiffly beaten egg whites and turn half the mixture into a heated casserole or baking dish well greased with margarine. Arrange the thinly sliced apples evenly.

Sprinkle with nuts and grated lemon rind. Cover with the rest of the matzah mixture. Dot with any remaining margarine. Sprinkle with more cinnamon and sugar and bake for 45 minutes or until nicely browned.

Note: You can use dried fruit in place of apples. Serve with applesauce or fresh fruit. Serves 8-10

PASSOVER VEAL AND VEGETABLE MEATLOAF

Topping
1/4 cup brown sugar
2 tbsp. kosher red wine or wine vinegar
6 tbsp. ketchup

Filling
1/4 cup oil
2 stalks celery, chopped
3 onions, chopped
2 cloves of garlic, minced
1 package frozen chopped spinach, thawed
1 cup mushrooms, sliced or 1 can drained.
2 tbsp. dried parsley, chopped
2 lb. ground veal
1 cup matzah meal
2 eggs
pepper to taste

Preheat oven to 375. In a small bowl, mix together the brown sugar, ketchup and red wine or wine vinegar. Set aside.

In a large frying pan, heat oil, add celery, onions, garlic, spinach, mushrooms and dried parsley. Saute until soft and set aside. In a large bowl, place veal, matzah meal, eggs and pepper and combine well.

Add the vegetables to the meat mixture and form a meatloaf shape. Transfer to a greased loaf pan and spread on the topping. Bake uncovered for 1 1/2 hours. This recipe also adapts well to individual patties – then spread on topping. Serves 8.

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1 pkg (250 g)	light cream cheese, softened	1/2 tsp (2 ml)	cumin or black pepper powder
1 can (170 g)	**Clover Leaf® Flaked White Tuna,** drained	1/4 tsp (1 ml)	hot pepper sauce
		1/4 tsp (1 ml)	chopped fresh parsley

• In medium, microwaveable bowl, combine onions, cream cheese, tuna, Italian seasoning, cumin and pepper sauce; mix well. Microwave, uncovered, on medium-high 1 1/2 – 2 minutes or until warmed through.
• Sprinkle with parsley. Serve with matzah and crudités.

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Cookbook author shares Passover designer dishes

By NORENE GILLETZ

Susie Fishbein certainly knows how to create a designer menu that will wow your seder guests. This best-selling author is truly the queen of creative kosher cuisine. She loves to use the best ingredients available, creating simple, innovative dishes that are not only beautiful to look at, but will please the palate.

Last spring, I attended Fishbein's cooking demonstration in Toronto for 400 people, a fundraiser for National Council of Synagogue Youth, and was very impressed with her warm ways and communicative skills, demonstrating new twists on old traditions. Fishbein recently gave a cooking demonstration for a more intimate group of about 60 women at the Beth Avraham Yoseph of Toronto congregation in Thornhill, but unfortunately I was unable to attend.

When I phoned Fishbein to find out her plans for Passover, we also spoke about her recent cooking demonstration. Fishbein told me she finds the women here do much more cooking and are more interested in healthful cooking than those who make up her American audiences.

The talk then turned to Passover preparations. Fishbein and her family spend Pesach at her parents' home in Boynton Beach, Fla. Her cousins and aunts come to their family seders – this year there will be about 30 people.

Fishbein told me they never want to limit the crowd, so they use disposable dishes and keep the doors open! The tables will run end-to-end, from one end of the house to the other.

Susie Fishbein

Her Grandma Molly is usually standing at the stove as everyone arrives, making chremsel (pancakes), at least 100 or more, so everyone can have some to eat as they walk in through the door.

Her mom, Linda Spector, is big on quantity. She makes chicken soup, homemade egg noodles for the first night, wonderful chopped liver or perhaps gefilte fish. On the second night, they serve chicken soup with tri-colour matzah balls from Fishbein's book, *Kosher by Design*. They often serve turkey that is simply prepared, with long, slow cooking, nice spices and a simple sauce.

Since she says you are not supposed to roast for the first seder, Fishbein will probably prepare Balsamic Braised Brisket (*Kosher by Design Entertains*). Favourite side dishes are Meichel and Tsimmis Souffle (*Kosher by Design*) – see below for recipes.

From Susie Fishbein's kitchen to yours, here is one of her favourite *meichels* from some of her cookbooks to add flair and flavour to your Passover table! These designer dishes are sure to be passed around and enjoyed.

MEICHEL

1 (1-lb.) box matzah farfel
1 tbsp. vegetable oil
1 tbsp. margarine
1 large onion, finely chopped
1 (10-oz.) box sliced mushrooms
1 (10-oz.) can condensed chicken soup, undiluted
salt
freshly ground black pepper

Place the matzah farfel in a large bowl. Cover with boiling water and let soften for 3 minutes. (Do not let it sit any longer or the end result will be mushy.) Drain the water; set aside.

In a large skillet, heat the oil and margarine over medium heat. Add the onion and saute for 6 to 8 minutes or until it begins to turn golden. Add the mushrooms and sauté 3 to 4 minutes longer. Add the drained matzah farfel to the skillet and saute. Slowly add the chicken soup, using as little or as much as you need to reach the consistency of a pilaf. Season with salt and pepper. Makes 8 to 10 servings.

Continued on page 44

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- Ely's Gefilte Fish (S & P)
- Filet of Sole
- Oriental Fish Balls

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- Vegetable Soup

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- Ely's Apple Kugel
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Israeli children enjoy a matzah sandwich
[Photo *The Jewish Kitchen* by Clarissa Hyman]

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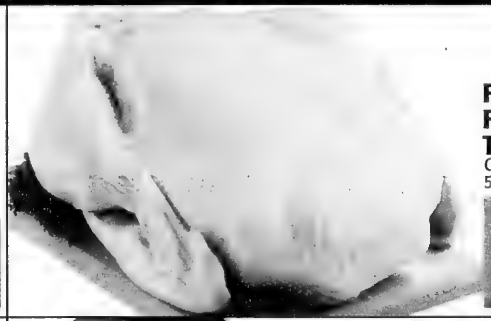

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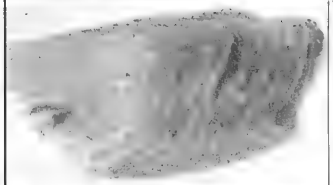

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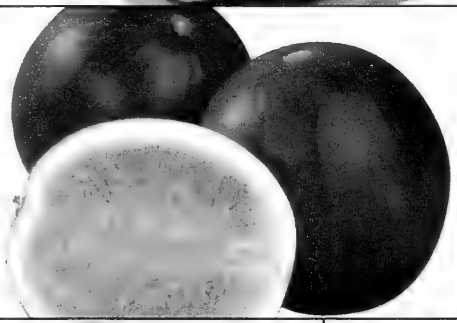

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make it count

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Cookbook author shares Passover designer dishes

Continued from page 42

TZIMMIS SOUFFLE

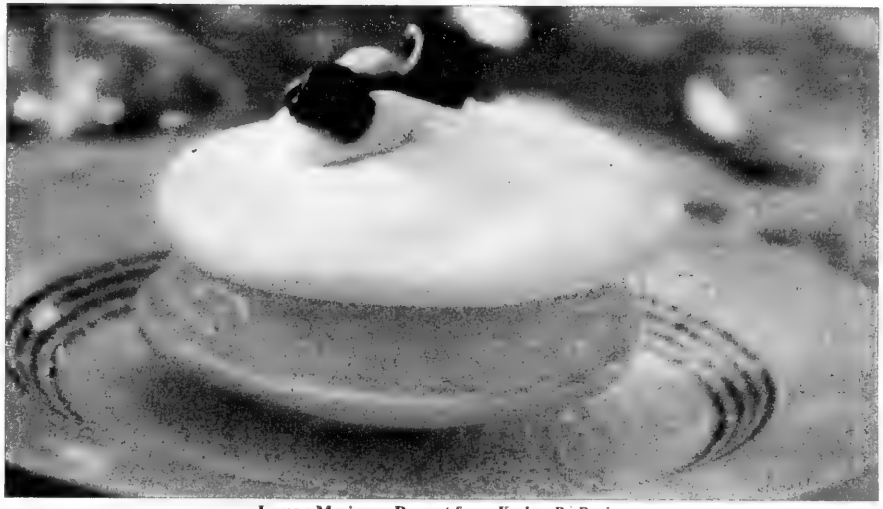
Fishbein's friend gave her this recipe. Though it's really for Passover, we both agree it's almost too good to tuck away in a Passover section. This recipe is great all year-round. For an extra-special presentation, make this recipe in individual ramekins for single servings.

5 large eggs, separated
2 cups finely grated carrots (about 5 to 6 large carrots)
1 cup sugar
¼ cup matzah meal
½ cup vegetable oil
1 tsp. lemon juice
2 tbsp. orange juice
1 (20-oz.) can crushed pineapple with heavy syrup

Preheat oven to 350. Spray a 9 x 9-inch square pan with nonstick cooking spray. Set aside.

In a large bowl, beat the egg whites until they are stiff. Using a spatula, fold in the carrots, sugar and matzah meal. Fold in the egg yolks, oil, lemon juice, orange juice and pineapple with the syrup.

Pour into the prepared baking dish. Bake 40 to 45 minutes or until top is golden. Scoop or spoon out. Makes 10 to 12 servings.



Lemon Meringue Dessert from *Kosher By Design*

BALSAMIC BRAISED BRISKET WITH SHALLOTS AND POTATOES

1 (3-lb.) beef brisket
sea salt
freshly ground black pepper
10 cloves garlic, peeled, divided
3 tbsp. margarine, divided
2 tbsp. olive oil
3 Yukon gold potatoes, peeled and cut into chunks
6 whole shallots, peeled
¼ cup balsamic vinegar
¼ cup red wine
1 (14½-oz.) can crushed tomatoes

Preheat oven to 400. Season the brisket on both sides with salt and pepper. Using the tip of a sharp knife, make sliver cuts all along the brisket. Cut 5 of the garlic cloves in half. Place a piece of garlic into each slit. Place 2 tablespoons of the margarine and the oil into a large skillet or pot set over medium heat. When the margarine is melted and hot, add the meat; you should hear it sear on contact. Let it cook for 8 minutes – don't move it around. After 8 minutes, lift the meat up, add 1 tablespoon of margarine to the pan, and turn the meat over. Sear on the second side for 8 minutes. Remove the brisket to a baking pan. Surround the brisket with the potatoes, shallots and 5 whole garlic cloves.

Add balsamic vinegar and wine to the skillet or pan. Add the tomatoes. Turn the heat down to medium and cook for 5 minutes stirring to combine. While the mixture cooks down, scrape up the browned bits from the pan; a wooden spoon works well here. Pour balsamic mixture over the brisket and vegetables. Add water to just cover the brisket.

Place in the oven and bake for 2 to 2½ hours, covered. Allow to cool before slicing. Makes 6 to 8 servings.

Note: Searing meat means exposing it to high heat to brown it on the surface. This seals in the flavour. It forms a crust, which enables the meat to retain its juices.

CHOCOLATE CHIP BISCOTTI

2 cups sugar
1 cup margarine
6 large eggs
2¼ cups matzah cake meal
¼ cup potato starch
½ tsp. salt
1 cup walnuts, chopped finely
2 cups semisweet chocolate chips
2 tsp. sugar
1 tsp. cinnamon

Preheat oven to 350. Spray 2 cookie sheets with nonstick cooking spray. Set aside.

In the bowl of a mixer, cream the 2 cups sugar and margarine. Beat until light and fluffy. Add in the eggs one at a time and continue beating.

In a medium bowl, whisk together the matzah cake meal, potato starch, salt and walnuts. Add to the egg mixture in 3 additions, stirring between additions. Stir in the chocolate chips by hand.

Divide the dough in half and place on the two prepared cookie sheets. Shape each into a large rectangle, approximately 7 x 11 inches. You may need to lightly wet your hands to avoid sticking to the dough.

In a small bowl, combine the 2 teaspoons sugar with the cinnamon. Sprinkle on top of each loaf. Bake for 50 minutes.

Remove from oven and let stand 5 minutes. Cut into individual biscotti while warm. Cool completely. Makes 20 to 24 biscotti.

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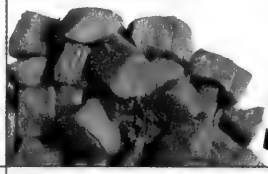

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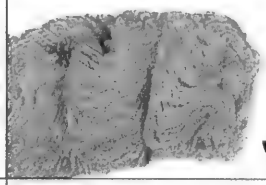

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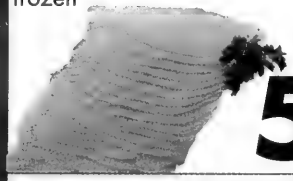

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Palestinian Authority installs unity government

DAN BARON
JTA

JERUSALEM — The Palestinians' new unity government may achieve its immediate aim of healing factional rifts between Hamas and Fatah, but whether it can end the international isolation of the Palestinian Authority remains unclear.

After a year in which they fought each other more than they fought Israel, and sank under a western embargo, the Hamas-Fatah coalition was installed over the weekend.

The big question is whether Hamas has really changed direction or merely sees the more moderate Fatah as a fig leaf to cover its diehard hostility to Israel.

As far as Israeli Prime Minister Ehud Olmert is concerned, the answer is clear.

"The platform of the new government includes very problematic elements that cannot be acceptable to Israel or to the international community, he told his cabinet on Sunday, shortly before it voted to continue a boycott of the Palestinian Authority (PA).

Olmert reiterated Israel's refusal to deal with the new PA government until it accepts demands set by the Quartet of foreign mediators – the United States, European Union, United Nations and Russia – to recognize the Jewish state and renounce terrorism.

He also said he would limit contacts with PA President Mahmoud Abbas, the Fatah leader who had long been Israel's designated peace partner.

"We expect that the international community will not be led astray by the creation of the coalition government," Olmert said.

If there was a note of urgency in this appeal, it may have come in response to signs that some western nations could abandon an aid and diplomatic boycott imposed on the PA after Hamas took power last March.

While the U.S. State Department expressed alarm at the PA's continued embrace of violent "resistance" against Israel, Washington officials said they may talk to its new finance minister, Salam Fayyad, a reformer who is not from Hamas.

France invited PA Foreign Minister Ziad Abu Amr, another political independent, to visit Paris, and diplomats said Britain was expected to pursue contacts with non-Hamas members of the new government.

Still, a full resumption of direct aid to the cash-strapped PA would require consensus among the Quartet.

While Moscow has called for the embargo to be abandoned, its partners have adopted a wait-and-see approach to how, and if, the PA pursues diplomacy with Israel.

Amr argued that Hamas, by endorsing Abbas' efforts to negotiate with Israel, had indirectly approved of coexistence between the Jewish state and a future Palestinian state in the West Bank and Gaza Strip.

"The recognition of Israel is included in the various articles of the program," Amr told the *Jerusalem Post*.

"If Israel wants recognition, it has to recognize the Palestinians as well," he said. "Today there is no excuse for anybody not to accept the government unless they want us to remain slaves of occupation and Israel, which will never happen."

In fact, Hamas refuses to abandon its 1988 charter calling for Israel's destruction and has publicly described the alliance with Fatah as a "transitional" measure.

That has stoked contrary instincts, even within the Israeli government, with some of Olmert's coalition partners calling for a boycott of Abbas along with Hamas, and others urging stepped-up diplomacy with the PA president, known familiarly as Abu Mazen.

"It would be better that there be no contact with the new Palestinian government, including Abu Mazen, who in effect provides a cover for the new government," said Strategic Affairs Minister Avigdor Lieberman, head of the right-wing Yisrael Beiteinu party.

But several members of the centre-left Labor party, the senior partner to Olmert's Kadima, said now was the time for Israel to empower Palestinian moderates by engaging Abbas.

"If we want to hurt Hamas politically and militarily, we must open negotiations with Hamas' rival, Abu Mazen – a real negotiation that the Palestinian people will perceive as providing a diplomatic horizon," said Deputy Defence Minister Ephraim Sneh of Labor.

For now, Israel may join the Quartet in extending hope for a breakthrough. The forum may be the Arab League summit in Riyadh at month's end, where a Saudi proposal for comprehensive Israeli-Arab peace is to be discussed.

Under the proposal, Israel would win recognition from all Arab states in exchange for a full withdrawal from lands captured in the 1967 Six Day War and an agreed-upon solution to the Palestinian refuge problem.

Israel has voiced reservations about the phrasing of the proposal, but the possibility that it would co-opt the Hamas-led Palestinian Authority to a full peace deal could now be a major draw for Jerusalem.

But Israel's sole Arab minister said the Olmert government should make its openness to rapprochement clear through greater openness to the new Palestinian Authority.

"Normalization with the Arab world is what we fought for all of these years," said Galeb Majadele.

"If, God forbid, we now give even a minimal impression of rejectionism, how will we face the entire world in another two weeks after the Riyadh summit?"

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FROM TORONTO TO TEL AVIV

Brigitta Kogut, from Toronto, was part of a group of 42 new immigrants who arrived last week in Israel through the efforts of the aliyah support program Nefesh B'Nefesh. Nefesh B'Nefesh has recently introduced an additional program for new immigrants under which it has reserved special sections on a monthly basis on scheduled El Al flights from the United States, Canada and the United Kingdom. Until now, the immigrants who have come to Israel under a Nefesh B'Nefesh program arrived by special charter. In the five years since the formation of Nefesh B'Nefesh, 10,000 immigrants from North America and Britain have arrived in Israel through the organization. [Israel photo]

Singer firing roils World Jewish Congress

By BEN HARRIS
JTA

NEW YORK — The sudden dismissal of a longtime power broker from the World Jewish Congress won't harm the organization going forward, its secretary general said this week, dismissing threats from several international affiliates to withdraw from the organization.

Two days after WJC president Edgar Bronfman announced that the group was severing all ties with Rabbi Israel Singer, a longtime official and chairman of the WJC's policy board, secretary general Stephen Herbits was eager to emphasize the positive.

In an interview with JTA on March 16, Herbits pointed to the organization's "extraordinary track record" and insisted that Rabbi Singer's dismissal would not be a hindrance to the organization.

"The implication that we can't move forward without Israel Singer is garbage," Herbits told JTA. "His own behaviour drove him out, and over time that will become obvious to everybody, especially the more noise he makes about it."

Rabbi Singer's dismissal, announced in a conference call last week with members of the organization's steering committee, prompted outraged responses from affiliated groups around the world.

Israeli WJC officials were incensed as well by

Rabbi Israel Singer

Bronfman's announcement, also made during the call, to fire Bobby Brown, director general of the Israel branch, and to cut off the branch's funding.

WJC Israel officials have been quarelling for months with New York over the attempt to install Oded Eran, Israel's current ambassador to the European Union, as the branch's director.

Founded in Geneva in 1936, the WJC is the umbrella organization for more than 100 local communities and is the putative representative of world Jewry. But that coalition appeared in danger of fracturing as two congressional affiliates threatened to quit the organization in the wake of Bronfman's announcement.

"Just because Mr. Bronfman has taken a decision, that does not mean the end of Israel Singer, although it might mean the end of the World Jewish Congress," Ariel Muzicant, vice-president of the European Jewish Congress and longtime leader of the Viennese Jewish community, told JTA. "Most of the European Jewish communities, Israel and South America are considering taking very serious steps because we will not tolerate such actions from Mr. Bronfman."

In the hours after the conference call, two international affiliates submitted letters of protest to Bronfman.

Pierre Besnainou, the head of the European Jewish Congress, conveyed his "strong disappointment" with the call and urged Bronfman not to take any further action other than ordering an audit of the Israeli branch, or the Europeans may consider withdrawing temporarily from the WJC.

The Israel branch issued a similar threat, calling the conference call illegal because its microphones apparently were inoperable, rendering the branch unable to voice opposition to the proceedings. Besnainou also reported trouble with his microphone.

Rabbi Singer has been with the World Jewish Congress for more than 30 years and is considered one of the Jewish world's most prominent officials.

Rabbi Singer has been under a cloud since the revelation several years ago that he secretly transferred $1.2 million of WJC money to a Swiss bank account. The money was subsequently returned, but critics say the transfer was never fully explained.

A number of investigations were launched in the wake of that revelation. A 2006 report by the New York State Attorney General's Office found no evidence of criminality on Rabbi Singer's part, but assailed the organization for lax record keeping and said Rabbi Singer had violated his fiduciary duties by moving money around without proper authorization.

In 2005, a report by the accounting firm Price Waterhouse Coopers sought to analyze a decade's worth of financial documentation from WJC's Geneva office but was unable to account for $3.8 million of WJC money. A separate Internal Revenue Service investigation into the organization's finances is under way.

This week's developments come against the backdrop of a budding struggle for leadership of the group between two American billionaires, Bronfman and cosmetics heir Ronald Lauder.

Lauder recently announced his plans to run for the WJC leadership. That puts him on a collision course with Bronfman, who reportedly wants his son Matthew to succeed him. Lauder has charged that Matthew Bronfman lacks the experience for the job.

Personal testimonies on view in Holocaust exhibit in France

By BRETT KLINE
JTA

PARIS — Alexander Halaunbrenner easily finds his two kid sisters, Mina and Claudine, in a group photo taken in 1944 at Izieu, an improvised summer camp near Lyon.

The children hidden at Izieu were rounded up by the Lyon Gestapo, led by Klaus Barbie, on April 13, 1944. Mina and Claudine were gassed at Auschwitz along with more than 30 other children from the summer camp.

The picture is among thousands of photographs, official documents, lists and personal testimonies that make up the exhibit on deported children at the Paris City Hall.

Halaunbrenner's father and brother were killed by Barbie's Gestapo in Lyon. A baby sister and his mother survived separately in hiding. Halaunbrenner was with his mother.

"It breaks my heart every time I tell the stories of my family and the Shoah," says Halaunbrenner, now 75, as he surveys the large rooms at City Hall filled by the exhibit.

In all, 11,400 French children were deported, 6,000 from Paris.

Halaunbrenner has been the flag-bearer for the past 35 years at ceremonies held by the Association of Sons and Daughters of Jews, which organized the City Hall exhibit. The organization was founded and is still headed by famed Nazi hunter Serge Klarsfeld.

"I have been an activist for all these years to teach young people that it really did happen," Halaunbrenner says. "The Gestapo called me in to identify my father's body. I was 10 years old. What can I say?"

He looks around at the crowd of people invited to opening day of the exhibit, nearly all of them elderly. They examine the photos and documents, and compare family notes and train convoy numbers from the Drancy internment camp north of Paris to Auschwitz.

"Are the children and grandchildren of all these people going to continue passing the message about the Shoah to the French, the Europeans and the Americans?" Halaunbrenner asks. "Frankly, the answer for the most part is no. People have other things to do. They have lives to live."

Klarsfeld, well known in Europe for tracking down Nazi war criminals including Barbie, the so-called "Butcher of Lyon," says school groups have signed up to visit the exhibit.

On Jewish radio here, Klarsfeld was asked about bringing Jewish school groups to the exhibit, and says of course they should come.

"But the most important thing is to bring groups of French French and Magrebi Arab French kids," he said. "If they don't come and see the physical proof of the Shoah, they will stop believing that it happened. In fact, that is happening already."

Klarsfeld sent an invitation to the Iranian embassy.

"It is obvious that Iranian President [Mahmoud] Ahmadinejad never took a class on the Shoah," he says wryly. "I would like to bring this exhibit to Iran, but I don't think that will happen."

The thousands of documents list deportees city by city, and by district in Paris. It will be the permanent collection of a museum on the site of the Des Milles internment camp near Marseilles.

"You notice that the children are all dressed up in the photos," Halaunbrenner says. "The photos come from family archives. Neither the parents, children or the photographers could imagine that these beautiful families would all be killed not long after."

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MISS ISRAEL 2007: Liron Cohaner was crowned Miss Israel 2007 last week in Haifa. [Reuters/RNS]

Israel Briefs

Israeli military morale high

More than two in three eligible Israeli military conscripts volunteer for combat duties, new data found. According to the March draft figures leaked to the media, 69.5 per cent of conscripts with the appropriate physical attributes asked to join Israel Defence Forces fighting units, a slight rise over the 68.7 per cent volunteerism registered a year ago. The figures suggest that the setbacks in last year's Lebanon war did not harm morale in Israeli military ranks. Indeed, the most popular combat unit is the Golani infantry brigade, which saw extensive combat with Hezbollah and suffered scores of casualties during the conflict. Golani reports 2.7 applicants for every one of its available positions.

Hamas reaffirms jihad

Hamas, rebuffing criticism by Al Qaeda, reaffirmed its commitment to destroying Israel. "We will not betray promises we made to God to continue the path of Jihad and resistance until the liberation of Palestine, all of Palestine," the governing Palestinian Authority faction said in a statement last week. The declaration came after Al Qaeda's deputy commander Ayman Zawahri denounced Hamas for agreeing to share power with the more moderate Palestinian faction Fatah, calling this capitulation to Israel and the West. "Zawahri's recent statements were wrong," the Hamas statement said. "Resistance is our strategy. How and when? This depends on the reality at the time and our corresponding view of things."

Ancient neighbourhood found

Israeli archeologists uncovered the remains of a Second Temple-era Jewish neighbourhood in Jerusalem. A network of ancient streets, homes and ritual mikvah baths were found recently in the capital's Arab district of Shuafat when municipal workers laid tracks for a light railway. The Antiquities Authority estimated that the finds, which currently spread over an area of some 100 acres, date to a period after the Second Temple in Jerusalem was destroyed by the Romans in 70 C.E. Evidence suggests the neighbourhood was affluent and religiously observant. "In the digs, many stone tools and caches of coins were discovered, including a rare gold coin with the image of the Emperor Trajan," Antiquities Authority official Rahel Bar-Natan said.

Candidates for president

Colette Avital, a veteran Labor Party lawmaker and former Israeli consul in New York, announced that she would contend to succeed President Moshe Katsav when his term ends in July. Katsav stepped down temporarily in January over a sex scandal. His stand-in, Knesset Speaker Dalia Itzik, has indicated she might want the permanent presidency. Also believed to be in the running are Deputy Prime Minister Shimon Peres, former Knesset Speaker Reuven Rivlin and Tel Aviv Chief Rabbi Yisrael Meir Lau.

UNESCO vindicates dig

A UN inspection team vindicated an Israeli archeological dig in Jerusalem but said it should proceed under foreign supervision. The United Nations Educational, Scientific and Cultural Organization (UNESCO) sent a team to inspect the Western Wall Plaza last month following Muslim allegations that Israeli excavations there threatened the foundations of two major mosques on the nearby Temple Mount. UNESCO's findings agreed with Israeli assertions that the dig was being conducted according to professional standards. But UNESCO also urged Israel to suspend work, consult with Jordanian and Palestinian authorities, and resume only with international supervision. Israeli officials had no immediate comment.

Terror victim starts over

An Israeli who lost his entire family to a Palestinian terrorist attack had a child with his second wife. A daughter was born last week to David Hatuel, 37, a former resident of the Gaza Strip, and his wife, Limor. Three years ago Hatuel's pregnant first wife, Tali, and their four daughters were killed in a roadside ambush by Palestinian gunmen.

Rice to visit Israel again

Condoleezza Rice will visit Israel before the end of the month. The visit, announced last week after the U.S. secretary of state met with Israeli Foreign Minister Tzipi Livni, would be Rice's second this year. Rice has said Israeli-Palestinian peace would be a top priority for her last two years in office. She and Livni discussed the 2002 Arab peace initiative, which offered comprehensive peace to Israel in exchange for a return to pre-1967 lines and an agreement on the Palestinian demand for a refugee "right of return" to Israel. Livni and Rice both regard the initiative as a starting point, not a bottom line. Israel had rejected its language until now because it implied an unfettered right of return for millions of refugees and their descendants, but Israeli officials believe Arab leaders understand they must retreat on the refugee issue. Israel is seeking a comprehensive Arab peace as a means of pressuring the Palestinians into repudiating their Hamas-led government.

DIRECTOR OF COMMUNITY SECURITY

FEDERATION CJA, the central address for Jewish philanthropy and community service in Montreal is looking for an experienced Director of Community Security.

You will act as a resource and coordinator of security measures for Montreal Jewish community institutions and agencies. As well, you will liaison with law enforcement and private security partners.

You possess a university degree or a certificate in security management. You have significant experience working in law enforcement or in the private security field. You have proficient knowledge in security systems. You must be bilingual in both official languages, have good knowledge of MS Office and advanced knowledge of specialized security hardware and software. Familiarity with the Montreal Jewish Community is an asset. For the complete job profile please go to www.federationcja.org.

Please send cover letter and resume to: emploi@federationcja.org by **March 27, 2007** with your name as the subject line.

THE KASHRUTH COUNCIL OF CANADA

COR

wishes to advise that the following Breads were inadvertently labeled with a COR 432

Please note that this Alert refers only to the **fully-baked, ready-to-eat Bread.**

Compliments Sensations Potato Scallion Bread
Compliments Festive 3 Fruit Boule
Compliments Sensations Four Peppercorn Bread
Compliments Sensations Filone Bread

Action has been taken to correct the packaging

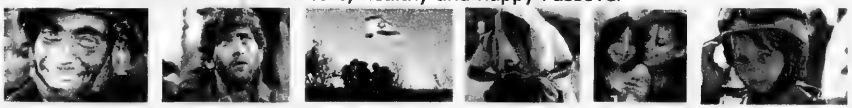
* * * * *

To receive Kosher Alerts via e-mail, visit our website at www.cor.ca and click on "Kashruth Alerts"

Association for the Soldiers of Israel - Canada

THE ASSOCIATION FOR THE SOLDIERS OF ISRAEL-CANADA

Wishing all of our supporters and the brave men and women of the IDF a safe, healthy and happy Passover חג שמח



Send your Pesach greetings through the ASI. We offer tribute cards, certificates and special gift funds for every occasion and level of donation.

THE **ONLY** ORGANIZATION SUPPORTING THE SOLDIERS OF THE IDF ON **ACTIVE** DUTY

Toronto: 416.783.3053 Montreal: 514.738.2858 Toll Free: 1.800.433.6226 Email: asicanada@gmail.com
788 Marlee Avenue, Suite 201 Toronto, ON M6B 3K1 OR 206-8235 Mountain Sights Montreal, QC H4P 2B4

Well-established orthodox synagogue in Toronto
with approximately 100 families
is looking for a dynamic

Rabbi

to work with young families in the area to build our membership in addition to the regular rabbinic duties.

Please send your resume, salary expectations and three references to:
Search Committee P.O. Box 5164
The Canadian Jewish News
1500 Don Mills Rd., Toronto, Ont. M3B 3K4
or email: search4rabbi@rogers.com

Feature

Bialik students take part in Regional Bible Contest

Twenty-one students from Bialik Hebrew Day School recently took part in the Regional Bible Contest in Toronto, the largest number of any school. Six have advanced to the national finals in Montreal. They are, from left, Mindy Chapman, Yael Boyd, Matthew Goodman, Paul Slodovnick, Aaron Rosenstein and Zoe Sebastien. With them is teacher Hannah Isaac.

The Canadian Jewish news

CONGRATULATIONS

In honour of your marriage, The Canadian Jewish News is pleased to present you with a 6 month subscription.

Please fill in the requested information and fax to 416-391-0949 or mail to 1500 Don Mills Rd, Suite 205, Toronto, Ontario M3B 3K4

Name _____

Address _____

City _____ Province _____ Postal Code _____

Phone number _____

Date of wedding _____

Location of wedding _____

CANADIAN DELIVERY ONLY

Subscription will begin two weeks after receipt of information.

If you wish, please enclose a photo - we'd be honoured to publish it in an upcoming issue.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel tov to Sam & Shirley Rubenzahl who celebrated their 50th wedding anniversary on Feb. 28.

Mazel tov Esther & Saul Glickman on your 57th wedding anniversary. Love and best wishes from your whole family.

Happy Birthday to our mommy, Shoshana! We love you! Love, Ashley, Josh and Daddy.

Mazel tov Harry & Shirley Farbstein on your 65th wedding anniversary on April 5. We wish you continued health and happiness. Love, the Farbstein family,

Happy third birthday Jarod, son of Maria & Ronald Struminger. Grandparents are Betsy & Lou Fruitman, Leny Struminger. Great-grandparents are Mary & David Dale.

Mazel tov to our big boy, Joshua Florence, who is three! Love from Mommy & Daddy, sisters, Michelle, Samantha, Jessica, and Baby Taylor.

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less.
Send a self-addressed, stamped envelope for return.
Mail to: The CJN, Family Moments,
1500 Don Mills Rd., Suite 205,
North York, ON. M3B 3K4.
or email: cblackman@cjnews.com

JNF
Say it with Trees
"Mazel Tov on Your Simcha"
JEWISH NATIONAL FUND
416-638-7200

What's New

By REBECCA NADLER

CJN DATING
MEET YOUR MATCH
www.cjndating.com
powered by JMATCH
JEWISH MATCH INTERACTIVE DATING

What's New deadlines: NOTE PASSOVER DEADLINES. Monday, April 16, is the deadline for the April 26 issue and Monday, April 23, is the deadline for the May 3 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, March 22

TIKKUN OLAM

Beth David Congregation presents **Avrum Rosenweig** on "Jews and Their Involvement in Social Work: The Traditions of Tzedakah and Tikkun Olam to Humanity." 7:30 p.m. 416-633-5500

BOOK LAUNCH

The Winchevsky Centre hosts the launch of the novel *A Sharp Intake of Breath* by **John Miller**. $7. 7:30 p.m. 416-789-5502

ETHIOPIAN JEWRY

Beit Rayim Synagogue and UJA Federation present "Ethiopian Jewry: A Story of Hope, Determination and the Promise of Return." 7:30 p.m. at Associated Kamin Centre. $18 in advance, $20 at the door. Tickets, 416-635-2883, ext. 303, or cadam@ujafed.org.

GALA CANTORS CONCERT

Women of Temple Sinai presenting a concert featuring cantors **Roslyn Barak**, **Tibor Kovari**, **Anna Trubashnik** and **Gershon Silins**. 7:30 p.m. Ticket, 416-587-4161.

Friday, March 23

TOT SHABBAT

Solel Congregation of Mississauga is holding a "Tot Shabbat" for preschoolers and their families. 5:30 p.m. at 2399 Folkway Dr. Call 905-820-5915 to register.

Saturday, March 24

BEACHES CHABAD

Chabad of Danforth-Beaches invites the community to a celebration of Shabbat with prayers, Torah reading, anecdotes and kabbalistic interpretations beginning at 9:30 a.m. Torah reading at 10:15 a.m., followed by kiddush at the Inner Directions, 323 Kingston Rd., 1 block east of Woodbine. Info, **Rabbi Sholom Lezell**, 416-809-1365, or ChabadBeaches@aol.com.

PARSHAH VAYIKRA

Murray Urowitz speaks about the weekly portion, Vayikra, 9:30 a.m. at Beth Tikvah Synagogue. 416-221-3433

ENRICHING YOUR PESACH II

Following Shabbat services, Darchei Noam Congregation offers "Enriching Your Pesach Experience: Music of Memory – Singing at the Seder" with **Michael Mitchell**. 15 Hove St. 416-638-4783

NA'AMAT CHARITY BINGO

Simcha/Kadima, of Na'amat Canada is holding its 12th annual Charity Bingo Extravaganza at the Borochov Centre, 272 Codsell Ave. 7:30 pm. $20, includes cards, refreshments and door prizes. 416-636-5425

Sunday, March 25

WINGATE MEETING

The Wingate Branch Royal Canadian Legion holds an all-members breakfast meeting. 9:15 a.m. 788 Marlee Ave. 416-782-5024

SCHOOL OPEN HOUSE

The Morris Winchevsky School offers an open classroom event for those who want to find out about the school's secular curriculum. 10 a.m.-12:30 p.m. Parents and children aged 4-13 are welcome. 416-789-5502

WARSHAWSKY CELEBRATED

UJA Federation Friends of Yiddish and Workmen's Circle invite the community to experience the Yiddish songs of **Mark Warshawsky** and learn about the composer of *Oyfn Pripetchik, Tayere Malke, Di Mezinke* and other Yiddish classics with Yiddish performer and educator **Janie Respitz**. 2:30 p.m. 471 Lawrence Ave. W. $5, non-members $8.

CAVALCADE OF STARS

Shaarei Shomayim Brotherhood

Continued on page 51

YOM IYUN
Marav Hagaon
Rav Hershel Schachter
Rosh Kolel, Yeshivat Rav Yitzchak Elchanan
MIZRACHI TORAH SEMINARS
Barnet Kahn Memorial Lecture
In conjunction with Congregation Bnai Torah
Present a Shiur on
The Hallel of Pesach and the Final Redemption
Sunday, March 25, 2007
8:00pm
MIZRACHI
Congregation Bnai Torah. 465 Patricia Ave.
9:30pm Maariv & Light Refreshments
For Information Call 416.630.9266
CONGREGATION BNAI TORAH
This event is sponsored by
Mrs. Ina Kahn, Jack & Susan Kahn and family, Josh & Phyllis Rosen and family
to commemorate the first yahrtzeit of Mr. Barnet Kahn z"l

SHABBAT HAGADOL DRASHA
TOPIC:
REJOICING OVER THE FALL OF OUR ENEMIES???
with
Rabbi Moshe Shulman
Shabbat, March 31 - 5:30 pm
Shaarei Shomayim Congregation
470 Glencairn Ave. 416-789-3213
http://www.shomayim.org

What's New

Continued from page 50

hosts an evening of musical song starring The Shpeelers and **Catherine Sulem-Bierstone, Noam Bierstone, Richie Idels, Randall Craig, Bill Berle** and **Gord Lindsay**, in support of Jews for Judaism. 7 p.m. $18, $29 per couple. 416-789-3213

MYSTERIES OF ALEPH-BET

The First Narayever Congregation presents calligrapher **Baruch Sienna** on "The Secrets of the Sofer and the Mysteries of the Hebrew Aleph-Bet." 7:30 p.m. www.narayever.ca or 416-927-0546

ON PESACH

Mizrachi Torah Seminar offers a shiur with **Rabbi Herschel Schachter**, of Yeshiva University, on "Insights into the Haggadah and Pesach." 8 p.m. at Congregation Bnai Torah. 416-630-9266

Monday, March 26

ALZHEIMER INFO SESSION

The Wellness Library at Baycrest Hospital hosts a free information session on Alzheimer's disease. View the film *Complaints of a Dutiful Daughter* in which **Deborah Hoffman** chronicles the stages of her mother's Alzheimer and the evolution of her response to the illness. With an introduction by **Melissa Ziraldo**, co-ordinator of division of neurology/brain health clinics at Baycrest. 2-3:30 p.m. 416-785-2500, ext. 3374

INTRODUCTORY LECTURE

The Kabbalah Centre offers a free introductory lecture every Monday, at 7 p.m. 416-513-0030 or www.kabbalah.com

HONEST REPORTING

Join Temple Emanu-El for a lecture/slide presentation on "Media Bias and the Middle East" with **Dov Smith**, executive director of Honest Reporting. Learn about promoting fair and accurate coverage of Israel in the Canadian media. 7:30 p.m. 416-449-3880

VISION-IMPAIRED ADULTS

The Hebrew Club for the Blind and JVIA network, Jewish vision-impaired adults, hold a Pesach meeting with entertainment and refreshments. 7:30 p.m. at the BJCC. New members welcome. Call **Bess**, 905-508-2892.

BOOK REVIEW CLUB

Arliene's Book Review at Solel Congregation is held the last Monday of the month. Join them for *Suite Française* by **Irene Nemirousky**. 7:30 p.m. 905-820-5915

Tuesday, March 27

LUNCH 'N' LEARN

Join Lunch'n'Learn at Solel Congregation for a slide show and discussion on "A Visit to Poland and Auschwitz." Bring a bag lunch, dessert, tea and coffee provided. 11:30 a.m. 905-820-5915

SCOTTISH EVENING

Beth Tzedec hosts "A Connoisseur Whiskey Tasting with a Twist," Includes a full Scottish dinner, single malt whiskeys, live band, bagpipes, singers, songs and tales. 6:30 p.m. $125. Ticket, 416-781-3511.

PASSOVER REFRESHER

Learn about the Passover story, not as a children's story but as adults, and get ready for the seders with **Jack Kugelmass**. 7 p.m. at Am Shalom Synagogue, London. 705-792-3949 or www.amshalom.ca

SAR-EL INFO MEETING

Find out about the Sar-El program, civilian volunteers working on Israeli army supply-maintenance bases. 7:30 p.m. 788 Marlee Ave. 416-781-6089 or www.sarelcanada.org.

Wednesday, March 28

BLOOD DONOR CLINIC

Don Mills Lodge, B'nai Brith, is sponsoring a blood donor clinic in memory of **Eli Goldberg**, 4:30-7:30 p.m. at 15 Hove St. To book an appointment, call **Joey**, 416-633-6224, ext. 147.

JEWISH JOKERS GROUP

The Jewish Jokers, Humour and Trivia Group meet at 7 p.m. at the Antibes Community Centre. $3. Call **Irv** for info, 416-661-2541.

LITHUANIA'S JEWISH PAST

The Jewish Genealogical Society presents **Vivian Felsen**, translator and visual artist, on "Reclaiming Lithuania's Jewish Past," 8 p.m. at Shaarei Shomayim Congregation. Non-members free this month. www.jgstoronto.ca

Other News

PASSOVER FOOD DRIVE

Support the National Council of Jewish Women's Passover Food Drive – drop non-perishable kosher for Passover food at participating stores or 4700 Bathurst St. through March 25 or donate at 416-633-5100. To help with deliveries on Sunday, March 25, call 416-633-5100.

PASSOVER SEDERS

Join the **Ottawa Jewish Community** for a seder sponsored by Jewish Family Services, Monday, April 2, 6:30 p.m. at Central Park Lodge, 2370 Carling Ave. $28, children $10. Register, **Rena**, 613-722-2225 or rherman@jfsottawa.com.

Shaarei Tefillah Congregation hosts a second seder with **Rabbi Moshe Stern**, Tuesday, April 3. Info and reservations, 416-787-1631.

Temple Har Zion hosts the second seder with **Rabbi Cory Weiss** and family, Tuesday, April 3. Info and reservations, 905-889-2252.

The Beaches Synagogue hosts a second-night community seder Tuesday, April 3, 6:30 p.m. $40. Reserve in advance, 416-694-7942 or info@beachsynagogue.com.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. www.jiastoronto.org. To register, volunteer, or for more information on these programs call 416-630-6481.

Conversation Cafés: Newcomers to Canada invited to practise speaking English in a casual, friendly environment with JIAS volunteers Thursday evenings at the BJCC or at a location in Thornhill Thursday afternoons. Children welcome. Interested participants or volunteers should call **Joanna** at ext. 30.

Volunteers needed for our telephone language companion program. Call **Joanna** at ext. 30.

JUMPStart: Individuals or companies that can help a newcomer network or provide a job opportunity in the skilled labour market call **Elisa**, ext. 24.

JF&CS GROUPS

Jewish Family & Child Service, 4600 Bathurst St. Information/registration, 416-638-7800, or www.jfandcs.com. Call **Shawna**, ext. 215, for info and registration.

When You're About to Separate – What to Tell the Kids: A workshop for parents. Tuesday, March 27, 6:30-9 p.m. at the Promenade Mall, #313.

Happiest Baby On the Block: A one-night workshop for parents to learn **Dr. Harvey Karp**'s principles to calm newborns and infants. Thursday, March 29, 7-9:30 p.m at the Family Resource Centre at the Promenade Mall.

FOR SENIORS

The Association of Jewish Seniors hosts its annual "Second Seder," Tuesday, April 3, 7 p.m. at the Betel Centre, 1003 Steeles Ave. W. $20. Tickets available till March 26 at the Betel Centre or Circle of Care, 530 Wilson Ave. W. 4th floor or by calling **Tammy**, 416-635-2860.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. 416-630-9444

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

"Volunteering in Israel," a lecture by **Leonard Burk**, Tuesday, March 27, 10 a.m. $2, non-members $4.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Spring Courses: evening Latin dance begins March 22; yoga begins March 22; mah-jong, all levels, begins April 11. Computer classes, new session each month. Register, ext. 235.

JCC Maccabi Spinathon: Help support Maccabi athletes, Sunday, March 25, 9 a.m.-1 p.m. For info, call **Grant**, ext. 257.

Join Kolel for a Kolel One-Night Event, "Everything You Ever Wanted to Know About Conversion But Were Afraid to Ask." Get the facts and answers to your questions about becoming a Jew with Reform and Conservative representatives, **Rabbis Daniel Gotlieb** and **Martin Berman**. Wednesday, March 28, 7:30 p.m. Free. www.kolel.org or ext.385

BJCC Seniors Online Computer Lab is looking for volunteers 55+ who have computer or teaching skills to share their computer knowledge with other seniors. Also retired or semi-retired individual to help teach and develop curriculum catering to the elder adult learner and for teaching assistants. Contact **Brian Prosserman**, 905-882-6080.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Downtown Community Choral Celebration: 6 choirs in concert, Sunday, March 25, at the Central Tech auditorium. $10. Ext. 277 or samc@mnjcc.org

"Women, Conflict & Art: Canadian and German Artists," on exhibit in the Jacobs Lounge through March.

Volunteers needed

LEAD A SEDER

The Reena Foundation needs volunteers to lead seders in Reena group homes for individuals with developmental disabilities on Monday, April 2, and Tuesday, April 3, or for families who will invite a Reena client to their seder. Call **Arlene**, 905-889-2690, ext. 2111.

SINGLES EVENTS CAN BE FOUND ON PAGE 26

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Whitman, Veronika	Mar 1/07	Private
Wayne, Anne	Mar 1/07	Private
Steinberg, Lillian Miriam	Mar 3/07	205 Cummer Ave
Somer, Klara	Mar 3/07	Private
Kertsman, Naum	Mar 4/07	107 Morgan Ave
Mandel, Bernice	Mar 5/07	370 Ridelle Ave
Moldofsky, Stanley	Mar 5/07	Private
Alhadeff, Anthony	Mar 7/07	Private
Yellan, Heather	Mar 7/07	Private
Kott, Morris	Mar 7/07	114 Ranee Ave
Frimerman, Doris	Mar 8/07	Private
Shusterman, Ilya	Mar 9/07	Private
Goldlust, Jakub	Mar 10/07	7440 Bathurst St

BENJAMIN'S PARK MEMORIAL CHAPEL

Sara Dresher	Mar 3/07	429 Walmer Rd
Rose Altman	Mar 4/07	3560 Bathurst St
June Drutz	Mar 4/07	430 Annette St
David (Dudy) Shechter	Mar 5/07	205 Cummer Ave
Rosalind Wise-Goodman	Mar 6/07	76 Rusholme Rd
Maria Reisberg	Mar 6/07	78 Magpie Cres
Hilda Cowan	Mar 6/07	150 Heath St
Nancy Berg	Mar 7/07	90 Fisherville Rd
Linda Shain	Mar 7/07	2025 Carhart Ave
Lilyan Caplan	Mar 8/07	55 Ameer Ave
Ruth Strauss	Mar 9/07	48 Wigan Cres
William Humber	Mar 10/07	49 Warlock Cres
Lillian Barkin	Mar 10/07	2600 Bathurst St
Ruth Jordan	Mar 10/07	100 Canyon Ave

HEDREW DASIC BURIAL

Max Mair	Mar 3/07	5430 Yonge St
Florence Cohen	Mar 7/07	44 Charles St W
Philip Gibson	Mar 11/07	168 Florence Ave.

I remember with love my precious husband

Fritz Friedrichkeit ז"ל

on the 10th memorial anniversary.

I thought of you today but that was nothing new.
I thought of you yesterday & I will tomorrow too.
I think of you in silence and make no outward show
for what it meant to lose you no one will ever know.

Your loving wife
Eva

The family of the late

CYLA GOLDLUST ז"ל

wishes to express our sincerest appreciation to family, friends and colleagues for your generous and kind expressions of sympathy and support during our difficult time.

Jakub Goldlust, Judi Shiner, Risa Oziel and families

The unveiling of a monument to the memory of the late

DAVID BERGER ז"ל

will take place

Sunday, April 1st, 10:30 a.m.

Pardes Shalom Cemetery

Dufferin St. N. of Major Mackenzie
Adath Israel Section
Relatives and friends are invited to attend

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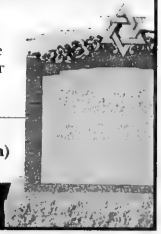

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ש'שאר ע'נ'נו

גידי קורן וחברים

"The Danish Play"

יש סיכוי שעד שתקראו את "ששאר ביניינו" תרד ההצגה החשובה הזאת מן הבמה. ראיתי אותה בסיבובה הקודם ושוב עכשיו, ונאוד שמחתי לראותה שוב כי הבנתי דברים שעברו לי ליד האוזן בפעם הראשונה. אם תצליחו-רוצו מהר לתיאטרון **Nightwood**

המחזאית הטורונטואית סוניה מלס כתבה מחזה שעניינו המחתרת האנטי גרמנית בדנמרק במלחמת העולם השניה. זה מחזה שמוקדש באהבה גדולה לאחות קָרֶנָה, המשוררת הדנית אֶגֶנֵה אוטוסֶן, שהיתה לוחמת מחתרת, נתפסה ועונתה על ידי הנאצים.

בסתיו של 1943 הבריחה המחתרת הדנית את כל 7500 יהודי דנמרק לשוודיה הנייטראלית. בסוף המלחמה התברר ש 3,213 לוחמי מחתרת דנים נהרגו בידי הנאצים, בעוד שכמעט כל יהודי המדינה ניצלו!! כל זה ללמד על ייחודם. אומץ ליבם והנינותם של ארבעת מיליוני הדנים.

המחזה הוא סיפורה של חבורה של חמישה לוחמי מחתרת, ובמרכזם אישה אמיצה, משוררת ופמיניסטית, שנים רבות לפני שידעו איך לְאַיֵת פמיניזם, אשה שחוזרת שבורה ממחנה ריכוז גרמני מחליטה להביא לעולם ילד ולגדלו לבדה, בחברה שאינה מכירה בשנת 1945 באישה בודדת.

זהו מחזה נוגע ללב שמשאיר אותך, כיהודי וכאדם חופשי, אסיר תודה להומאניות של העם הדני. ועצוב על המחיר האישי הנורא של מלחמה כזאת.

עשר בסולם קורן.

מה יהיה

ועדת וינוגראד, שמונתה על ידי הממשלה לחקור את השתלשלות מלחמת לבנון השנייה, הודיעה שדו"ח הביניים שלה יכלול מסקנות אישיות לגבי ראש הממשלה, שר הביטחון והרמטכ"ל, היחיד שכבר הסיק מסקנות אישיות. בהתחלה טענו כל הפיות שמאחר ואולמרט מינה את הוועדה היא תקל עליו. היו גם כאלה שכבר ציטטו שהוועדה לא תוציא מסקנות אישיות. ישראל היא הבירה העולמית לבבל"ת ורכילות הבל-כולם יודעים הכל מראש, כולם חכמים, כולם נבונים. הגיעו השמועות עד נפש, עד כדי כך שהוועדה מצאה לנכון בצעד מאוד נדיר להודיע שישנן בדו"ח שלה מסקנות אישיות, מה שגרם לכל הכלבים ושאר חורצי הלשון לסגור את הפה לדקה או שתיים, עד שיהיה נושא חדש שבו הם יודעים הכל. ממש נועל נפש, אבל שישאר ביניינו.

שאריות מפורים

משנכנס אדר מרבים בשמחה, ואמנם פורים כבר עבר, אבל עדיין מותר לספר באיחור בדיחה פורימית:

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Neurologist writes book on childhood sleep

By ANDY LEVY-AJZENKOPF
Staff Reporter

For parents wondering what to do with newborns who won't sleep, toddlers who have nightmares and lethargic teens who won't get out of bed, salvation is just a read away.

Dr. Shelly Weiss, a pediatric neurologist at Toronto's Hospital for Sick Children, has written a new book called *Better Sleep for your Baby & Child: A Parent's Step-by-Step Guide to Healthy Sleep Habits.*

Published by Robert Rose Inc., the $24.95 paperback is as comprehensive as they come, discussing not only the treatment, but the underlying causes of childhood and adolescent sleep disorder symptoms.

The book discusses a myriad of sleep problems, including bed-wetting, teeth-grinding, restless leg syndrome, sleep apnea, sleepwalking, nightmares, snoring, circadian rhythm issues and nocturnal eating (drinking) disorder, to name just a few.

The easy-to-read tome is split into three sections: Healthy Sleep, Sleep Disorders and a Step-by-step guide to better sleep.

Each chapter provides loads of charts, explanations, case studies, quick fact boxes and worksheets for parents to use in creating and teaching appropriate sleep routines for children.

Weiss's 20 years of pediatric experience at Sick Kids and her own experiences as the mother of two daughters, helped inform the book and made it something the average person can understand.

"I'm also a consumer. So [I] have an understanding of how difficult it is to take a lot of information and then process it and understand it," Weiss said.

"[My experiences] mostly helped make it readable. Just being a mother and having parented children, and having dealt with the sleep issues that everyone deals with… I definitely think that was helpful in writing this book."

One of the first topics in the book deals with a subject that many new parents wish they understood better: the apparent randomness of their newborn's sleep patterns.

Weiss dedicates a hefty chunk of text to de-mystifying this area.

Have kids, will sleep

What parents should understand is that children develop sleeping through the night between the ages of zero and three months – they're not born with it, Weiss explained.

A newborn has a random circadian rhythm, the physiological mechanism that tells us to sleep when it's dark.

"When a newborn is in utero, they don't have that circadian pattern. That's why their schedule is random," Weiss said. "Part of this is biological and part is social, because the parent plays a part [in helping educate the baby] to learn sleep patterns."

Another topic given heavy consideration is the sleep patterns of the ever-enigmatic teenager.

Weiss explained that most teens have a different sleep routine than either adults or young children.

"It's definitely a biological change [in teenagers]," she said. "As you go from [young] adolescence to teenager, your circadian clock gets longer so you tend to want to stay up later and sleep in later. There are social reasons for this, too, but a lot is biological."

Better Sleep for your Baby & Child also gives parents basic information to understand how much sleep their children should be getting and what type of sleep regimen is recommended.

A list of alternate resources is provided at the end of the book for parents who want to do further research.

Weiss, who is Jewish, took a one-year sabbatical in Israel in order to write the book and live in the Holy Land with her daughters, something she said she's always wanted to do.

"Of the few countries worldwide [researching sleep medicine], other than the U.S., Israel is one of the countries where there are very good sleep scientists," Weiss said.

This is her first book and Weiss doesn't have immediate plans to write another one. When asked what she plans to do now that the arduous task of compiling this book is done, Weiss simply replied, "Sleep."

But she did have one last word of encouragement to weary parents who wonder how long their children's sleep syndromes will keep them awake at night.

"I always tell parents that the sleep problems end as soon as their children move out and get married."

Q. Many of my friends and I are caring for aging parents who live alone, and we are often very concerned about their eating habits. Do you have any suggestions?

A. It is often difficult for people living alone to eat well, both because they are unmotivated to cook for themselves and because it may be difficult to get out to buy groceries. This applies to people of all ages – many young, single people end up eating cereal for dinner or filling up on popcorn. So, these tips can apply to all ages.

The best thing you can do is to help your relatives have healthy, convenient food in their home, food that is easy for them to prepare and appealing to them. This may mean making sure they have cottage cheese or yogurt and canned fruit, canned or frozen vegetables or soups, eggs, milk and cheese, sliced meats such as turkey, canned tuna or salmon, or frozen individual entrees that can be microwaved.

Ask your parents what they would like to eat. Many older people prefer light meals. They could have cheese and crackers, a glass of milk and a piece of fruit; a peanut butter or tuna sandwich on whole wheat with a piece of fruit; a bowl of soup; or an egg with toast and a sliced tomato. If they prefer larger, more substantial meals, then help them buy or cook food and freeze it in individual portions – for example, serving size pieces of chicken, slices of brisket or turkey, some meatballs, or individual portions of soup. If you have your family over for dinner, make extra food and send the leftovers home packed in individual portions to be frozen and reheated.

It is essential to start by asking your parents what they would like to eat and what they would realistically make, rather than guessing and filling their kitchen with food that they will end up not using. It is also helpful to make a list of suggestions to give them, so that when they don't know what to eat, they can refer to it and make their choice accordingly.

If they only like a few fruits and vegetables, then try to have some of these available whenever possible. It's OK to eat the same ones over and over, but you don't want to avoid this food group completely, and that's often what happens. Remember, too, that groceries can be ordered from many places that will deliver to your family members so that they can have fresh produce or bread.

Finally, try to encourage them to try not to eat alone, but whenever possible, to join friends or family. In these settings, people always eat a better meal, and the company is very important.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

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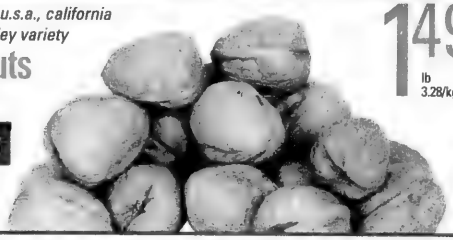

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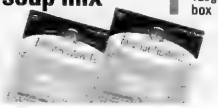

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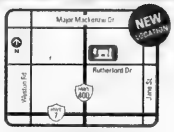

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Spa packages for men, women, couples at Old Mill

Spa Life

By KATHRYN KATES

The spa at the Old Mill Inn is adjacent to the inn, which includes the landmark restaurant and banquet facility.

The luxurious 2,500-square-foot spa and a boutique inn opened its doors on October 2001.

The architecture of the Old Mill Inn, on the banks of the Humber River, is Tudor-style – reminiscent of "Olde England."

The spa's mission statement is, "Lose yourself in relaxation, instil peace and harmony, while restoring vitality and well-being."

"Most of the clients that come here are from the area. They are hardworking women or moms, all needing to take time for themselves… We give them some time to take peace for themselves and recharge," says spa director Christina McDougall.

The spa has 10 treatment rooms painted in taupe and sage, with cream trim, wainscotting and crown moulding. There are two wet rooms, separate pedicure and manicure rooms and two couples' rooms – one called Harmony is specifically designed for couples' massage.

Harmony has a picture window that brings in natural light. For ambience, there is an all-season, halogen fireplace. The other double room, used for facials, has sliding doors, so that it can accomodate either two separate guests or a couple.

The spa also boasts a retail-reception area, two women's change rooms, one men's change room, an infra-red sauna and a quiet room.

The quiet room is a comfortable space where guests relax while waiting for their spa treatments. The neutral colours, taupe and sage, continue on the walls. The light fixtures are modern. with frosted glass and wrought iron. The wool carpeting has a floral design in colours of sage, taupe, brown and cranberry. There are two wing chairs in the room, one in warm brown and one in beige; gold couches; chairs in a striped pattern; and a halogen fireplace.

"We have 10 estheticians, 10 registered massage therapists, two certified aromatherapist-reflexologists, with one who also does reiki. We also have five concierges, a one-person call centre and two spa attendants," says McDougall.

Products used for face and body – both in treatments and retailed – include Clayton Chagal from Germany and Phytomer from France. Ssense Presents, with a full range of lavender aromatherapy creams and bath salts, are used for body treatments. For pedicures, Allpersan (first developed for diabetics) from Germany is used. OPI from California is the manicure line of choice.

"The services we provide are facials, full waxing, massages, manicures, pedicures, body wraps, scrubs, sunless tans, makeup applications. Our signature facial is the Ultimate Facial. It is reparative, as well as preventative. It uses Clayton Chagal's 99.9 per cent elastin and collagen to rebuild the skin. It is 75 minutes of pure heaven," says McDougall.

"Our other signature service is the Lavender Body Wrap. Lavender is our signature scent. In the treatment, we use a cream base mask to help nourish the skin and relax the body."

There are many spa packages available including The Spa Date for Her – three hours of pampering that includes the Traditional English Facial, a lavender manicure, and a rosemary mint pedicure. Gaining popularity is The Spa Date for Him – two hours with a choice of an aromatherapy massage or Swedish massage, culminating with the Gentleman's Hot Towel Facial. Men make up about 30 per cent of the spa's client base.

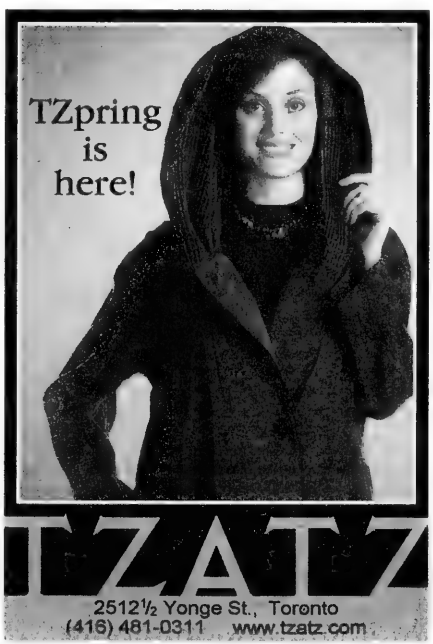
Spa packages include The Old Mill Spa Getaway: a couple stays in a luxury suite, a continental breakfast is offered in the Terrace and side-by-side Swedish massage is enjoyed at the spa.

McDougall recommends the Girls Getaway for women travelling together. It includes a stay in a premium suite, continental breakfast and $150 toward spa services per woman. Add-ons such as dinner-dance packages and additional spa services are offered.

You can choose to stay in one of 46 rooms or 13 suites that are distinctly and tastefully decorated.

When not partaking in spa services, other activities in and around the Old Mill include walking, biking and jogging on picturesque trails. Tennis courts are adjacent to the property, golfing is nearby, and there is shopping in Bloor West Village and on the Kingsway.

For more information, visit www.oldmilltoronto.com/spa or Ontario's Finest Spas at www.ontariosfinest.ca. To book an appointment at the Old Mill spa, call 416-232-3700.



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Spring Fashion & Beauty

Spring is the time of year for renewal and rejuvenation after the long winter months. The colourful flowers and the fresh warm breeze give a feeling of well-being. The sunlight is wonderful – but it means it's also time to start using a moisturizer with an SPF15 to protect your skin from those harmful rays that feel so good. Since your skin is most important to looking your best, you must take care of it and keep it looking fresh.

BEAUTY SHOP

By Stacey Michaels and Francine Birken

Dedicated in memory of Carol Wise.

Makeup this spring is all about definition. Eyes are lined and dramatic, while lips, in contrast, are sheer and glossy. Shades of fun colours like pink, coral, violet, green, copper, silver and blue are dominating the spring collections of all top makeup brands. Lip colours vary in different shades, and red lips are a definite statement this season as well.

We are pleased to introduce **Dr. Atul Kesarwani**, the medical director of the Cosmedical Rejuvenation Clinic, conveniently located at Yonge Street and Wilson Avenue, where he performs surgical and non-surgical cosmetic procedures and oversees all enhancement procedures, while offering his patients state-of-the-art facilities that highlight comfort and privacy. He has been head of the division of plastic surgery at the University of Toronto-affiliated Toronto East General Hospital for the past 12 years.

Kesarwani is a board-certified plastic surgeon with a reputation for being a caring, experienced physician who keeps current on new technologies and techniques as well as established methods to deliver superior artistic results to his patients. He has entrusted his staff with continuing this kind of service as paramount in helping patients learn more about what procedures are right for them.

"I consider it a privilege to be a plastic surgeon and am committed to ensuring the comfort, safety and privacy of all of my patients. Plastic surgery can improve quality of life, and it is rewarding to be able to give my patients a new outlook and renewed vitality," Kesarwani says.

You can celebrate your 30th birthday over and over again with Sculptra – The Liquid Facelift. Kesarwani has introduced this new, non-invasive treatment that will revolutionize plastic surgery. Sculptra is administered under your skin where you have lost fat, to fill in folds and wrinkles and to lift sagging tissues. The sculptra, which is made up of a substance that has been used in dissolvable sutures for years, slowly disappears, but it triggers a natural response whereby the youthful contours of the face are re-established.

Kesarwani is one of the first doctors in Canada to be trained to administer the treatment, which involves three to four monthly visits. The effects last at least two years.

"The beauty of this treatment is that the results get better with time," Kesarwani says. "The procedure restores what fat loss takes away and triggers a natural process that revolumizes under the deeper levels of the skin. A person can now have this treatment and go back to work the next day."

There are many options in rejuvenating your appearance, including home-care treatments, esthetic services, injectables and surgery. Having a consultation with someone who knows how to artistically restore youthfulness, who can perform all the available procedures and takes the time to understand what a patient is looking for will help ensure that you choose the procedure that is right for you!

Marcelle Quad eyeshadows

HAIR: Maurice Fiorio tells us that for spring, natural texture is back, with warm auburn browns and gold highlights. Everything is tone-on-tone and very sun-kissed. Long hair is in with lots of layers – wispy, free-flowing hair is where it's at for this season.

Blending ancient Roman inspirations with modern influences, **Goody** introduces the Bella Forma Collection, including accessories that not only accent your hair, but your lapel, waist and neck too. You will find shades of mint, red wine, sable, bronze, sapphire and rose throughout the collection of clips, ponytailers, bobby slides, barrettes, headbands and scarves. Don't miss it!

Cliniderm brings to market a one-of-a-kind gentle hairspray that provides sensitive scalp consumers with a much needed styling product specially formulated without any of the common chemical irritants likely to cause an allergic reaction. The gentle mist gives hair flexible hold without any build up, leaving hair beautifully styled, soft and natural.

Continued on page 58

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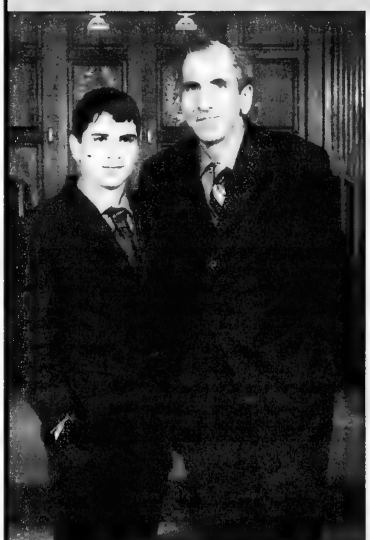

Matthew and Brian Mendelsohn, Oct. 2006 photography by Special Event Photography

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Continued from page 57

STACEY'S SPA AND SKIN CARE TIPS

With all the stress everyday life brings, arm yourself with **NeoStrata's** Wrinkle Repair, for eyes, face and neck. Clinically proven to repair even deep wrinkles, this product will turn back the clock and erase all the signs of aging. **NeoStrata** also introduces a new addition to its expanding at-home procedures – Skin Renewal Peel with 20 per cent hydroxy acids. It reduces visual skin imperfections such as uneven tone and texture, hyperpigmentation, mottled skin and fine lines. This peel facilitates the skin's natural exfoliating process by loosening the dead cells on the surface, revealing a youthful looking, smoother skin.

Clinique – All About Eyes Rich…

Eight Hour Cream by **Elizabeth Arden** is one of the most popular and sought-after products in the world today. It's like a magical ointment that promotes healing for dry skin! This classic Eight Hour Cream skin protectant formula is available for a limited time in a special attractive vintage package. A perfect companion to the original classic is the new Eight Hour Cream Intensive Moisturizing Body Treatment. This fast-absorbing, hydrating cream nourishes the entire body while deeply moisturizing to reverse skin dryness, leaving skin luxuriously soft and smooth for eight beautiful hours.

Marcelle tends to the needs of all skin types: everyone can enjoy the benefits of a 24-hour moisture bath and the unrivalled radiance offered by Hydra-C ComplexE 24H Moisturizing Gel-Cream for normal skin and Hydra-C ComplexE 24H Hydrating Fluid for all skin types. And in an effort to meet the needs of all skin types, **Marcelle** is now launching Hydra-C ComplexE 24H Moisturizing Gel-Cream Dry Skin, featuring a unique formula that responds specifically, but gently, to dry skin.

Help say goodbye to the look of dark circles, puffiness and under-eye bags as **Clinique** introduces All About Eyes Rich, formulated to create a delicate balance of under-eye care with a multi-purpose approach. This soothing, moisture-rich formula glides effortlessly across under-eye skin and eyelids to target dark circles and puffiness with an extra punch of moisture and leave skin feeling fully comforted and hydrated.

Discover the rejuvenating power and purity of Dead Sea minerals with **Source**, a superior line of skin care products now widely available in Canada thanks to **Ahava**. These mineral-rich body care products draw upon the nourishing power and purity of Dead Sea minerals and help restore the skin's elasticity to make it smooth and younger looking. **Ahava's** Source Bodycare line revitalizes the skin and immediately improves its appearance.

The beneficial properties of honey have been recognized for centuries, and honey is the star active ingredient of the **Nuxe Rêve de Miel** product range, which introduces Ultra Comfortable Body Cream, an effective dermocosmetic treatment that is lipid-replenishing, soothing and repairing; as well as Fondant Exfoliating Shower Cream, an ultra-mild treatment containing 100 per cent plant exfoliants – the perfect daily exfoliator for dry and sensitive skin.

Introducing **Dermaglow** Nuvectin Advanced Night Treatment, a powerful, multitasking formula packed with highly advanced ingredient complexes that maximize the benefits of recuperative sleep on the skin by stimulating collagen synthesis and relaxing facial muscles for the reduction of fine lines and wrinkles.

The eye area is very delicate – prone to crow's feet, lines and wrinkles. **Lise Watier's** new Lift and Firm Ultra-Firming Rejuvenating Eye Creme is the solution, as it contains wrinkle-filling spheres so tiny that they lodge in skin indentations so that the wrinkle immediately looks less deep.

FRANCINE'S MAKEUP AND FRAGRANCE TIPS

CONCEALER AND FOUNDATION: There's no more guessing over what shade of makeup is right for you. Smart Shade™ Makeup by **Almay** is a colourless foundation that contains microscopic colour beads that are activated when you smooth it on. It then transforms into a shade that compliments your skin tone.

Rimmel London introduces Rimmel Recover Anti-Fatigue Concealer that creates a brightening, luminous effect while diminishing the appearance of lines, wrinkles and blemishes, and has a blue pigment to counter tired skin, as well as vitamin E, which contains antioxidants to protect the delicate eye area.

Estée Lauder brings you its first-ever foundation to give skin a more lifted look – Resilience Lift Extreme Ultra Firming Makeup. This luminous liquid makeup delivers beautiful radiant skin that is actively protected on a daily basis. The results are flawless skin today, firmer, more youthful looking skin tomorrow.

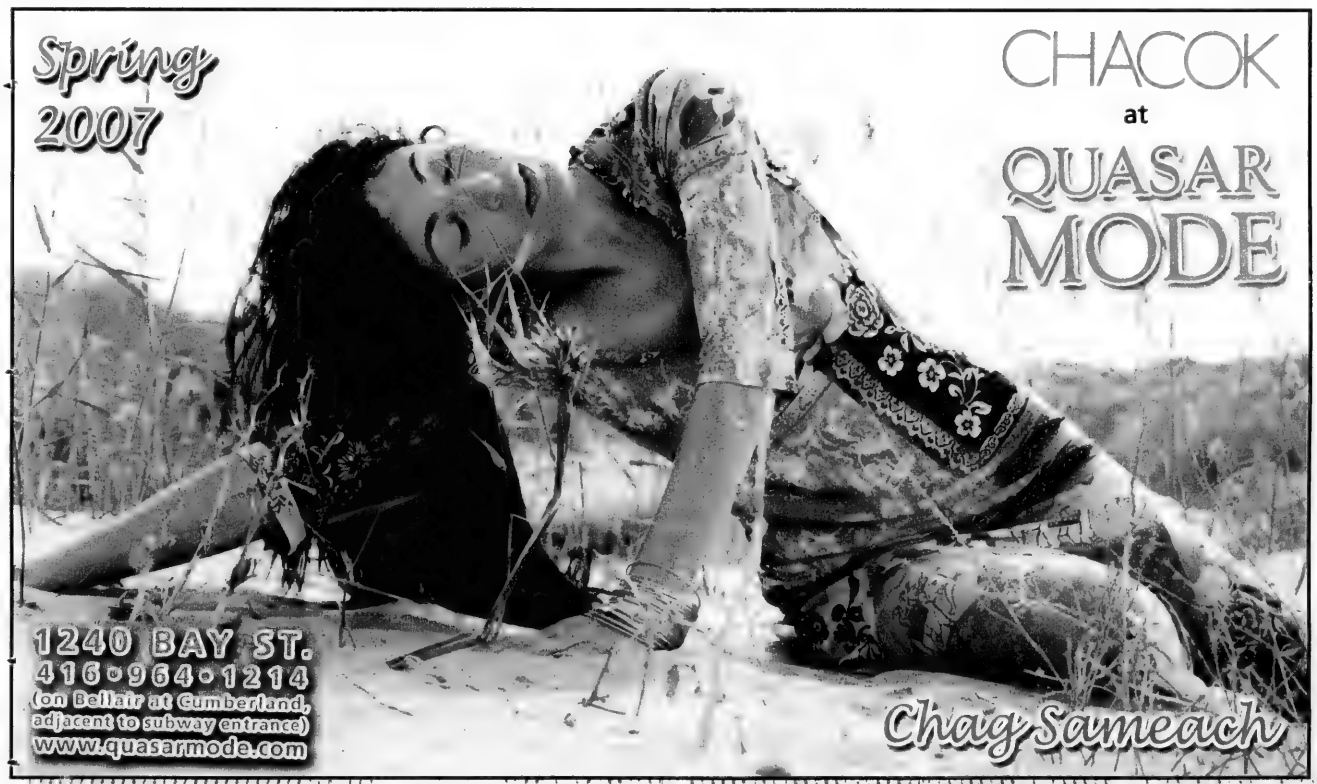
BLUSH: The romantic spirit of the season also shows on the cheeks, dressing them up with a beautiful and irresistible glow. **Lise Watier** has created a blush-on powder, Libertine, for women who prefer to go "natural" and Petale De Rose, the perfect soft and powdery pink to create those rosy cheeks.

Revlon Limited Edition Collection introduces Golden Affair™ Sculpting Blush, an ultra-smooth powder blush infused with a pattern of gold that is blended throughout the product.

Cargo presents SuedeBlush™, which combines three sheer and opalescent shades that when swept together, create a translucent glow for cheeks.

For that shimmery glow, **Estée Lauder** created Brilliant Shimmer All-Over Powder in coral sand and rose quartz, which can be applied anywhere on your face or body for instant luminosity.

Continued on page 59

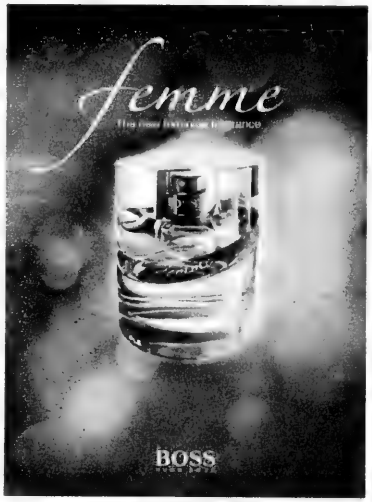


Continued from page 58

EYE SHADOW and EYELINER: Marcelle is extending its eye shadow family with the introduction of the new Wet & Dry Eye Shadow Quad. If it is applied dry, the colour is translucent for a more natural look, and if applied wet, the same colour becomes more opaque and intense. It is ideal for a dramatic, mysterious look that lasts for hours!

Lise Watier introduces the Enchantée collection, a solo eye shadow presented in an elegant pen with its very own colour vial featuring an innovative sponge tip applicator. Eye Powder Dip is offered in two magnificent hues, Magic Sky, an intense rich blue and Elfe, a stunning lime green.

Magnetize your eyes with the liquid eye shadow from **Revlon Limited Collection's** Molten Metal Liquid Shadow. Colour your lids with luminous bolts of metallic colour in an array of shades that can be worn alone or mixed together.



Boss fragrance Femme

To complete the look of the elegant eye, **Annabelle** introduces five new Metallic Kohl Eyeliners. The soft texture and precise application are offered in flashes of metallic colours.

For the dramatic look, **Clinique** presents the Kohl Shaper for Eyes. The rich creamy colours glide on smoky or defined, bold or superfine. The triangular design allows for precision, and the built-in sharpener adds convenience – you will never be caught with a dull point again!

This season, the style calls for lashes, lashes and more lashes. Create bold, dramatic eyes that won't be ignored with **Estée Lauder's** new Projectionist High Definition Volume Mascara. You can lengthen, thicken and define lashes without weighing them down.

LIPS: Lips have always contributed to a woman's power of seduction. At **Chanel**, lipstick is key, with a line that consists of Rouge Allure, an ultra-silky formula that is comfortable and offers a luminous satin effect; Rouge Hydrabase, which guarantees long-lasting colour with a moisturizing satin finish; and Aqualumière, a moisturizing protective sheer colour lipstick with an SPF15 and volume booster that improves hydration and thickens the dermis to give lips a plumped-up look.

Lancôme has created Colour Fever, which is luxurious, radiant and shimmering with light and is available in four sensual shades, Intense Cream, Pearly Satin, Shimmery Spangles and Metallic Reflections.

Clinique introduces Full Potential Lips Plump and Shine, a high-shine gloss that instantly creates a fuller, more lush and plush effect for hours.

Do you ever run into the problem of not having enough room in your evening bag to include your lipstick? **Cargo** presents Purse-Gloss ™ that is conveniently petite to fit in the tiniest bag. The squeezable plastic tube and lip dispensing brush are specifically designed with a shut off valve to avoid messy leaks make applications a breeze.

Introducing new and improved ColorStay® Lipliner with Softflex™ by **Revlon**, mistake-proof definition liners that work with any lip look from gloss to lipstick.

FRAGRANCES: What do you want your fragrance to say about you after you have left the room? The new fragrance Femme by **Boss** is sophisticated and modern and is the most feminine of the Boss fragrances.

Estée Lauder unveils Beautiful Love. Its lasting impression is sumptuous, sensual, and intensely intimate.

For the woman who is magnetic, enticing and irresistible, MIDNIGHT Fantasy from **Britney Spears™** takes you on a magical journey into the night. The fragrance is made up of luscious fruits and a seductive floral bouquet that mingles with sensuous musks and dark amber which create an unforgettable midnight fantasy.

For the sporty man, **Chanel** introduces Allure Homme sport cologne, made up of citrus fruits with a note of white musk and a powerful hint of spicy herbs.

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Kaffiyeh Nation

By RANDI BERGMAN
Special to The CJN

It seems that Mideast politics have made their way into the North American sphere yet again, and this time it's a little more wearable than a CNN broadcast. The kaffiyeh, the traditional Arab headdress otherwise known as the *shemag*, has become the hottest accessory since the high-top sneaker.

Yes, it seems that the scarf that was wrapped around the head of former Palestinian Authority president Yasser Arafat has made its way onto the slender necks of political activists, hipsters and trendy-minded folk alike.

While the scarf was originally worn to shield the wearers' face from desert winds and the sun, since the 1930s the kaffiyeh has been inextricably linked to Palestinian nationalism.

As well as the scarf's ubiquitous presence in the wardrobe of Arafat, the kaffiyeh was also the favoured accessory of Leila Khalid, a member of the Popular Front for the Liberation of Palestine (PFLP), which hijacked airplanes during the Black September period of the late 1960s and early '70s. With its spider-web-like pattern meant to symbolize the Palestinian struggle, the kaffiyeh is absolutely rife with symbolism. And while some may argue that this symbolism is nothing more than patriotic, its connection to political figures like Arafat and Khalid cannot be ignored.

Moreover, the kaffiyeh's presence in the western sphere has always been tied to Arab solidarity in one way or another. In the late 1980s, kaffiyehs popped up across the United States in conjunction with the first intifadah. In 2001, kaffiyehs were worn following September 11th in solidarity with Arabs who had been the targets of hate crimes. The political ground on which the most recent kaffiyeh wearers, however, tread is a bit muddier.

> *"I didn't even know what it meant when I got it"*

"I might be wrong, but I'm pretty sure they had no political meaning originally and were just worn as protection from the sand and wind in the desert," says Fran Miller, a Jewish kaffiyeh wearer and a Ryerson University fashion student.

"If they really stood for something more than that, I wouldn't wear them, especially being Jewish. Nevertheless, I wouldn't wear one on a trip to Israel because of the obviously different connotations."

The latest kaffiyeh craze can be traced to Japan, where Tokyo's most fashionable folk have been donning the kaffiyeh for the past few years with no apparent political intentions.

Once the trend was picked up on by hip westerners, kaffiyeh wearers on this side of the globe were a dime a dozen. The popularity of the kaffiyeh reached a fever pitch when early this year, American retail chain Urban Outfitters introduced the scarf into their pre-spring line of accessories for 2007.

The store, which is widely known for commodifying the subversive, has repackaged the scarves in five fashion-friendly colour variations (traditional black on white, yellow, blue, red and green). Moreover, they've renamed the kaffiyeh the "anti-war woven scarf."

It seems, however, that the folks at Urban Outfitters were sadly mistaken in renaming and selling shmattes similar to the one that framed the face of a man who once vowed to annihilate the State of Israel.

The store removed the scarves soon after, offering the following statement: "Due to the sensitive nature of this item, we will no longer offer it for sale. We apologize if we offended anyone. This was by no means our intention."

While the scarves have been removed from the store's website, the scarves and T-shirts in similar prints are still prominently displayed in various Urban Outfitters locations. Moreover, the presence of the scarves on streets hasn't dissipated. If anything, the controversy has spiked their popularity.

But it seems that the misappropriation of the kaffiyeh's meaning extends past the realm of Urban Outfitters. For most kaffiyeh wearers, the scarf is merely a matter of esthetics.

"I wear it for fashion and only fashion. I like how it looks, and though it might sound ignorant, I didn't even know what it meant when I got it," says Nick Goluch, a Ryerson University fashion student.

"In North America, I feel like they have become about the look and not the meaning, but I am still a little wary of wearing it sometimes."

In the most recent issue of the edgy *Vice* magazine, the kaffiyeh was noted as being the hottest accessory for New Yorkers. Paired with a military-style jacket, Trilby hat and Converse sneakers, the esthetic of the model's attire in a *Vice* photograph is so obviously synonymous with the hipster look that it would be impossible to extract the kaffiyeh from the outfit.

Nick Goluch

R. BERGMAN photo

"The kaffiyeh isn't an anti-Semitic garment by nature, but I think many people are wearing it to signify support for the destruction of Israel, and that is anti-Semitic," says Ryan Hardy, a University of Toronto student.

But it isn't just pro-Israeli blood that curdles with every swish of this provocative fashion item. It seems that some Palestinians are up in arms over the sudden cool factor of the kaffiyeh as well. KABOBfest, an online Pro-Palestinian blog, has been blasting the politically charged trend left, right and centre (no pun intended).

"That's right folks, for a mere $20, you, too, can jump on the socially stupid hipster-doofus bandwagon by rocking your very own 'anti-war woven scarf.'"

These days, most kaffiyeh wearers are tapping into a Middle Eastern esthetic rather than a political position.

However, it doesn't make it any less offensive.

Fortunately, if my fashion-cycle calculations are correct, the kaffiyeh trend just might be on its way out. As it seems to follow, once the mainstream faction of Urban Outfitters shoppers adopts a trend, its cool factor is lost forever. And Urban Outfitters labelling aside, I dare say its meaning dissipates as well. What once might have been a key symbol associated with the destruction of Israel, might be on its way to the half-off bin at Wal-Mart. Now if only those political sentiments could dissipate as easily...

HEEBONICS

Watch for the Heebonics launch

Books & Authors

A portrait of Ireland's Jewish community

***Jewish Ireland in the Age of Joyce: A Socioeconomic History* by Cormac O Grada, Princeton University Press.**

By SHELDON KIRSHNER
Staff Reporter

Leopold Bloom, the half-Jewish character in James Joyce's sublime, stream-of-consciousness novel *Ulysses* was hardly typical of the 3,000 Jews who lived in Dublin, Ireland, in 1904, the year in which the book is set.

Dublin's Jewish burghers, who tended to be Lithuanian immigrants, were religiously observant and thus averse to marrying out of the faith. So Leopold Bloom, the figment of Joyce's splendid imagination, was certainly atypical of the Jews of early 20th century Dublin.

This point is made by Irish economist Cormac O Grada in *Jewish Ireland in the Age of Joyce: A Socioeconomic History*.

Covering the period from the 1870s, when the first Jewish immigrants arrived, to the late 1940s, when the close-knit Jewish community was already in a state of decline, O Grada's work is a portrait of a small but vital outpost in the Diaspora.

But it's rather dry and meandering, unfortunately, weighed down by a turgid style and a somewhat disorganized method of presentation. But it's worth reading, nevertheless, because of the relatively exotic nature of the subject.

As O Grada readily acknowledges, Ireland – which was dirt poor compared to such countries as Canada, Australia, Argentina or the United States – was low on the pecking order of destinations favoured by Jewish immigrants in the last third of the 19th century.

Indeed, Dublin, the capital, was a city that had been largely passed over by the Industrial Revolution. As a result, Ireland – a nation of emigration for centuries – absorbed only about 0.5 per cent of the pre-1914 Jewish exodus from Eastern Europe.

So when *Ulysses* appeared in 1922, Dublin's Jewish population was barely one-tenth of that of Montreal or Manchester.

Prior to the arrival of the Litvaks, as O Grada affectionately describes them, few Jews had ever settled in Ireland.

True, there was a Sephardi presence in the 17th and 18th centuries, but the majority of these sojourners left, to be eventually supplanted by a tiny colony of Ashkenazim who preceded the wavelet of Lithuanians.

Thanks to their influx, the community grew from 285 in 1871 to 5,148 in 1911, reaching a record high of 5,221 in 1936.

The lion's share of Jews resided in Dublin, the haunt of Leopold Bloom, but communities also arose in Cork, Waterford, Lurgan and Limerick, as well as in Derry and Belfast in what is now Northern Ireland.

The first generation of Lithuanian settlers were self-employed peddlers, petty moneylenders, glaziers, picture frame sellers, drapers and retailers.

The wealthiest among them were moneylenders, or "percentniks," and they dominated communal institutions.

During the late 19th century, moneylending was a "sensitive issue" in Ireland and Britain (which ruled all of Ireland until what was to become the Republic of Ireland became independent in 1922), because moneylenders were deemed to have questionable morals, O Grada says.

In the fullness of time, Jewish immigrants gradually abandoned moneylending, as their children entered the professions – law, medicine and dentistry, to name but three – and even the civil service. But for decades, Jews shunned politics and trade unionism.

The Litvaks were very Orthodox, as O Grada notes: "All economic activity ceased at sundown on Friday. Many refused to handle money on the Sabbath, as stipulated in the Talmud, and *shabbas goyim* from the neighbourhood, who lit and stoked fires and boiled water in Jewish homes, were left with their few pence under the tablecloth or else collected it later."

Yet, as he adds, there were gradations of Orthodoxy. Members of the second generation were less devout than their parents, which is often the case.

Mixed marriages between Jews and Christians were exceedingly rare, but when the children or grandchildren of the immigrants did marry out, they could expect to be ostracized by the Jewish community.

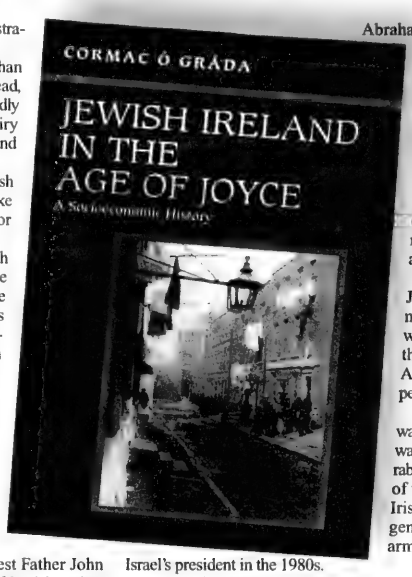
In terms of nutrition, Jews were better off than Christians, since Irish staples such as white bread, tea, sugar, bacon, dripping and potatoes could hardly compare to the Jewish diet of vegetable oil, dairy products, cocoa, fish, eggs, poultry, fresh fruit and vegetables.

Although alcohol played a central role in Jewish ritual, Jews consumed it sparingly and did not, like the indigenous Irish, frequent public houses, or pubs and taverns.

Given the paucity of Jews in Ireland, the Irish knew virtually nothing about them. And in the 19th century, when, as O Grada observes, "the outlook of most Irish people of all persuasions was blinkered, parochial and prejudiced by today's standards," that could be quite a problem for Jews.

During this period, the word "Jewman" was often used perjoratively and insultingly, even in parliamentary debates, to describe Jews, particularly moneylenders.

Apart from religious-based animosity against Jews, there was a degree of economic anti-Semitism stemming from "the relative affluence" of the Jewish immigrants and their descendants, says O Grada.



Sometimes, such as when the Catholic priest Father John Creagh successfully campaigned for a boycott of Jewish traders in Limerick in 1904, this form of anti-Semitism took on concrete and ominous overtones.

O Grada acknowledges that anti-Semitism also pervaded the medical profession. Although several Jewish doctors reached the top in their respective fields, including the cardiologist Leonard Abrahamson, who became president of the Royal College of Physicians of Ireland, some hospitals restricted appointments to Catholics.

Emigration sapped the lifeblood of the Jewish community, especially after World War II.

More than half of Jewish departees immigrated to Britain, while one-fifth tried their luck in North America. A further 20 per cent made aliyah.

Chaim Herzog, who was born in Belfast and was the son of the chief rabbi of Ireland, was one of the most prominent Irish Jews to leave. A general in the Israeli army, he served as Israel's president in the 1980s.

Due to the steady outflow of Jews, the Republic of Ireland was home to only 1,790 Jews in 2002, when the last census was taken.

Clearly, this is a community without a bright future. But its history remains fascinating, as a dip into *Jewish Ireland in the Age of Joyce* indicates.

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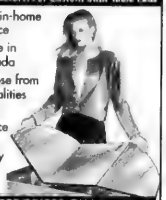

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Arts & Travel

Singer-actor looks to L.A. to reboot her career

By ANDY LEVY-AJZENKOPF
Staff Reporter

Tamara Podemski as Miri Smallhill in *Four Sheets To The Wind*
[Photo courtesy *Four Sheets To The Wind*]

Tamara Podemski proudly refers to herself as a "fully functional half-breed."

But the driven Toronto singer/actor/dancer does nothing in half measures.

Born to an Israeli father and Ojibwa mother, Podemski has, so far, carved out as full a career as any 29-year-old could hope for.

To date, she's recorded three full-length albums (two in the Ojibwa language), starred on Canadian TV in the shows *Dance Me Outside, The Rez, Moose TV* and *Ready or Not*, held a lead role in the Canadian and Broadway casts of *Rent*, and last January, won the Special Jury Prize for Acting at the Sundance Film Festival for her part in the U.S. film *Four Sheets To The Wind*.

She was the first Canadian actress to receive this prize.

In 2006, Podemski also garnered two Canadian Aboriginal Music Awards for her latest album, the eponymous *Tamara*. One for best female artist and the other for best songwriter.

Podemski is also an in-demand choreographer and dance teacher, with classes around Toronto in various dance styles.

And according to her, she's just getting started.

Fresh off a local radio interview, Podemski sat down with *The CJN* last week to talk about her successes, losses and the allure of Hollywood, where she hopes to re-energize her acting career.

Tamara, released in 2006, represents the end of an unhappy chapter in her life and the launching point for a new beginning, said Podemski.

Tamara Podemski
[Suzanne McLaren photo]

The highly emotive, self-produced album was an outgrowth of personal and career hardships, and was written as she worked her way back from unhappy events in her life.

After feeling wronged by prior record deals, Podemski founded her own music label, Mukwa Music, in order to produce an album she had control over.

"It was a very dark time when no one was showing me their support," Podemski said. "So this album was me saving myself and saying, 'You didn't get me down or shut me up.' Even after everything that happened to me, I should have shut down and gone into a hole, but I didn't. I won."

Despite her recent cinematic and musical acclaim, Podemski had to search hard to find her happiness again.

"Everything after this album is a different woman," she explained. "I'm divorced. I've tackled my career again. I'm not feeling sorry for myself anymore or heartbroken and no longer depressed about the state of my life. I was losing hope... but even though I still have to fight against the demons, as we all do, it's becoming an easier fight."

Her joy at getting a "juicy" role to play in *Four Sheets To The Wind*, followed by the Sundance win and subsequent eager calls from Hollywood casting agents, finally convinced her that it was time to set out on a new artistic journey.

After nearly 30 years as a Torontonian, Podemski will move to Los Angeles this April in search of better acting prospects.

She's gone down there, found a place to stay, set up her management and legal teams and started going to auditions.

"I'd like some amazing scripts to come my way. I'd like to do a lot more acting," she said. "I think I left that world for too long. I forgot how much I loved it."

Though she's winding down the Toronto chapter of her life, she is mindful of her roots here.

"My cultures have only enriched my life," Podemski said. "It's deeply spiritual in terms of giving me faith to accomplish my dreams. Giving me the belief in a higher power. Giving me support by my understanding of how I fit into the world, that comes from both [cultures]."

Her will to succeed stems primarily from her family and the lessons she learned from their experiences, she said.

"I know exactly who I am. I am Jewish/Israeli, I am Ojibwa and everything that that means to me," she said with conviction. "My personal family history has been a huge presence in my life. When you come from survivors on both sides... I think you live your life differently."

Podemski has visited Poland's concentration camps with her paternal grandfather, been taught about her Native past and the struggles of her maternal family and has come away with a philosophy of life that her and her two sisters (artists in their own right), practice daily.

"[We] are overachievers because we live really hard and live life like if it ended tomorrow, we've lived our lives to the fullest," Podemski said. "I know my roots and I know that I have that blood inside of me that fights to survive."

Podemski said that being a "half-breed" often led people to think she and her siblings had no sense of place in the world. An assumption she utterly refuted.

"The only problems came when people didn't want to include us in whatever community event because we didn't fit into what their image of Jewish was or Native was. But that was their problem. We always had a great sense of self," she said. "We could go to any [reservation] in North America and be at home or go to any place in Israel and feel comfortable."

Which should make adjusting to Hollywood seem easy by comparison.

For more information or to purchase her albums visit,
www.tamarapodemski.com

Arts & Travel

Eye on Arts

By Bill Gladstone

McCLELLAND & STEWART PUBLISH *THE MAKING OF A NURSE* BY TORONTO NURSE TILDA SHALOF

As poet **Leonard Cohen** wrote, "Some girls wander by mistake/ Into the mess that scalpels make..." In the case of Toronto nurse **Tilda Shalof**, she chose her profession after a childhood in which she was obliged to provide continual care for her ailing parents.

Tilda Shalof

One day in nursing school, a professor blithely announced: "Nursing is about life – and life is about nursing." At first she considered that expression trite, but after 25 years of nursing experience, she considers it a wise summation.

Shalof's first nursing job was in a hospital in Tel Aviv; she has also followed her profession in New York and Toronto, where she currently works in the medical-surgical intensive care unit of Toronto General Hospital (University Health Network). In her off-hours, she has become an author. Her first book – *A Nurse's Story: Life, Death and In-Between in an Intensive Care Unit* – became a national bestseller after its publication several years ago.

Shalof has recently come out with a rousing sequel, *The Making of A Nurse*, published by the prestigious McClelland & Stewart publishing house of Toronto. The book paints a vivid picture of life behind hospital walls and explains the author's contention that she had to learn "to conquer myself in order to be of service to others."

Promising a glimpse into "the real life of a nurse inside and outside of the hidden medical world," *The Making of A Nurse* is not just for those in the medical profession, but for anyone who may need a nurse at some point in their lives – in other words, everyone. Whether you are a patient or a reader (or, for that matter, a patient reader), you should find the book engrossing.

* * *

Two Documentary Films: Toronto Jewish Film Society presents two documentaries of life within haredi Jewish society. *Be Fruitful and Multiply* (Israel, 2005) follows four women whose responses to their primary role as childbearer vary from passive acceptance to rebellion. (4 p.m.) *Beyond Eyruv* (USA, 2006) presents a candid and compassionate look at a young man who leaves the Orthodox community. (7:30 p.m.) With guest speaker **Rachael Turkienicz**. $10-$15. Sunday, March 25. 416-924-6211, ext. 606

* * *

Literary Events

• The Winchevsky Centre presents Toronto author-activist **John Miller** as he launches his second novel, *A Sharp Intake of Breath*. The book tells the story of Toshy Wolfman, who believes he is dim-witted and ugly because he was born with a split lip and cleft palate. Resentful at being ridiculed and used, he steals a famous diamond and is imprisoned. The story also involves Toshy's two sisters, one of whom is a devotee of anarchist **Emma Goldman**. Miller's first novel, *The Featherbed*, was published in 2002. $7 (less for members). 585 Cranbrooke Ave. Thursday, March 22, 7:30 p.m. 416-789-5502

• Poet **Rhea Tregebov** launches her anthology *Arguing with the Storm: Stories by Yiddish Women Writers* (Sumach Press) this week. The anthology includes 14 stories about sweatshop conditions in old Montreal and Toronto, adjusting to life in a new country, and loss and poverty. Tregebov reads from the translations and **Brian Katz** performs klezmer music. Miles Nadal Jewish Community Centre, 750 Spadina Ave. Friday, March 23, 4:30 pm. Refreshments.

• Toronto Jewish Library presents a series of three "Literary Thursday" readings. The first features Toronto author **Nicholas Maes** and his book *Dead Man's Float*. This first novel introduces Nathan Gelder, whose recent stroke does not end his obsessive dreams and memories about his parents who died in the Holocaust, or about rock star Leonard Skye Barvis. Admission free. Lipa Green Building, 4600 Bathurst St., 4th floor. Thursday, March 29, 8 p.m. Please RSVP to Lil Nobel, 416-635-2883, ext. 111. e-mail lnobel@ujafed.org

• **Lawrence Wright** has won the 2007 Lionel Gelber Prize for his book *The Looming Tower: Al-Qaeda and the Road to 9/11* (Knopf). Wright accepts the $15,000 prize and gives a public lecture at the Munk Centre, Tuesday, March 27. www.utoronto.ca/mcis/gelber

* * *

Music, Story, Drama

• Free Tafelmusik concert of **Handel**, **Lully**, **Bach** and others. Walter Hall, Faculty of Music, Edward Johnson Building, 80 Queen's Park. Friday, March 23, 12 noon. First come, first seated. 416-964-9562, ext. 241

• Cavalcade of Stars, the 13th annual musical evening of Jewish song in support of Jews for Judaism, features the well-known **Shpeelers** and other talented performers. $18 per person, $29 per couple. Shaarei Shomayim Congregation, 470 Glencairn Ave. Sunday March 25, 7 p.m.

• The Koffler Centre presents the **Gould String Quartet** with distinguished pianist **Robert Silverman**, performing a work by **Dvorak** and others. Toronto Centre for the Arts, Studio Theatre, March 29. For details, please phone 416-636-1880, ext. 228.

• *Taibele and Her Demon*, new works by drummer Lorie Wolf inspired by the writings of **Isaac Bashevis Singer** and featuring **Jocelyn Barth** as narrator and multiple musicians. Humber College Auditorium, A Building, 3199 Lake Shore Blvd. W. Wednesday, March 21, 8:30 p.m. Please bring a donation of a non-perishable food item.

• Klezmer-jazz duo **Tony Quarrington** (guitar) and **Bernie Senensky** (piano) perform at Mezzetta Restaurant, 681 St. Clair Ave. W. Cover $7. March 28, 9 and 10:15 p.m. 416-658-5687

• Journeys to the Edge, an evening concert presented as part of the 29th Toronto Festival of Storytelling, features **Dan Yashinsky** (with composer-guitarist **Brian Katz**), **Carol Leigh Wehking** and **Robert Wilhelm**. Yashinsky and Katz present a workshop version of a new story set to music. North York Public Library Auditorium, 5120 Yonge St. Suggested donation $10. Thursday, March 29, 7:30 p.m.

* * *

Arts in Brief

• The Teatron production of *The God Of Isaac*, a comedy by **James Sherman**, is on stage at the Leah Posluns Theatre, 4588 Bathurst St., March 21 to 25. $15 to $40. 416-616-5350

• **Hy Burstein**, the "Jewish cowboy" featured in this column several weeks ago, has established a website to promote his books, which include the colourful memoir *Ride 'em Jewish Cowboy* and the novel *Unforgiven Anger*. Check it out at www.ridemhy.com

• The Friends of Textiles and Costume at the Royal Ontario Museum presents "Enchanted Threads: The Legendary Textiles of William Morris," a sumptuously illustrated lecture by **Linda Parry**, a former curator at the Victoria & Albert Museum and specialist in late 19th- and early 20th-century British textiles. Tuesday, March 27, from 6:30 p.m.

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New-look watches attracting lots of attention

By SHERI SHEFA
Staff Reporter

A Jewish Canadian brother and sister, Robert and Leigh Herzig, are making big waves in the fashion scene with their European-influenced, acrylic-band watches.

The BOBBY H BOBBY watches, which, their creators say, "align classic design with an affordable industrial material," have garnered so much attention since they burst onto the scene late last year, that they have already been featured in the *Globe and Mail* and *Chatelaine* magazine.

But until last year, Robert Herzig, 25, never thought that creating a new brand of watches was in the cards.

Since graduating from Dalhousie University with a degree in geology with a minor in business, Herzig has worked in the diamond industry.

"I studied with the GIA, the Gemological Institute of America, and I wanted to go – since I studied geology in university – into the diamond industry and the mining industry."

He said that once school was over, he didn't want to end up in the Northwest Territories, where Canada's diamonds are mined.

"I got a job working as a diamond buyer for a wholesale jewelry company in Toronto. But I got bored with that because I was working in a vault. As you can imagine, a vault isn't a fun place to work. There are no windows, no view," he said with a laugh.

But everything changed last year when Leigh, his sister, who was the personal assistant to *Vanity Fair* editor Graydon Carter from 2005-2007, travelled to Italy and was inspired by what she saw.

Robert Herzig sports one of his European-influenced BOBBY H BOBBY watches. [Sheri Shefa photo]

"She saw this really cool style of watches with a clear acrylic band. We thought it would be a great idea to bring it into Canada and the U.S.," said Herzig, who also operates an online jewelry website called JewelWorks.net.

"She contacted me, knowing I was in the jewelry industry to see what could be done, and a couple days later, we realized we could do this."

They launched their Toronto-based business in August and have been moving forward since then.

"It is such a popular watch in Europe. They are everywhere in Europe. We just sort of took the design and created our own brand," he said, adding that he has ambitions to go back to school to get an MBA.

The watches, which Herzig describes as "fun, chic, durable, relatively inexpensive and virtually weightless," come in blue, red, pink, orange and silver and are very popular with young girls who like the "chunky look."

"We market them to the young and old. We market them to young people as a hip, new, cool, fashionable, popular watch, and we market them to the older crowd as a second watch, a travel watch," Herzig said.

The watches, which retail from $150 to $275, come in several different styles and have Miyota Quartz movement, are water resistant, have a stainless steel screw-down crown, a stainless steel snap caseback and a clear acrylic bracelet.

In Toronto, BOBBY H BOBBY watches can be found at all TNT locations, Gee Beauty and Your Clothes Friend. Those in other parts of Canada and the United States can shop online at www.bobbyhbobby.com.

"We have plans to enter more Toronto stores shortly, and we're also looking to expand nationwide into Vancouver, Montreal, Ottawa and Calgary," he said.

In addition to being fashion forward, the Herzigs are also socially conscious.

Five dollars from the sale of each watch will go towards humanitarian aid for the people affected by the crisis in Darfur.

Doc tells of German PoWs in Canada

By SHELDON KIRSHNER
Staff Reporter

The History Channel recently broadcast a one-hour documentary on a little-known but important sub-chapter of World War II.

Hitler's Canadians, co-produced by Ed Barrenveld and Ted Biggs, told the story of the 40,000 German prisoners of war who were incarcerated in Canada during this period.

Dispatched here from 1940 onward, they were housed in 26 hastily-constructed camps in Ontario, Quebec, Alberta and New Brunswick.

Many of us are familiar with the legion of German Jewish refugees who were interned in Canadian camps after falsely being classified as "enemy aliens." But few of us know that tens of thousands of captured German soldiers, sailors and pilots spent a good part of the war years in Canada as prisoners.

Hitler's Canadians, which is told through file footage, re-enactments and interviews with PoWs, makes the point that they were treated humanely, certainly far better than some Allied prisoners in German camps.

"We had a good time," says one former PoW, recalling his imprisonment.

The camps, though heavily guarded, were essentially run by the prisoners themselves along military lines.

They cooked their own meals, had access to daily newspapers, libraries and athletic facilities, were permitted to form their own theatre companies and symphony orchestras, and were shown the latest Hollywood movies.

Given that Germany was persecuting and murdering its Jewish citizens, the treatment they received was nothing less than remarkable.

More often than not, the camp leaders were committed Nazis who hounded and harassed PoWs suspected of being disloyal to the Nazi cause. Indeed, two such PoWs were lynched in a camp in Medicine Hat, Alta.

Not surprisingly, the PoWs repeatedly tried to escape, and 600 such attempts were recorded. One prisoner, a pilot, swam across the icy St. Lawrence River to the United States, which was then neutral, and made it back to Germany, where he was promptly hailed as a hero. In general, however, escapees were quickly caught.

The Germans were brought here by ship from Britain, which regarded them as a potential threat to its security and could not properly feed them, given the food rationing throughout the country.

Special trains transported the PoWs from Halifax. In one re-enactment, the prisoners are marched through the Muskoka town of Gravenhurst, which was close to one of the camps.

All but two of the camps are long gone, and one, near Bowmanville, Ont., is now an Islamic school.

The jolting title of this interesting film is taken from the comments of prisoners who were imprisoned here for a lengthy time.

They included Volkmar Koenig, a U-boat crew member who was picked out of the water after his submarine was sunk; Hans Kauter, a pilot whose bomber crashed in Wales; Dietrich Heitmuller, an army officer who was captured in El Alamein, Egypt, and Karl Geyr, a pilot who was shot down near the mouth of the Thames River in Britain.

They were all repatriated to Germany between 1946 and 1947, but 6,000 returned as immigrants, part of a wave of 265,000 Germans who settled in Canada after the war.

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TEAPACKS TO COMPETE AFTERALL

Israeli band Teapacks performs during the Miss Israel beauty pageant in the northern city of Haifa on March 13. Organisers of the Eurovision Song Contest, a popular European song contest, have decided to allow Israel's entry *Push the Button* into this year's competition despite complaints about its lyrics, which refer to nuclear war. [RNS photo]

Jewish directors featured at filmmakers festival

By ANDY LEVY-AJZENKOPF
Staff Reporter

The Canadian Filmmakers Festival, an event devoted to the celebration, promotion, and advancement of Canadian filmmaking talent, has come to town.

And with it have come some films by a growing crop of young, ambitious Jewish directors.

These directors are at the helm of films of all genres, styles and lengths.

Montreal-born Alana Cymerman, 34, has entered an intriguing short film she wrote and directed called *When Erma Made Herman*.

It's a quirky, fun and sometimes haunting, allegorical look at the perils of leading one's life without true love, warts and all.

A scene from *When Erma Made Herman*

Cymerman's passion for the retro look is also evident in her 15-minute short.

The characters are dressed in 1950s-era fashion; technology is symbolized in the form of an old, black and white TV screen; and the organic piano score, by Montreal musical wunderkind Patrick Watson, gives the film a distinctly magical feel.

One of the main characters, a disembodied head on a stool with a voice akin to that of George Costanza's mother on *Seinfeld*, is at once creepy and comical.

To say more about the plot here would ruin your viewing experience. After all, it is only a quarter of an hour long. Suffice it to say, it's captivating to watch and well worth checking out.

Though filmed in 2005, this will be the film's Toronto premiere and Cymerman is excited to be at the event.

She said it was important for her as a Jewish woman director, to get as much exposure as possible.

"I hope people come out to see the film and take notice of it," she said on the phone from Montreal last week.

The four-day event, from March 22 to 25, will feature screenings at two venues, the Varsity Cinemas at 55 Bloor St. W. and the Carlton Cinemas at 20 Carlton St.

Daniel Oron at the camera

There are also several other Jewish filmmakers making their Toronto debuts this year.

Israeli-born director, Daniel Oron, brings his 11-minute short film *Look Both Ways* to Toronto for its first viewing in the city.

A sci-fi thriller featuring computer animation mixed with live-action, the film portrays the dangers of video games for children set in a strange, dystopian world where nothing is as it seems.

In a press release for the event Oron said, "This is a dynamic time for the Canadian film industry and we're thrilled to be a part of a new generation of filmmakers."

When Erma Made Herman and *Look Both Ways* are scheduled to play March 25 as part of the Shorts Screening #4 event at the Carlton Cinemas starting at 1:45 p.m.

Other films by Jewish directors at this year's festival include the feature-length drama *Most Likely To*, by Toronto native Matt Austin, and the crime-drama *The Poet* by Calgarian Michael Rothecker.

Both films will have their world premieres at the festival.

For more schedule and ticket information visit, www.canfilmfest.ca.

Love not dead for *Boynton Beach Club* retirees

By LARRY ANKLEWICZ
Special to The CJN

There is life after 65! Ask any of the early baby boomers who are now approaching that magic number when they will be retiring and beginning a new phase of their lives. There is also life after one's spouse passes away. Ask any of the characters in the new DVD release, *Boynton Beach Club*.

This is a comedy about a group of people who live in an "active adult" community in Florida. Most of them are seniors, or close to it. And most of them have lost their lifelong partners and are facing a life of loneliness. After a period of time, which is always necessary in order to mourn a lost one, most of these people become active in community events, make new friends, and even begin dating and seeing other people.

Love is not dead for these people. It is alive and well.

The film features Dyan Cannon as Lois, an unbelievably skinny ball of fire who encourages everyone around her to get involved in life. Joseph Bologna plays roguish Harry, who is continuously searching for his next conquest. Len Cariou is Jack, a recent widower who is trying to make sense of his life. Brenda Vaccaro plays Marilyn, who lost her husband in a freak accident and must learn how to continue life without him, and Sally Kellerman is Sandy, a woman searching for love and excitement.

While the film is a comedy and has many humorous episodes, it also contains a certain amount of truth about the situation that confronts each of the characters. But whatever their problems and troubles, they eventually decide to live life to the fullest and not allow their age to hold them back.

The audiences that have seen this film have loved it. The Toronto Jewish Film Festival held a free screening just before the movie opened theatrically and the audience was overwhelming, as everyone found something in the film with which they could connect. Most of us have faced these situations or seen loved ones face them, so we can all relate to the events taking place on screen.

This film is a little gem, and the DVD contains a commentary by director Susan Seidelman.

***

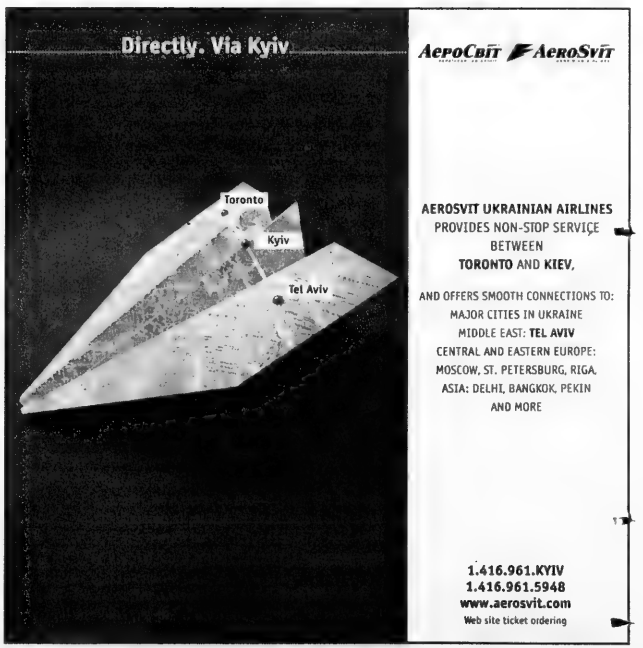
Glow Ropes: The Rise of the Bar Mitzvah Emcee also arrived on DVD recently. This film tells the story of Taylor James, a popular bar mitzvah MC in New Jersey who wants to move into the big times in Manhattan. When premier New York event planner Vanessa Dupree spots him at a party in New Jersey, she offers him a job with her organization, working alongside legendary MC Sebastion.

The parties get bigger and more lavish after Taylor makes the move to the Big Apple, but so do the rivalries and pressures. Will Taylor crack?

Is there any end to the upward spiral of these glitzy and glamorous events? You can probably guess the answers, but it is an interesting journey to get to those answers.

This DVD contains a number of humorous special features, including *Mitzvah Music – The Best of the Worst* and *Rocking the Mic with Emcee Stephen Celenrand*, as well as several others.

Boynton Beach Club should be readily available at most video stores. *Glow Ropes* will be more difficult to find, but most video stores can order it. It you have any problems, you can get copies of both films through www.amazon.ca or www.amazon.com.



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The Canadian Jewish news

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Due to the Passover Holiday, there are overlapping deadlines for the April 5th and April 12th issues.

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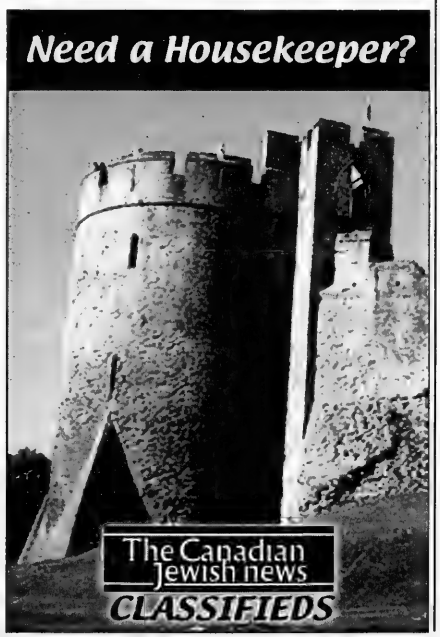

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Interfaith activists mend ties after bishop's slurs

By TOBY AXELROD
JTA

BERLIN — How do you undo decades of progress in Christian-Jewish relations in Germany?

Comparing Israel with the Nazis appears to be one way.

Activists are wondering how to repair rifts in those ties after a delegation from the German Catholic Bishops' Conference that visited Israel and the Palestinian territories in late February and early March compared Ramallah to the infamous Warsaw Ghetto.

In particular, Gregor Maria Franz Hanke was quoted as saying, "This morning we saw pictures of the Warsaw Ghetto at Yad Vashem, and this evening we are going to the Ramallah ghetto."

He went on to say that "while Israel has the right to exist, this right cannot be realized in such a brutal manner."

Hanke said he would include his impressions in his sermons during Easter.

Lost was the fact that the Bishops' Conference chair, Karl Cardinal Lehmann, had delivered a sensitive address at Yad Vashem.

"Nobody who wishes to be free of the memory of the Shoah can ever be free," Lehmann said there.

But Hanke's words rang louder, even after he told journalists he didn't intend to compare past and present.

The Bishops' Conference reportedly will meet with Jewish leaders here. Meanwhile, longtime activists in Jewish-Christian relations are at odds over how to respond.

"You ask yourself, why work on Christian-Jewish co-operation for 50 years when such a comparison can be drawn on an ahistorical basis and out of a false sense of concern?" Eva Schulz-Jander, Catholic president of the Society for Christian-Jewish Co-operation, asked in a phone interview.

"I don't understand it and I am sad about it," she said. "It's a setback."

But Johannes Gerster, president of the German Israeli Society, found the critical reactions overblown. "What is important," he said in a public statement, "is that the Catholic bishops have corrected their comparisons and their positions, which were justifiably attacked. It should be accepted and not constantly repeated."

Shimon Stein, Israel's ambassador to Germany, reacted to Hanke's comparison with "horror and disgust." Charlotte Knobloch, president of the Central Council of Jews in Germany, condemned the remarks as "appalling and completely unacceptable."

Avner Shalev, Yad Vashem's director, wrote in an open letter that such comparisons "poison the atmosphere and make it even harder to find a solution" to the Israeli-Palestinian conflict.

Lehmann answered Shalev in an open letter, saying that the bishops — shaken by their impressions during their first official visit to Yad Vashem — had been further upset by the security fences and walls separating Israel from the Palestinian territories. The barrier, which was built following hundreds of Palestinian terrorist attacks during the intifada, has led to a dramatic drop in attacks.

This led to "a few harsh remarks, some of which were definitely inappropriate," the letter said. It went on to say that "even those who spoke scathingly about the situation" understand the threat of terrorism to Israel and "wholeheartedly support the State of Israel's right to exist and defend itself."

Ultimately, Lehmann said, "There can be no question of taking situations which are problematic or involve injustices today and making any connection whatsoever with the Nazis' mass murders of the Jews. As a result, I can perfectly well understand that a comment which made reference to the Warsaw Ghetto in the light of Palestinian suffering aroused feelings of affront and protests."

Nazi Germany confined some 400,000 Jews to the ghetto before deporting and murdering most of them.

Deidre Berger, head of the Berlin office of the American Jewish Committee, told JTA that it was "unfortunate that the strong statement by Cardinal Lehmann about German responsibility for the Holocaust… was lost in the controversy."

"Still, the large number of comments from the bishops, with invalid historical comparisons, makes one wonder what the discussion is in general within church circles about Israel and the Mideast," she said. "You can only speculate and hope that these are indeed isolated incidents. Nonetheless, to ignore them would be a mistake."

Such comparisons between historical and current events are made frequently by extremists on the right and left. And a recent survey by the Bertelsmann Foundation/TNS Emnid indicated that three out of 10 Germans tend to accuse Israel of doing to the Palestinians "what the Nazis did to the Jews in the Third Reich."

Observers said, however, that one would expect more from Germany's upper Catholic echelon, which over the decades has been a haven for Jewish-Catholic dialogue.

Organization helps Israeli Arab women set up businesses

By NICKY BLACKBURN

TAIBE, Israel — If anyone can understand the plight of Israeli Arab women today, then it's Kiram Baloum, director of the Women's Empowerment Unit of the Center for Jewish-Arab Economic Development (CJAED). Born one of nine children in the village of Taibe, she has never forgotten the struggle many Israeli Arab women face when they try to find work.

"I always put myself in their place," admits the 38-year-old. "I always think about what conditions they are experiencing and where they come from."

In Israel, Arab women are at the bottom of the food chain when it comes to employment. Only 14 per cent are employed, compared to 57 per cent in the Jewish sector. Many women want to work, but lack of appropriate training, poor public transportation and the demands of a family make finding work extremely problematic.

Baloum is trying to reverse this trend. Since she joined the centre when it was founded in 1997, she has devoted herself to creating new employment opportunities for this disadvantaged sector, working to help more than 3,000 Arab women set up businesses across Israel.

In January, she was honoured for her work when the *Ha'aretz-The Marker's* magazine *TMWomen* featured her as one of the top 40 women "making a change in Israeli society." Just a few days earlier, Baloum appeared on the Israeli Internet news site, Ynet, as the manager of Jasmine, a new association of businesswomen in Israel, which was launched by CJAED in September. Ynet included Jasmine among the top 12 social projects of 2006.

Taibe is an Israeli Arab town sandwiched between the Israeli city of Kfar Saba and the West Bank. Like so many such towns and cities, it is poor, run-down and with high unemployment. Baloum's mother never worked, and her father was a construction labourer. Neither of them had much education, but despite this they insisted that all of their children – girls and boys – should study at university.

Kiram Baloum

"We had a lot of encouragement from both my mother and father," Baloum told ISRAEL21c. "There was a lot of emphasis given to the education of the girls." Baloum studied for a BA in education and history, and then took a job managing the lab of the Arab sector and the Palestinian Authority's branch of the Israeli Standards Institute.

When Baloum heard that the CJAED was looking for a director for its new women's unit, which is dedicated to employment solutions for Arab women in Israel, she volunteered for the position.

In the years since then, Baloum has helped found a number of significant projects through the women's empowerment unit. Today, it offers various training courses and workshops, on funding, sales and credit. It has a loan fund that offers grants to women who find it hard to receive credit; eight regional forums for Arab and Jewish businesswomen across the country, which meet regularly and offer support and advice; and Jasmine, which acts as an umbrella organization for all the women's networks across Israel. Other successes include the pickle factory in Tamra and the Asala Desert Nature project in Tel Sheva.

Baloum says the unit emphasizes a multi-faceted approach. Involvement begins with initial training courses that are offered to women interested in setting up in business and continues by mentoring new businesses, including offering pro-bono legal and accounting consultation.

"Until not long ago, even if there were Arab women registered as business owners, they were not active in the business. The goal is to turn them into an integral and important part of the household's economy, and to enable them to realize their personal potential," Baloum told *Ha'aretz*.

While in recent years, there has been growing pressure for Israeli Arab women to join the workforce, Baloum admits that it is still not easy. "Women always have to be careful to keep the support of their husbands throughout the process. Women who can keep this and involve their husbands are the ones that can achieve the most success. The couple succeeds together," she said.

She cites the Asala Desert Nature project as an example. Set up by Bedouin women from Tel Sheva, the project aims to use desert plants for a line of skin care products and has been running for two years already without profit.

"Despite this, the men are still supporting their wives," says Baloum. "The women don't want to go down the path of their mothers who never worked, and their husbands support them. It's a whole new generation of men and women."

While attitudes toward working women and mothers have begun to change, Baloum admits that attitudes towards career women are taking longer to see a transformation.

"Going out to work. That's not really difficult [but] having a career is," she says. "It can make it difficult in family life – the partner might think of it differently. Any woman with a career devotes two-thirds of her time to that. This comes at the expense of her family and her personal life. The more successful she is, the more she devotes to her career, and this creates problems."

Baloum, who is not married, understands from personal experience that men can be put off by career women. "Men can be frightened of it. It can be threatening to them," she says.

Baloum has many plans for CJAED. She is working constantly to promote continuity at the unit, encouraging women who have already undertaken courses and built successful businesses to share their knowledge with women who are just starting out.

In Taibe, where she still lives, Baloum recently founded Injaz [achievements], to promote education and economic development for women in the town.

When Baloum looks back at her work over the last nine years, she feels her greatest achievement lies in the changes that have taken place in attitudes toward Israeli Arab women starting and running their own businesses.

"That's a result of the work we've undertaken in the last years, not just us, but other organizations as well. There's been a sea change in attitudes," she says proudly.

Nicky Blackburn is an associate editor of ISRAEL21c, a media organization focusing on 21st century Israel

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Three-on-three tourney to support young Ethiopian olim

By KYLE GORDON
Special to The CJN

A desire to curb the social and economic divide paralyzing the Ethiopian-Israeli community is the focus of the Hoops 4 Israel basketball fundraiser at the Miles Nadal Jewish Community Centre on April 1.

"Our responsibility is to involve the Jewish youth in worthwhile projects. [Toronto is] a great community and we need to show our support and encourage other cities in the Diaspora to do the same," said David Goodman, 24, founder of Hoops 4 Israel.

After returning from a Taglit-birthright israel trip in February 2006, Goodman "felt a profound connection with Israel and its people." He knew he wanted to organize a three-on-three basketball tournament that involved the Jewish community, but selecting the cause proved to be more challenging, he said.

With the guidance of Shauna Waltman, 26, alumni and outreach manager for Canada Israel Experience (CIE), Goodman committed to the Ethiopian cause – a UJA Federation project designed to support Ethiopian-Israeli youth, ages 12 to 17, though athletic activities.

"The entire thing was his idea. I basically helped him make the connections in the Jewish community. I coached him on how to make his dream a reality," Waltman said.

The majority of Ethiopian-Israelis living in the Kiryat Moshe section of Rehovot, 20 kilometres south of Tel Aviv, are immigrants struggling to integrate themselves into the high-paced lifestyle of modern Israel, Goodman said.

According to UJA Federation of Greater Toronto, nearly three-quarters of Ethiopian-Israelis are living below the poverty line. The Kiryat Moshe region is among the poorest and most densely populated Ethiopian communities in Israel.

"Many Ethiopian-Israelis are out of touch with society when they first arrive in Israel. With the adults unable to adapt to modern culture, the responsibility falls on the youth. Without direction these youth become stagnant and often turn to crime and drugs," Goodman said.

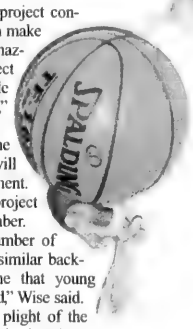
The after-school sports programs are designed to engage the youth in activities that educate and enhance their confidence, teamwork and athletic skills, he said.

"The results show a dramatic learning curve," he added.

Goodman hopes to raise enough money to sponsor two or three soccer teams, each consisting of 30 to 40 Ethiopian youth. With the remaining funds, he wants to build something tangible for the community, like a soccer field or basketball court.

"I'm really proud of him. He's the model of success for the Taglit-birthright israel alumni. When you think of the ideal outcome of a trip, he's a great example. He was not connected to the Jewish community beforehand, and now he's back and showing how youth can be connected," Waltman said.

"The Hoops 4 Israel project confirms that one person can make a difference. It's really amazing to think that this project can inspire so many people – that's the true beauty," she said.



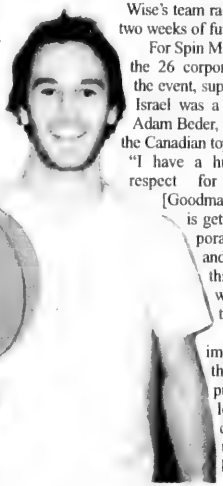
Joseph Wise, 26, is one of 64 young adults who will participate in the tournament. He learned about the project from Goodman in November.

"I've found that a number of the participants are of a similar background which shows me that young adults are getting involved," Wise said.

After researching the plight of the Ethiopian-Israeli community in Kiryat Moshe, Wise felt compelled to assist his fellow Jews.

His interest in supporting Israel and its community motivated him to lead the fundraising initiative for his team of four.

Each of the 16 basketball teams were asked to raise $2,000. "I upped the ante and set our team goal at $5,000," Wise said. "We've set our sights high, but we think it will encourage people to support us. I'm confident we will reach our goal."



David Goodman

Wise's team raised $4,600 after two weeks of fundraising.

For Spin Master Ltd., one of the 26 corporate sponsors of the event, supporting Hoops 4 Israel was a no-brainer, said Adam Beder, vice-president of the Canadian toy company.

"I have a huge amount of respect for what David [Goodman] is doing. He is getting his contemporaries thinking and that permeates throughout the whole community," Beder said.

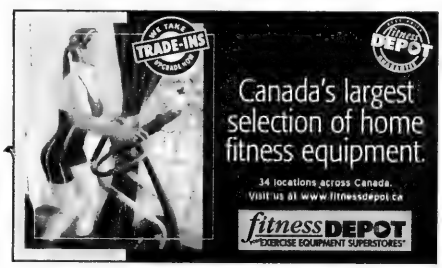
"I'm impressed that these guys have put it together. A lot of good comes from initiatives like this," he added.

But accolades aside, Goodman remains focused on his goal – $100,000 for Ethiopian-Israeli youth of Kiryat Moshe.

"Whatever praise I receive is gravy. For me, it's all about the cause," Goodman said.

For more information on Hoops 4 Israel, visit www.hoops4israel.com or contact David Goodman at: hoops4israel@gmail.com.

If you are Taglit-birthright israel alumni and want to get involved, contact Shauna Waltman at getinvolved@canadaisraelexperience.com.



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Former major leaguers to manage in IBL

NEW YORK — Ron Blomberg, Ken Holtzman and Art Shamsky, three former Major League players, have been named to manage three of the six teams that will compete in the inaugural season of the Israel Baseball League (IBL).

The IBL will begin play on June 24. A 45-game schedule will culminate in a championship, as Israelis are introduced to the professional game for the first time.

The announcement of the three managers was made by the league's commissioner, Daniel M. Kurtzer, the former U.S. ambassador to Israel.

None of the three have had managing experience before.

Holtzman, 61, is the winningest Jewish pitcher in major league history with a lifetime 174-150 record, compiled over 15 seasons (1965-1979), with the Cubs, Athletics, Orioles, and Yankees. (Sandy Koufax won 165 games). Holtzman hurled two no-hitters for the Chicago Cubs.

Shamsky, 65, played for the Reds, the Mets, the Athletics and the Cubs over eight seasons, (1965-1972), where he was a member of the "Miracle Mets" of 1969, and once hit four consecutive home runs for the Reds. He is the author of *The Magnificent Seasons: How the Jets, Mets, and Knicks Made Sports History and Uplifted a City and the Country*.

Blomberg, 58, was the nation's number one draft pick in 1967 and spent eight seasons in the majors with the Yankees and White Sox (1969, 1971-76, 1978), earning a footnote of fame as baseball's first designated hitter. He is the author of an autobiography, *Designated Hebrew*.

Although all three managers are Jewish, rosters will be composed of international players of all races, religions and nationalities, with 20 players per team. Many of the players have been selected from tryout camps run by Dan Duquette, the former general manager of the Montreal Expos and Boston Red Sox, who serves as the IBL's director of baseball operations. Two Toronto-area players, Ian Okorofsky and Daniel Drori, will play in Israel this summer.

A draft will determine the rosters and the teams will be announced later this month.

On tradition

By YONI GOLSTEIN

The good religion stories – the ones with the juicy ordinary-people-in-extraordinary-circumstances hooks – usually involve either the losing or finding of faith.

A near-death experience helps one person see, unquestionably, the hand of God in action, or a religious upbringing set against the revelations of adulthood creates a new atheist – those are the kinds of stories we like.

New Views

But once those dramatic moments fade, faith, whether lost or found, becomes a lifelong ordeal. The maintenance of a religious life, or a non-religious one, is decidedly less interesting, but in many ways the more gripping story. When the adrenalized first moments of revelation are gone, the much more tricky task of preservation begins.

True, that undertaking is quite easy for faith and non-faith extremists alike. Once the atheist accepts science and logic exclusively, there is little to potentially sway his faith.

Similarly, faith maintenance is relatively simple for the deeply religious. For them, the existence of God trumps any and all potential evidence to the contrary.

A large group, though, fall right in the middle of the two extremist camps. And all those run-of-the-mill religious folks are far more conflicted. For them a religious upbringing, complete, let us suppose, with regular trips to houses of prayer and some form of religious education, is countered by lessons learned on the playground, in textbooks and at the office. The average religious person is pulled in two directions at once.

He watches a loved one suffer with cancer or is passed up for a deserved promotion – suddenly the existence of God is questioned. The cancer patient survives and an even better career opportunity comes along – now there is no doubt God is watching.

It's a see-saw battle in which the most banal bits of life – getting stuck in traffic, or finding out you've been upgraded to first class – tend to elicit blessings and curses. It is often an excruciating ride.

For Joe Religious, caught in the middle, tradition can be the ultimate saviour. Tradition marks the point when faith becomes human practice – when religion becomes something tangible. Tradition – the songs we sing, the food we eat, the clothes we wear – turns the maddeningly theoretical into the practical.

I suspect that tradition is the motivating factor for many religious people. Belief in God is a difficult thing to keep up, but tradition is constant – sometimes monotonous, yes, but always there. And it rarely involves much thought, just action.

Consider all the people who mumble archaic words whose meaning they don't fully understand (or care to understand), some of them three times each day: their faith may be lacking – God, after all, commands them to not merely pay lip service to Him – but their sense of tradition is strong. It's what keeps them going.

And you can't ignore tradition. The duty to keep it alive for later generations falls squarely on your shoulders. Your parents practised a set of customs and rituals, as did their parents before them, and their parents before them. Do you want to be responsible for breaking the chain?

Tradition contains the kind of coercive techniques that can only work between family members. The continuation of a blood-link is on the line and you have no right to stop it. Even God doesn't command that kind of respect.

Faith is often a malleable thing – it comes and goes – and a life of frequent, if not constant, uncertainty is rather trying, even if it does make for a good story.

But tradition was here before us and will remain long after we're gone. At best, we add to that history. At the very least, we must not impede the path to its continuity. It's not faith, exactly, but it's certainly religious.

Tradition is constant – neither lost nor found – so perhaps that's why we speak of its profound power so infrequently.

Peach Farfel

1 box matzo farfel soaked in warm water and drained
2 cans sliced peaches (save the juice)
7 eggs (or equivalent egg whites)
3/4 c. sugar
3/4 tsp. salt
1 tsp. vanilla
2 c juice from peaches
3/4 c melted butter

Preheat oven to 350°F.

Mix all ingredients together, except peaches. Layer the mixture and the peaches, reserving enough peaches to garnish the top. Sprinkle with cinnamon sugar; bake 1 hour. (Recipe works best in a deep baking dish but can be made in a 9" x 11" baking pan.

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Remembering Our Yesterdays

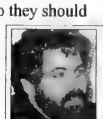
By BILL GLADSTONE

Ellen Drazner of Toronto submitted this photograph of a family Passover seder from the early 1930s. Shown in the centre are Drazner's great-grandparents, Feige and Mendel Averson, with her grandparents, Laz Tinkoff and Veda (nee Averson) to Mendel's left. Like the fictional Tevye, Mendel drove a milk wagon and had not five but six daughters – three were born in Russia and three in Canada. The family lived on Hutchison Street in Montreal. Descendants plan to meet in June for a family reunion, Drazner reports.

A yeshiva bochur and Sudan

By AVRUM ROSENSWEIG

Yeshiva is a mysterious world to many. It can appear to be insulated and disconnected from universal issues. Indeed there are yeshivot whose goal is to create a wall between the students and the outside world so they should not be influenced by "bad" forces. However, there are yeshivot that encourage their students to be aware of external challenges and allow them to investigate them.



URBAN WRITER

The following is a letter I received from Moishe Lipener, a Torontonian studying at Yeshivat Hesder Ma'alot Yaakov. The letter describes his experiences in yeshiva as he attempts to raise the consciousness of his fellow yeshiva bochurim about the genocide in another mysterious place – Darfur. (Moishe asked me to make sure I mention his father, David, who inspired him to take action).

"I've become more disturbed by the situation in Darfur as I continue to enjoy my studies in Israel… and I am also disturbed by the realization Israel is failing to respond to Darfur," Moishe wrote.

"Israel! My own country! These are the people that know oppression and persecution like no other. These are the people that bewildered individuals like Mark Twain, who said, 'All things are mortal but the Jew... What is the secret of his immortality?'

"These are the people that ask, 'Where was the world during the Holocaust?' Indeed, where was the world? I'll tell you: the world was sitting indifferently just as you are right now in the faces of the victims of Darfur!

"Recently, I had a long and heated argument with Israelis at my yeshiva. I brought up Darfur, to which all of them Israelis replied, "*Mah ze Darfur?* (What is this Darfur?)" At first I sat in shock, followed by a sick pain to my stomach. I said, 'You don't know what Darfur is?' and then words started spewing out of my mouth, describing Darfur and the tragedy, the biggest being the world's silence.

"The boys said, 'Hmm. That's horrible,' which was a way of saying, 'Too bad, but its Africa and there's nothing I can do.' Two remained interested, however. I told them how uncomfortable I was that Israelis know less than North Americans do in this matter, and how the government has sat in silence.

"They responded with, 'Well, what can Israel do? It's a little and helpless country can barely defend itself. We have enough of our own problems.' I was outraged! 'I can understand your argument that Israel isn't capable of supplying enough soldiers, but what about a political stance?'

"They responded, 'We are such a small country. Why would the world… care about what we say?'

"'Hello! Your little country nobody cares about is on the front page of newspapers almost daily! It's Darfur!' – I was furious.

"We then debated further on Darfur's similarity to the Holocaust. I said Darfur is so frightening to people, even the Jews don't respond to it. Their side of the debate was it was just so 'different'… however, they couldn't prove how. The debate ended by me blasting them with, 'Darfur is different than the Holocaust because you want it to be.' And I left the room disturbed. Here I am writing about it two months later.

"I have since been in touch with HaED – Hatzilu et Amei Darfur – an Israeli student group helping to end the genocide in Darfur. They told me to get started by raising awareness, [they] sent me a dozen files consisting of 'How to start a branch for HaED,' volunteer sign-up sheets, as well as a design I could put on a T-shirt to wear around the yeshiva stating, "*Mi zeh Darfur*?" (Who is Darfur?)

"Concerned for Darfur, Moishe Lipener

"P.s.: I owe the yeshiva a lot – especially for my thought processes – including Darfur."

For more comments, visit my blog: http://avrumrosensweigideas.blogspot.com.

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[Israel Sun photo]

The feel of freedom

Editorial

We do not know the age of the young woman in the accompanying photo. She could be 12, she could be 18. Her expression has as much wariness in it as it does happiness. And her eyes convey suspicion as well as relief.

But we do know she has just embarked on a new life of freedom and possibility. For she was one of 300 Falash Mora immigrants who arrived in Israel last month from Ethiopia.

This young, strikingly lovely new immigrant to Israel has just completed her own trek of Exodus and Redemption.

But she wears the feel of her new-found freedom tentatively. She has every right to.

Her new life in Israel will be fraught with many difficulties. Language will be a barrier. The ways of a modern, western world – at least at first – will no doubt be a perplexing maze of frustration. Her family will likely live at or near the line of poverty.

As a Falash Mora – Jews who converted to Christianity several generations ago – her absorption into Israeli society might be even doubly problematic. Though they have been accepted as Jews by Israel's chief rabbinate and by the three major North American Jewish religious movements, many Falash Mora are suspected by other Ethiopians as being fraudulent Jews.

According to Israel's Interior Ministry, 11,264 Ethiopian Falash Mora have come to Israel since 2004. As of 2005, some 72,000 immigrants in all have come to Israel from Ethiopia since 1948.

It is a remarkable record of compassion and rescue.

Every year, they escape to the tiny Jewish state, essentially singing a song from their own personal Haggadah.

Sixty years ago, less than two years after World War II ended and the Nazi killings stopped, and fully 13 months before the Jews of Palestine would proclaim the State of Israel, the legendary poet and writer A.M. Klein mused in an editorial in the *Canadian Jewish Chronicle* about whether it was time for our sages and scribes to write a new Haggadah.

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Chag Samayach! Happy Passover to everyone!

The News in Brief

CANADA

Flag-raising Planned

TORONTO — Israel's Consulate in Toronto will mark Yom Ha'atzmaut with an April 24 flag-raising ceremony at Queen's Park, the consulate said last week. Speeches by dignitaries will also take place.

WORLD

Ghetto Claims Nixed

NEW YORK— Germany has been rejecting most applications for ghetto pensions, the Claims Conference said last week. Some 61,000 applications have been denied, out of 70,000 filed. The ghetto pension law, enacted in 1997 and expanded in 2002, covers Shoah survivors who were employed for pay during internment in Nazi ghettos annexed to the Third Reich. Such work periods count toward German social security. Problems faced by applicants include being told their ghetto didn't exist at the times claimed or that certain categories of labour are excluded.

Agency Seeks Funds

NEW YORK— The Jewish Agency for Israel says it wants to double the $140 million it gets each year from North American Jewry. The agency's newly reconstituted North America Council met in New York last week to figure out ways to raise funds for the agency's work. The council's leaders said it's needed to promote key programs and get more cash from donors.

Deportation Urged

CHICAGO — The U.S. Justice Department is seeking to deport a World War II-era ghetto guard. It asked an immigration judge to order the deportation of Chicago resident Osyp Firishchak, 87, who is accused of involvement in the killing of Jews in the Lvov Ghetto through his participation in the Nazi-sponsored Ukrainian Auxiliary Police in 1941. He allegedly rounded up Jews, imprisoned them in ghettos, terrorized them, oversaw forced labour, killed those trying to escape and sent others to mass execution. Firishchak entered the United States in 1949 and became a citizen in 1954.

Cash For Campers

ATLANTA— The Jewish Funders Network and the Foundation for Jewish Camping announced a matching-grants initiative to increase the number of Jewish campers over the next four to five years. President Mark Charendoff announced the plan at the JFN's annual conference in Atlanta last week. It will give grants of $25,000 to $50,000 to communities for first-time campers attending overnight summer camps. It's part of a larger foundation initiative to triple the number of Jewish campers within four to five years. The foundation received an anonymous $15-million gift to create matching programs. It's the largest-ever single gift for Jewish camping.

Jews Seek U.S. Asylum

PARIS — More than 7,000 French Jews have sent a petition to the U.S. Congress asking for political asylum in the United States because of anti-Semitism in France. "Following the barbarous murder of a young Jew because he was Jewish, in the context of the rise in anti-Semitic acts committed by Islamic fundamentalists, numerous members of the community no longer feel safe in France," reads the petition, referring to Ilan Halimi, a 23-year-old Parisian Jew who was kidnapped and tortured to death last year by an anti-Semitic gang. French communal officials reacted with outrage. "This petition is bizarre, stupid and out of place," Haim Musicant, director of CRIF, the umbrella organization of secular French Jewish groups, told Israel's *Ma'ariv* newspaper. "I don't feel threatened in France, and the authorities are doing everything they can to protect the Jewish community. French Jews don't need this kind of petition."

Canadian Host Removes Terror Website

TORONTO — A website traced to a military faction of Fatah that advocated the destruction of Israel has been removed from a Montreal-based host computer.

Friends of Simon Wiesenthal Center for Holocaust Studies said last week that it brought the site to the attention of iWEB Technologies, the hosting company, which then "quickly responded to our request and removed the terror site."

The Arabic-language site was registered to someone living in Khan Younis, Gaza. It was called Detachments of Martyr Ahmed Abualrish and featured a masked gunman alongside a map of Israel superimposed on rifles and images of "martyrs."

"Our translation of the website exposed the group as a military faction of Fatah in Gaza dedicated to 'the liquidation of the Zionist entity – politically, culturally, militarily and economically,'" Michael Ettedgui, the centre's education associate, said in a statement. It also asserted that "armed revolution is the only way to free Palestine."

Researchers discovered the site while preparing Digital Terrorism & Hate 2007, the centre's annual CD-ROM report on Internet extremism.

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Hate crimes reach new high, audit reports

By PAUL LUNGEN
Staff Reporter

The number of anti-Semitic incidents in Canada surged by 12.8 per cent in 2006 over the year before, reaching an all-time high of 935 – the greatest number ever recorded by B'nai Brith Canada (BBC) in its annual Audit of Anti-Semitic Incidents.

The audit noted that since it began collecting data in 1997, the number of incidents has more than quadrupled. In 1997, 212 incidents were reported and by 2001, that had grown to 286. The numbers really shot up the next year, the first full year of the Palestinian intifadah, jumping to 459. It has increased rapidly ever since, with a slight drop only in 2005.

The increase in Canada matches similar jumps in anti-Semitic occurrences in other parts of the world, including Britain, Australia and the United States, the report stated.

"Here at home, there was a dangerous spillover of overseas tensions in everyday life. During the summer of 2006, Jewish individuals and community organizations were targeted by persistent phone and e-mail abuse, which often included intimidation and direct physical threats. A bomb threat against a synagogue, an attack against a rabbi and the delivery to a Jewish family, under the cloak of darkness, of the head of a decapitated pig, were amongst the kind of incidents being reported to the League [for Human Rights of BBC]."

"In the overwhelming majority of incidents documented during this period, the perpetrators themselves left no doubt as to the Middle East connection and often characterized the acts as 'revenge' on the Jewish people. Of the total number of incidents in Canada, 131 had a clear and explicit reference to the Middle East conflict, with 95 of these incidents taking place in July and August," the audit reported.

The audit broke down the incidents into three categories – harassment, vandalism and violence. Of the 935 cross-Canada events reported, 63 per cent were considered harassment, 34 per cent vandalism and three per cent (30 cases) were considered violent.

Perhaps the most egregious assault on Jews took place in early September when an Orthodox boys school in Montreal was hit with a Molotov cocktail. The incident took place less than two years after a Jewish elementary school in Montreal was firebombed.

A second spike in incidents occurred in February, when 134 events – 14.3 per cent of the total – were reported. That period corresponded to another world event – the widespread anger at a Danish periodical for publishing cartoons of Mohammed.

Another international influence on local behaviour was attributed to the Iranian Holocaust-denial conference, which encouraged local extremists, the audit suggested.

The Greater Toronto Area (GTA), home to the single largest number of Canadian Jews, experienced the greatest number of incidents. "The GTA has consistently been the highest reporting area; the 2006 total of 445 (48 per cent) is the highest number ever recorded for any city in the history of the audit," the report stated.

About 13 per cent of the incidents were reported in the rest of Ontario and 24 per cent occurred in Quebec, the vast majority in Montreal.

Manitoba Jews experienced 25 incidents, down from a high of 55 in 2004 – although that included vandalism against three synagogues "that resulted in substantial damage."

The number of incidents in British Columbia increased slightly from 42 to 43, although in 2002 only five events were reported overall.

The audit noted that even though Jews make up roughly one per cent of the population of Canada, "police hate crimes reports continue to show that Jews are amongst the most targeted groups in Canada, and, at times, the most targeted group."

Even in regions with large Muslim populations, such as Peel Region west of Toronto, where there are 18 times as many Muslims as Jews, "police reports for the region indicate that Jews were targeted in 29 per cent of all cases reported in 2006, followed by Blacks in 27 per cent of cases. Despite popular perceptions that Muslims are usually the most victimized community, in fact this group was victimized in just eight per cent of the cases in Peel Region."

That result mirrored police findings in Toronto and by the FBI in the United States, the audit stated.

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Greater Toronto Area

Pesach preparation

From the editor's desk

In the last few years, it has been my habit to bring newly available Passover materials and seder resources to readers' attention. The following two items came across my desk last week.

* * *

And You Thought There Were Only Four, by Joe Bobker (Gefen Publishing House), is a helpful aid in preparing for the seder and to assist at the seder in posing and answering questions to and from the inquisitive minds around the table.

The "four" in the title refers to the four questions asked at the seder typically by the youngest, school-age child.

Bobker's book is a compendium of 400 questions whose purpose, as the cover of the book states, is "to make your seder enlightening, educational and enjoyable."

The author does not simply pose the questions; he answers them as well. They fall into three broad categories: the exodus story and its message; Pesach preparations, customs and laws; and the seder night.

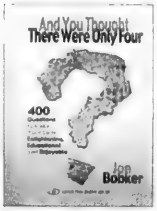
Ranging from light and fluffy to weighty and serious, the questions cover a wide range of topics that emerge directly and indirectly from the Haggadah. They touch upon theology, history, folklore, Halachah, philosophy, ethnic sociology and any other number of subjects.

The wide range in subject matter and in the variously scholarly, anecdotal, street-wise or conversational style of answer attests to the author's desire to benefit as many individuals as possible. There are questions for every curiosity and for every background.

And so, too, are the answers.

For example, in the section dealing with the Exodus story and its message, Bobker asks: "Is there any reason why the Egyptians met their end through drowning." He answers: "Yes. When Pharaoh realizes his extermination plan to co-opt midwives into Jewish infanticide isn't working, he conscripts 'all his people' in a national effort to drown all Jewish male firstborns in the Nile. Since Pharaoh chose water as his murder weapon, God repaid him in kind by drowning the Egyptians."

Or, in the chapter dealing with Pesach preparations, customs and laws, he asks: What is Shabeh Sal? The answer: "Unlike Ashkenazi Jews, Sephardim traditionally celebrate the end of Pesach with partying. In Morocco, the celebration was called Mimouna; in Iran, Persian Jews had Shabeh Sal, replete with sweets and tea drinking (dates, no sugar) in the home of the eldest member of the family. The next day, Persian Jews would picnic in grassy shaded areas, an ancient *minhag* (custom) known as Roozah Sal…"



The book would benefit considerably by having an index of subjects. But the author's obvious love for his co-religionists and attempt to impart as much information as possible to help us all enjoy the holiday even more, permeates the work.

* * *

The Jewish Theological Seminary and the Center for Online Jewish Studies has developed a new website specifically dedicated to the holiday and the myriad traditions and customs that make it so special.

Passover Through History: A Teaching Site includes approximately 100 images of ancient documents, traditional teachings, medieval illuminated Haggadot, and modern artistic elaborations of the Passover and Exodus. The site can be accessed at www.passoversite.org.

Some of the highlights of the site include images from a Haggadah found in the Cairo Genizah that dates to approximately 1000 CE, the Prato Haggadah (circa 1300), a rare illuminated manuscript of Sephardi rituals and the Pessach Haggadah in Memory of the Holocaust (1985), a modern, artistic commentary on the Holocaust and Passover.

The site is primarily aimed at educators and students. But it is a trove of visual and textual treasures. Anyone interested in expanding his or her knowledge of the holiday and the way it has been celebrated over the years will benefit from a visit to the site.

* * *

Unrelated to the Passover holiday, but noteworthy in its own right, was the feeling of delight and celebration *CJN* staff shared when Key Porter Press recently launched *Holding My Breath*, the debut novel of the young writer Sidura Ludwig.

Ludwig was the very first summer intern to be hired by *The CJN*, some 10 years ago. As many reviewers and delighted readers have noted, she is a very talented writer.

The book ("Author's first novel set in Winnipeg creates a big splash," *CJN*, Feb. 15) tells the tale of a young woman growing up in Winnipeg who must reconcile the often seemingly irreconcilable aspirations she quietly nurtures for herself with the very different aspirations for her future rather volubly expressed by her family.

With the pride akin to that of a parent for a child, we note this wonderful achievement by a stylish, thoughtful, intelligent writer and convey to her our heartfelt congratulations.

And we also recommend her book to our readers.

– MBD

SeeJN

MARCH BREAK

Students of the Grade 10 Holy Blossom Temple confirmation class visited Ein Gedi in Israel during March break.

Greater Toronto Area

Migration study finds Toronto a haven for Jews

By ANDY LEVY-AJZENKOPF
Staff Reporter

A new study on Jewish migration within Canada confirms what many have been saying for years: Toronto is the primary magnet for Jews across the country, while Montreal's community continues to lose members.

Last month, UIA Federation of Canada (UIAFC) released the final chapter of its national Jewish demographic study, based on the 2001 Canadian census and special order tabulations requested by UIAFC from Statistics Canada.

Titled *The Jewish Community of Canada Part IX: Mobility Patterns* and authored by Montreal demographer Charles Shahar, this final piece looks at Jewish migration within the country between 1996 and 2001.

The report acknowledges that the data is "somewhat dated, [but] they nonetheless offer important insights into the movements of Jews across Canada."

Toronto experienced the largest influx of intra-country Jewish migrants during the five-year period studied, with a net gain of 2,300 people, while Montreal witnessed the biggest exodus, with a net loss of 2,230 Jews.

With regard to migration between the two major metropolitan centres, Highway 401 was a busy thoroughfare during that time.

Migration from Montreal to Toronto topped out at 2,255 Jews, while only 510 Toronto Jews left the Big Smoke for *la belle ville*.

Montreal experienced a net loss of 1,300 university-educated Jews to the rest of the country, with more than 1,000 of those relocating to Toronto.

In an interview with *The CJN*, Shahar noted that the Quebec referendum at the end of 1995 may have played a part in the out-migration from Montreal between 1996 and 2001.

Nevertheless, "the patterns likely continued [since 2001], but probably not as intensively," Shahar said.

Other communities growing due to the arrival of inbound Jews included Ottawa and Calgary, both with a net gain of 315 people, followed by Hamilton with a net gain of 170 Jews.

Vancouver experienced a net loss of just 40 people, while Halifax saw some 30 Jews leave for other parts of Canada.

The report also looked at Jewish immigration patterns during the same period and found that once again, the largest stream of Jews (10,370) flowed into Toronto from foreign lands, with Montreal (3,060) and Vancouver (1,750) welcoming the next-largest numbers.

UIAFC's study didn't tally how many Jews emigrated from Canada.

Other highlights of the report include the suggestion of a "brain-drain" from Winnipeg's Jewish community, with the city experiencing a net loss of 265 people to the rest of Canada from 1996 to 2001, 180 of whom were university educated.

(Winnipeg Jewish leaders estimate that the community may have grown by about 500 people since the 2001 census as a result of an effort by the city's Jewish federation to attract immigrants to the Manitoba capital.)

The UIAFC analysis used the "Jewish standard definition" formulated in 1981 by McGill University professor Jim Torczyner.

It uses three possible criteria to distinguish Jews from non-Jews: Jewish by religion and ethnicity, Jewish by religion and having another ethnicity, or Jewish by ethnicity with no religious affiliation.

The total Jewish population of Canada currently stands at just above 370,000.

LIGHT AND SOUND: Bialik Hebrew Day School Grade 4 students, from left, Miriam Teich, Jared Masicotte, Leeor Greenblat and Jasmin Katz examine the effect of changing the thickness of an elastic band on the pitch of an "instrument." The experiment was part of their recent science unit on light and sound energy.

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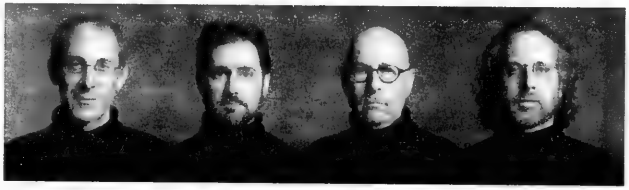

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Greater Toronto Area

Israeli Rape Crisis Centre seeks Canadian support

By SHERI SHEFA
Staff Reporter

The Jerusalem Rape Crisis Center in Memory of Linda Feldman (JRCC) has come a long way since it was established in 1981, said Jane Jacobs, the centre's development director.

Jacobs spoke recently at the home of Paul and Janice Feldman in Toronto about the work being done in Israel at the JRCC, and encouraged Canadians to become active participants in the centre's evolution.

"We're looking to set up a Canadian friends [of JRCC] in the hope that there can be some long-term support from the community to the centre, being that there is a special Toronto connection," Jacobs said.

The JRCC, which is a registered charity in Israel, was named after Linda Feldman, one of the organization's founding volunteers. She was an olah from Toronto, who died tragically in a car accident in 1981.

"The Israeli rape crisis movement was essentially founded to fill a gap, but foremost to provide support for victims, to spread awareness about how to reduce risks and where to seek help," Jacobs said.

Jane Jacobs, development director of the Jerusalem Rape Crisis Center explains why the centre is such an essential service in Israel. [Sheri Shefa photo]

She added that it also tries to break the silence about sexual violence, advocate and lobby for public legislation and policy change, improve the treatment of the victims of violence and lobby for harsher punishments for perpetrators of sexual violence.

Since the first rape crisis centre opened in Tel Aviv in 1978, nine more have opened all over Israel, including one that caters to the needs of Orthodox Jewish women, and one for Arab women.

In 1990, an umbrella organization for the 10 centres was created, called the Association of Rape Crisis Centers in Israel (ARCCI).

While each centre works within its respective community to provide immediate support to victims, the ARCCI works on a national level in hope of creating change within Israeli society and government legislation.

"Those of you who follow Israeli news at the moment can see that we're not short of stuff to deal with. A lot of our public figures and politicians are involved in very unfortunate cases," she said, referring to the rape charges against Israeli President Moshe Katsav and the recent sexual misconduct conviction of Israel's former justice minister Haim Ramon, who forcibly kissed a young female soldier.

Jacobs said that although many efforts have been made in the past 25 years to change the way sexual crimes are perceived in Israel, advocates have not succeeded in making many changes in legislation.

"The sentences are still much too short in Israel, and the woman who has been assaulted is often called as a witness in the case. There is even an option for her to be cross-examined by the perpetrator or the attacker and she has to be a witness. Sometimes, she is the only witness, and often it won't even go to court because she is the only witness."

She said that as early as 10 years ago, there were Israeli citizens who were unaware that they even had the right to complain about sexual abuse.

Thanks to the efforts of the volunteers and professionals at the rape crisis centres, they now know they have support.

Nevertheless, Jacobs said, there is much to be done.

"Israeli society still has a long way to go in terms of acknowledging that there is a problem with sexual violence and acknowledging what needs to be done."

In addition to dealing with victims of sexual violence, the rape crisis centres also provide hundreds of workshops a year for students and soldiers, as well as training for police to properly deal with those who report sexual abuse and rape.

She said the workshops are great tools because they often encourage people to speak out about their experience and get help.

Jacobs said that while the number of calls have increased over the years, it doesn't necessarily mean that there are more incidents, but there is more awareness of the centres and better accessibility.

"We changed the phone number to 1202, so now, wherever you are in Israel, wherever you're dialing from, you dial 1202 and you get put through to the rape crisis centre geographically closest to you."

However, Jacobs suggested that perhaps many women don't use the service at times because they feel guilty about turning their backs on the nation during a difficult time.

She said the fact that the centres' phones fall silent when the country is at war, is an indication that victims put the needs of the nation ahead of their own.

"In 2002, during Operation Defensive Shield during the intifadah, the three weeks when they went into Jenin and the whole country was under siege, the phone was completely quiet. It did not ring for three weeks... When the country is suffering, that is what preoccupies people, not their personal problems."

She said that while there are women's shelters and safe houses in Israel, no other organization provides the services that the rape crisis centres do.

"We are known as the Magen David Adom of these services. We will clean up the immediate mess, and should they need it, we'll be with them for the long haul."

For more information about JRCC and other centres, visit http://www.1202.org.il/English.

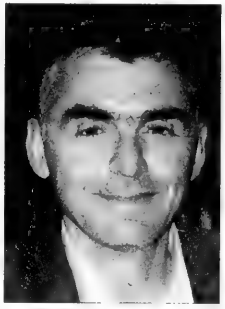
Israeli environment group plants local seeds

By PAUL LUNGEN
Staff Reporter

In a great seasonal migration perhaps sparked by a primordial unconscious reflex, great hordes of Israelis pack up their camping gear and head outdoors for a weekend communion with nature.

It's the time of year when spring is in the air and Israel's wide open spaces beckon.

As thousands venture into the green fields and lush meadows of Israel's north, or the rocky and sandy desert in the south, chances are that their great outdoor adventure will rely to some extent on the field schools, guides or nature reserves put in place by the Society for the Protection of Nature in Israel (SPNI).



Moshe Shemma
[Paul Lungen photo]

One of Israel's most popular non-governmental organizations, the 53-year-old SPNI has made the preservation and enjoyment of Israel's flora and fauna its mission.

The organization boasts close to 100,000 member families, is "a brand name in Israel" and is now hoping to establish a support group among Canadian Jews along the lines of its U.S. affiliate.

Moshe Shemma, director of resource development and international relations for SPNI, was in Toronto recently for a series of meetings with potential supporters and to brief community leaders and students about Israeli environmental issues.

The SPNI addresses the environment on a number of levels, Shemma told *The CJN*. It operates field schools/camping areas across the country; it lobbies for urban green spaces; it pushed for a ban on further development along the Mediterranean coast; it educates children about the benefits of preserving the environment; it trains field guides; it urges people to give up their cars for mass transit and walking; and it operates programs that assist Ethiopian youths integrate into Israeli society.

One of the organization's biggest victories was registered only a few weeks ago, when after years of lobbying, SPNI convinced government authorities to halt a proposed development in western Jerusalem. The development, designed by renowned architect Moshe Safdie, would have seen construction of 20,000 new apartments in the Jerusalem Forest.

SPNI was able to convince legislators there was room to build 20 apartment buildings on land within urban Jerusalem. They also pushed the argument that expansion to the periphery would attract young families and hollow out the city's core, he said.

"It took four years of battle until the government decided to cancel the programs...We had the ability to show them there were much more efficient ways to strengthen Jerusalem and they need not destroy the forest," Shemma said.

Similarly, SPNI helped reverse a government decision to create a development community in Gilboa, near Beit Shean. There are already two small development towns in the area, neither of which are particularly successful, he said. Why expend the resources to create a new one?

Shemma said SPNI had to counter the view of government officials who felt they were only being consistent with the Zionist credo of building communities. "I say you can be Zionist without building a new settlement. If you strengthen existing settlements, you are just as Zionistic.

"We are not against building," Shemma continued. "We are for it, but you have to do it wisely, considering the environment and keeping it for our children."

SPNI succeeded in another political battle, convincing lawmakers after eight years of lobbying to enact legislation to prevent development within 300 metres of the Mediterranean coast. "It was a victory," Shemma said, "but it came a little late for us. One hundred kilometres of 180 kilometres of Mediterranean is already built up."

A similar effort to protect the shore of the Sea of Galilee and make it accessible to the public though a walking path is now under way. Currently, private individuals and settlements have erected 120 fences at various points around the northern lake – many of them illegal – and "we are raising awareness within the public and government to stop it."

SPNI's field schools have proven popular with Israelis and foreign visitors. They are particularly popular with hikers and they offer a good place to bed down. "They are not five-star hotels. They are 100,000 stars, as you can sleep outside," he quipped.

At the field schools, "you can feel and see the environment without any obstacles."

Although the great outdoors is their purview, the SPNI's base is in five urban centres: Tel Aviv, Jerusalem, Haifa, Beer Sheva and Modiin. Volunteers man the centres which are used to educate local students about SPNI's work.

Smaller field study centres in Akko, Shlomi, Ma'alot, Netivot and Sderot are also run by the SPNI. Working with the co-operation of the Israel Defence Forces, they operate a special program for soldiers who spend one year of their service working in the development towns, educating youngsters about the environment. In addition they plant public gardens that beautify the towns while helping children develop a sense of pride in their communities.

SPNI believes "we have to take responsibility for nature and wildlife. It's our responsibility, otherwise nobody will do it. Sustainability is not just a word, but something you have to live with."

Shemma noted that 14 per cent of Israel is covered by roads or urban spaces and a further 20 per cent belongs to the Jewish National Fund. The rest is state land. "I think SPNI is responsible for the other 66 per cent. Nobody gave us this land, but it's our responsibility," he said.

Lawyer Keith Landy, an SPNI supporter in Toronto, is helping the organization get a footprint in Canada. He would like to see creation of a Canadian branch of the organization.

It would have a natural attraction for "people who want to be involved with Israel, who have a love of the country, for its nature and environment.

"This is a way for young people, old people, people who feel saturated by world events but who have a visceral and deeply held love for Israel to get involved," he said.

For more information, e-mail at: cspni@hotmail.com.

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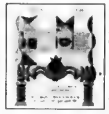
APRIL 17
Raul Wallenberg
Raul Wallenberg, a non-Jew, played a significant role in saving thousands of Jews during the Holocaust. This story will be told by moderator **Gerald Ziedenberg**

APRIL 24
Dispelling Myths about Israel - Lawyer **Murray Armel** will discuss the myths, which threaten Israel's right to exist.

MAY 1
Vichy France and the Jews: 1940-1944 – French Collaboration with the Nazis - Professor **Eric Jennings** will also receive questions about the current French political situation vis-a-vis French Anti-Semitism.



MAY 8
Anna VanDelman, President of The Pomegranate Guild, will bring us *Treasures of the Pomegranate Guild of Judaic Textiles.* An illustrated history lecture of the only Judaic Textile Guild in Canada.

MAY 15
The Syrian Bride
Heather Kassel will review this outstanding movie from 2004. **Screening at 12:30 pm sharp!** In a buffer zone between two bitter enemies, bride Arwad Abushahen must leave her family forever to wed her Syrian fiance. She bid a heartbroken farewell to her family - her joy at marrying the man she loves tempered only by the fact she might never see her home again.

MAY 29
Rabbi Avraham Feder, Rabbi Emeritus and Senior Scholar of Beth Tikvah Synagogue will review *A Tale of Love and Darkness,* written by Amos Oz.
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JUNE 5
Franklin Delano Roosevelt
Moderator **Gerald Ziedenberg** will discuss Franklin Delano Roosevelt: American's greatest president or rabid Anti-Semite.

JUNE 12
Harvey Atkin
Television personality **Harvey Atkin** will join us for an entertaining afternoon of storytelling, jokes and all things Yiddish. *A Yiddishe Kop* is a must-attend event!
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7th Step aims to help underprivileged youth

By SHERI SHEFA
Staff Reporter

Aaron Roll has started a program to combat the moral decline, weakening nationalism and rising poverty levels in Israel.

He is one of the founders of The 7th Step, a non-profit, educational and social program that aims to provide underprivileged Israeli youth with the opportunity to break the cycle of poverty and strengthen their bond to Israel.

"Instead of asking what can I do for my country, they're asking what can my country do for me," he said, adding that this isn't just a phrase made famous by U.S. president John F. Kennedy – in Israel, this is a reality.

"Israel exists in a very hostile environment surrounded by half a billion Arabs and more than a billion Muslims," most of whom hate Israel, he said.

"Israel cannot survive without some kind of nationalism that will bond people together in resisting the threat that is threatening its survival."

But a weakening sense of nationalism and existential threats are not the only challenges facing Israel today.

"There is a big chunk of poor people in Israel. It is estimated that a third of the nation is living under the poverty level," said Roll, who served four years in the Israeli Defence Forces, 21 years as a reservist, and now resides in Toronto.

"Someone that belongs to a poor family, a low income family, has no chance to rise above it."

Roll said that when his colleagues visited the homes of the potential participants to interview them, they couldn't believe what they saw.

He said he was told that the homes had no furniture, and they relied on weekly food packages from Chabad to be able to eat.

Roll believes that the poverty issue stems from a lack of education.

"We would like to break the [cycle of poverty]. We'd like to take kids from those environments and empower them… so that they can acquire a proper education and be able to support themselves and their environment," Roll said.

The 7th Step, a biblical phrase that refers to a person's self-sufficiency, offers youth the opportunity to learn about their roots, religion, and the nation's history, and will take them on field trips to strengthen their ties to Israel, educate them, and improve their chances of success in Israeli society.

The three-year program, designed for 15-18-year-olds, who then go off to serve in the army, also offers high-level courses in physics, biology, and politics.

At the end of the program, the students will have credits recognized by University of Haifa – the equivalent of a full year of university education – which will give them a head start in acquiring a post-secondary education.

Although Roll came up with the program's concept in 2005, the first pilot course is currently taking place in the northern Israeli town of Karmiel, where The 7th Step is getting a lot of support from the mayor, the schools in the area, and even economics professors from University of Haifa who have signed on to take teach courses.

"We are not replacing the education system, we are adding to the education system," he said, adding that the courses take place after classes and on the weekends.

He said that while the school system prepares students to be knowledgeable in the maths and sciences, students do not come out of high school adequately prepared for life in the real world.

"We are not just preparing them for higher education. We are giving them lessons in entrepreneurship. We are preparing them for… independent life," he said.

He said that on top of providing the students with field trips and courses, they also provide the students with meals while they are on tour, and hope that in the future, they'll be able to provide their families with the bare necessities as well.

There are currently 18 kids taking part in the pilot program that began in January and will last until October. Roll and his team hope to improve on the curriculum, and expand into other cities in both northern and southern Israel.

"We want to do the right thing because after all, we are dealing with kids. We're dealing with Israel's future."

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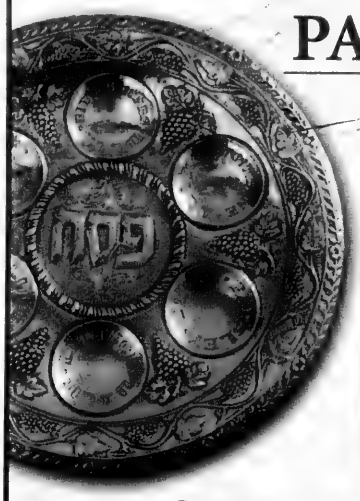

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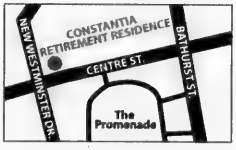

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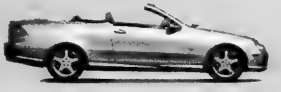

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A very precious thing

Continued from page 1

But he rejected the idea, because "the old Haggadah still remain[ed] the better narrative of liberation," and moreover, the "contemporary nightmare, was… still going on."

Hitler's legacy, he pointed out, had not yet dissipated.

The Jewish people, indeed the world, was still in the searing aftermath of the dark, sorrowful years of the Nazi oppression. The soil of Europe was soaked with the blood of millions upon millions of human beings, slaughtered upon the altar of racist Nazi ideology.

Cities still lay in ruin.

The powdered ashes of burnt bodies still clung to trees and shrubs like a patina of grey adhesive.

And countless thousands of stateless, homeless individuals seethed in crowded displaced persons camps in the very country from which the angel of death was set loose upon Europe to annihilate every man, woman and child who did not fit the prescribed Aryan order.

In Mandatory Palestine, the Jews – or Palestinians, as the Jews were then called – were fighting for their lives and for the right to live free and sovereign in their own homeland.

Seven months later, the United Nations would vote to partition the already partitioned land into an Arab and a Jewish state, and the war against the Jews would be launched in earnest.

The Arab world was unyielding and uncompromising in its refusal to accept even the smallest sovereign Jewish presence in the Middle East. Arab intransigence was encouraged by the harsh anti-Jewish policies of the British foreign minister, Ernest Bevin. And Arab incitement against the Jews served merely to whet the stone on which Arab armies and irregulars would soon be waging the sword of war.

But in April 1947, the creation of a Jewish state was very much in doubt. Indeed, the very survival of the Jews of Palestine was in doubt.

The Jewish world feared for the lives of the Jews of Palestine. That fear is seldom recalled today.

Klein tried to place the holiday of freedom into its historical context. His words are as true and as inspiring today as they were when he wrote them six decades ago.

"The chief glory of the Haggadah, we need hardly say, is the fact that it records the passage of a people from bondage to freedom; and from that freedom, to great constructive achievement.

"We will build our hopes and our actions upon the formula provided by the scholars of Bnei Brak, who engaged in the narration of the miracles of the Exodus until the dawn arrived. Hence our faith that the promise of the Promised Land must be fulfilled; hence our faith in the immortality of our people… It is true that difficulties may beset our way; it is true that there may be much wandering in the desert; but the end of the story is pre-ordained. For us, only to hasten that conclusion."

There is no denying our young new immigrant will not lead an easy life. But she will, thankfully, have life, because of the tiny, beleaguered, mostly maligned Jewish state.

One day our young immigrant will feel her freedom more boldly and embrace it less tentatively with a smile that will say to the world: here, truly, is a very precious thing.

Chag samayach. Happy holiday of freedom.

25 years ago in *The CJN*

Soviet Refusenik Ida Nudel returned to her Moscow apartment after four years in Siberian exile in the village of Krivosheino, but it was unclear if she could stay, since her right of residence remained in Siberia. Nudel aroused the ire of Soviet authorities in 1978 for hanging a banner from her apartment balcony asking for an exit visa to Israel.

Dry Bones
MAYBE WE SHOULD BAKE SOME BREAD IN CASE THE RUMORS OF OUR LEAVING EGYPT ARE TRUE?
NAH!
DO YOU THINK THEY'D JUST HUSTLE US OUT WITH NO TIME TO PACK SOME SANDWICHES?!
WHAT WOULD THEY EXPECT US TO EAT ON THE TRIP? DRY, TASTELESS MATZAH?!
HAR HAR HAR
Kirchen

Editorial Advisory Board: **Michael Brown, Sandra Brown, Donald Carr, Adam Hummel, Zac Kaye, Igor Korenzvit, Hagai Kuperman, Keith Landy, Andrea Most, Lou Ronson, Jacques Sayegh, Mike Shriqui, Pamela Medjuck Stein, Rabbi Michael Stroh, Rabbi Reuven Tradburks**

CJC's high-calibre advocacy work

I read with some consternation Harold M. Waller's article "Organized Canadian Jewry: 'CJC's glory days are long past'" (Perspectives, *CJN*, March 15) about the structural changes that have occurred within the Canadian Jewish community over the past 35 years, and especially over the last three with the advent of the Canadian Council for Israel and Jewish Advocacy (CIJA).

Waller's general description of these changes seems to me to be accurate, but the ultimate conclusion about Congress (as summarized in your headline), in my view, is not. I am not sure exactly what you mean by "glory days," but the advocacy work that Congress does is still (as it always was) of the highest calibre. Regardless of who funds Congress, this organization is still seen by many Canadians as the voice of the Jewish community, and it is a body that has, over time, established incredibly valuable and mutually respectful connections with many of Canada's other ethnic and religious communities. These long-term connections and advocacy efforts are priceless. And it is only because of these that (to mention just one example) Congress was recently able to persuade the United Church of Canada not to adopt a potentially very damaging divestment resolution regarding Israel.

IT'S A MIRACLE!
THAT PHARAOH IS LETTING US GO??
NO! THAT ALL THESE JEWS AREN'T JUST STARTING THE EXODUS ON TIME - THEY'RE EARLY!
SO EARLY WE DIDN'T HAVE TIME TO BAKE BREAD
NOR PICKLE HERRING
NOR CHOP LIVER
NOR ROLL BLINTZES
AND WHERE IS THIS EXODUS?
DOES IT HAVE AIR CONDITIONING?
WHAT BUS? WE'RE WALKING OUT OF EGYPT
WHAT WILL THAT DO TO MY CALVES?
SHHHH ABOUT THE GOLDEN CALVES

As someone who has been involved, as a layperson, with numerous advocacy organizations (both Jewish and non-Jewish) over the past 20 years (but none of them within the mainstream Jewish community), it was precisely because of my respect for the quality of the advocacy work done by Congress that three years ago I agreed to become one of its officers.

Nora Gold
Toronto

* * *

Headline doesn't reflect article's content

Harold M. Waller has done our community a service by providing such a detailed portrait of the past and balanced analysis of future trends. However, the *CJN* headline writer has done a disservice to the complexity of Waller's inquiry, and to the Canadian Jewish Congress by unnecessarily capping the article with words of disparagement toward Congress ("Organized Canadian Jewry: 'CJC's glory days are long past,'" Perspectives, *CJN*, March 15).

The article makes plain that Jewish advocacy is going through a profound refocusing in order to meet the challenges now faced by our community. Long-needed modifications in priorities, perceptions and mechanisms of accountability are being put into place under the strategic leadership of CJC's national president Ed Morgan, CJC's CEO Bernie Farber and the Canadian Council for Israel and Jewish Advocacy's CEO Hershell Ezrin. Yet instead of stressing these enterprising changes, the headline writer decided to be derisive toward the CJC. Whatever for?

Surely it would have been more reflective of the content of the article to headline it, "CJC redefines Jewish advocacy needs," or the like. That way, *The CJN* would also have kept faith with an indispensable organization that, while in the midst of a significant restructuring, continues to be the most effective voice in our community on domestic and many international issues.

J. Rose
Toronto

* * *

AT LEAST WE'LL SAIL ACROSS THE RED SEA
SORRY I WILL PART ITS WATERS
AND THE SINAI DESERT?
... MORE WALKING
SLAVERY AIN'T LOOKING SO BAD ANYMORE
OI-THIS IS GOING TO BE A LONG 40 YEARS

Jewish organizations not representative

In his article "Organized Canadian Jewry: past and present" (Perspectives, *CJN*, March 8), Harold M. Waller suggests that the organized Jewish community in the form of the United Jewish Appeal (UJA), federations and subsidiary and affiliated organizations across Canada is an authentic, authoritative representation of the Jewish community in general. This is quite a stretch for two reasons.

First, Jews belong to synagogues, for example, primarily for worship and affiliation, not community politics. Similarly, financial contributions to the UJA have more to do with charity than politics. To suggest that participating charitably with the UJA is an indicator of allegiance to its policies is disingenuous to be sure, particularly since the UJA, and perhaps Waller as well, would rather assume tacit support than actually test it.

Can any organization claim to be representative if they do not consult the people that they represent? UJA Federation of Greater Toronto provides no public forums and has refused repeated requests to establish them. Its volunteer governors are self-selected. Their fear is the same as Pharaoh's: if Jews communicated to each other in real time on a regular basis, they might not be very accepting of federation's major initiatives and seek to overthrow it.

Just look at federation's record and current priorities. While arguably it responds effectively to anti-Semitism, it has bungled the issue of public funding for day schools in Ontario at least twice, it continues to be ineffective on reversing assimilation trends, and rather than extend support to the thousands of poor in our community, the federation is convinced that its 50-acre fantasy land will do wonders. And it will, for senior Jewish civil servants.

Wayne J. Levin
Toronto

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Passover in Sderot: standing firm in the face of terror

By RABBI AVI BAUMOL

"Mah nishtanah halailah hazeh" – "How is this night different from all other nights? We were once slaves in Egypt, but God redeemed us, bringing us out from the land to freedom."

Very soon Jews from around the world will chant this familiar refrain, as we have done at the Passover seder throughout the ages. During the reading of the Haggadah, we will solemnly recount the pain, humiliation and suffering endured by our people in Egypt, but we will also rejoice at the miraculous turn of events – the sudden salvation, redemption and freedom.

Some of the spent shells of the thousands of Qassam rockets that have been launched against Sderot.

Symbolically, we eat bitter herbs, but quickly transition to the sweetness of the wine and charoset (a pasty delicacy symbolizing mortar), and then recline to show that we are as safe and secure as kings in a palace.

There are some, however, who will not share our sense of security this year. These people, although they live in the homeland of the Jewish people, will not be singing joyful songs with full gusto, or reclining in freedom with the same sense of relaxation as royalty this coming Passover. They are the citizens of the city of Sderot.

This Israeli community, which borders the recently declared autonomous Palestinian region of Gaza, is victim to an average of two to three rocket strikes daily. Sirens, which notify residents of an impending attack, can only give an advance warning of 15 seconds. That is all the time that separates life and death in Sderot.

So this Passover, the residents of Sderot will not be observing the holiday as others will be doing elsewhere in the Jewish world. Instead, they will be confined to their homes, in running distance of a shelter, and parents will have to convince their children of the merits of celebrating the holiday of freedom when they themselves do not feel free at all.

Guy Nagar is one such citizen. He, his wife and two children have been living in Sderot for the past six years. They came as part of a group of idealistic young Orthodox Jews who wanted to integrate into a city with a cross section of Jews in order to influence and be influenced – that is, to live with Jews from different countries and backgrounds, but to share common goals and responsibilities.

Guy works for the Orthodox Union (OU) in Israel, which provides social, educational and Jewish programming to thousands of people all over the country. For the past six years, he and his wife have operated a branch of Makom Balev, an institution that provides much-needed social programs for underprivileged children.

Sadly, enrolment increased exponentially when children began to suffer from the psychological affects of something previously unknown to them – the Qassam rocket.

Guy and the other parents of Sderot were shocked and saddened when their children's first words were not "Abba" or "Ima" but "[code] Red, Red, Alarm, Alarm…"

How does Guy deal with this crisis on a religious nationalist level? He struggles, he questions, he even has moments of weakness, mulling over the idea of leaving with his wife and children for a safer environment so he, too, could recline in peace this Passover.

Brenda and Norm Kaman of Toronto on a recent visit to Sderot talk with some children in their kindergarten in the nearby bomb shelter.

But then he collects his thoughts, stands proudly, and says he will not retreat – he will stay and fight.

As a result, Guy and the other residents of Sderot are truly able to fulfil the rabbinic dictum, "One must picture oneself as if experiencing the Passover story."

Guy Nagar

Just as Guy had his moment of truth when he chose to stand up and be counted as a believer, so, too, did the Jewish people have their moment during the Passover story itself.

God commands each Israelite to take a lamb, a god venerated by the Egyptians, and to tie it up and prepare it for sacrifice. Sacrifice a lamb in front of the Egyptian taskmasters? "It's certain suicide," they must have thought!

Some fled, and some refused to carry out the order. But there were others who had the courage to stand up against the Egyptian regime, who were willing to follow the will of God, and unite as one nation, a nation that merited the great redemption of the Exodus.

There is a dark irony for the citizens of Sderot when they compare this year's Passover to the one thousands of years ago that we commemorate. The pinnacle of the Passover experience was the Exodus from Egypt, when each family had to pack up, leave the only home they knew, and in the middle of the night run and never look back.

Today, each family musters up the courage to stay put, to find the inner strength to believe in the holiness of the Land of Israel and to fight for the right to live freely in our Promised Land in peace.

Guy Nagar, his family and thousands of others in Sderot, are standing firm and defending their city, knowing that retreat is only an invitation for those who seek to harm us to terrorize the rest of the citizens of Israel. There is no question that these people are the heroes of this year's Passover story, role models for every Israeli to emulate during the current situation.

With the daunting threat of a nuclear Iran, and a difficult war last summer, as well as what looks like another inevitable war, this Passover will be a test for the rest of us, the residents of Israel. We, too, will stay put, in our cities and towns. We will not be deterred, terrorized or maligned into thinking that we do not have a right to live in our homeland in peace.

Mah nishtanah halailah hazeh – how different is this Passover from the great Passover of old?

Sadly, in Sderot in particular, and on some levels, in Israel in general, it's not very different. The same trials afflict us and complete redemption still eludes us, but like the Israelites of old, we, too, will stand firm in our commitment to follow God's command: we will maintain the inner strength to unite under adversity, and we will strive to fulfil our destiny of returning to our homeland and spreading ultimate peace and tranquility throughout the land.

Guy Nagar, like countless Israelis, defends his home.

Rabbi Baumol is director of communications for OU Israel.

A teacher points to the hole in the wall in one of the school classrooms made by a Qassam.

I can't say this enough

New things are exciting, and old stuff is boring. This is true of cars, clothes and even concepts. No one likes to hear the same idea over and over again, and teachers and preachers who continually repeat themselves are boring.

Rabbi Chaim Steinmetz in Montreal

But repetition is important. The Haggadah tells us that we must repeat the message of the seder year after year, and "even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the Exodus from Egypt." We might know the story already, but we have to do the seder all over again, year after year.

But repetition is not about knowledge. Repetition is about keeping focused.

Even idealistic people can forget their ideals. The stress and pressure of everyday life can make us lose focus on the big picture and obsess about the petty concerns of our quotidian existence. Even the wise, the understanding and the idealistic can lose their way.

Israel is currently experiencing a crisis of leadership. Political and military leaders have been disgraced for a variety of crimes, from sexual assault to bribe-taking to faking credentials. There is no doubt that these scandals reflect a loosening of Israeli idealism.

The root of this crisis is in a collective loss of focus. As Israel has prospered, it has moved away from the idealistic values of its pioneers. The old narratives of the Tanach have been displaced with business school courses. Repeating the lessons of Jewish history, or patriotic narratives of sacrifice courage, is considered passé and inappropriate for a 21st-century, First World economy.

But repetition is how we remind ourselves to keep focused on our ideals. Indeed this is a lesson one can learn in business school.

Companies spend enormous amounts of money drafting mission statements. Some companies do so because it is trendy, and then promptly file them away and forget about them. But companies that are transformed by mission statements never stop thinking about them.

Mission statements are about making sure corporations keep focused on their fundamental values. Successful mission statements are referred to on a daily basis. Without repetition and reinforcement, a mission statement is just an expensive book report.

Societies, religions and countries need mission statements too. The seder reminds us, on a yearly basis, about the mission statement of the Jewish people. It teaches profound lessons about hope, redemption, compassion and determination. We'd know the values of these concepts without the seder. But we still need a seder, because the seder inspires us to live these values in our day-to-day lives.

To live by our ideals, we need to make sure we never lose our focus. That is why repetition is important. Repetition is important. Repetition is important.

Quebec's accommodation debate is unreasonable

The Quebec media is rabble-rousing against Muslim girls who want to wear hijabs during soccer games, chassidic men who prefer taking driving tests with male examiners, and the Jewish General Hospital's policy of keeping unkosher food away from kosher eating facilities.

Gil Troy in Montreal

What the press calls "reasonable accommodation" rests on an unacceptable assumption. The "us" and "them" language assumes that one collective with one behavioural standard occasionally indulges some deviants.

To "accommodate" means "To do a favour for or service for, oblige." But North American-style, multicultural democracy assumes cultural and political equality, not hierarchy. One group of citizens is not privileged to do favours for another marginal or inferior group.

We all get equally burdensome bills at tax time, whatever our beliefs, backgrounds, or clothing choices. Similarly, we all deserve equal rights, whether we wear hijabs, turbans, kippot or tuques on our heads.

"Reasonable accommodation" – which oozes authoritarian assumptions about one "collective" behavioural norm – is particularly absurd, given Quebec society's transformation over the last 40 years. Stereotypical, pure laine Québécois have gone from being church-going Catholics to anything-goes secularists. Considering modern identity's freewheeling nature, assuming that some collective standard exists is absurd, rigid, ahistorical and insulting.

This whole debate is a throwback to the 1930s, when Canadian and American Protestants "tolerated" Italians, Greeks, Jews and Catholics. The Holocaust sensitized western society. You "tolerate" bad smells, not fellow citizens. Free civilized societies offer – and celebrate – acceptance, equality and mutual respect.

Canadian immigrants are not issued passports with an asterisk – even in Quebec. We all belong to one polity and one nation, with equal rights and responsibilities. A hierarchy of cultures is insidious and illusory. If one group sets the norms and doles out the indulgences, it infantilizes others, reducing them to little Oliver Twists, begging "Please sir, I want some more."

That attitude invites immigrants to disengage from society, playing the victim, maximizing what they can "get," then absolving themselves of communal responsibility.

Debating "reasonable accommodation" by quibbling about where to draw the line, wondering what special favours will be granted Muslims or Jews, Sikhs or kosher hospitals, we all lose. We must reject this oppressive fiction. Instead, we should speak of rights and responsibilities, tempered by good sense and mutuality.

Civil society's goal is to maximize freedom. Rights inhere in the individual, they are not granted for good behaviour to some of us by others of us, or by the nation. These fundamental rights include freedom of religion and freedom of expression – in clothing as well as conversation. With rights come responsibilities – to be good citizens, following the law, paying taxes and serving in the army, if necessary.

Of course, citizenship is not a carte blanche. Freedom is not a licence to act willy-nilly. Sometimes, rights conflict with other rights, or with other needs. Religious devotees who decide they need heroin to achieve nirvana are not free to violate legitimate anti-drug laws. More benignly, if liquor were prohibited, Jews would have to be teetotalers, even on the ribald Purim holiday. As with most legal balances, the question is, where should the burden lie? The standard should be one of avoiding unreasonable infringements on others, unless health, safety or public order are at risk, not begging for some "reasonable accommodation" from some non-existent, self-important Big Daddy.

This healthy emphasis on maximizing rights, and only restricting them in compelling cases, can shift the conversation toward where it needs to be: the essential idea of mutuality. To make society work, everyone should be vigilant about the rights of all, protecting rights wherever they are unreasonably infringed.

In that spirit, Muslims must tolerate cartoons and speakers that they would rather ban, because that kind of tolerance preserves their freedom to practice Islam, just as secularists must respect benign religious preferences and accept overt displays of religiosity, because doing so protects their freedom to express themselves fully.

Civil society is a glorious collaboration, a mass work of art with citizens bringing out the best in each other by doing their best to accept one another. We need to navigate the challenges of a multicultural democracy with equal measures of common sense and good cheer, weaving a welcoming social fabric that envelops and elevates and does not single out and castigate.

Lessons that are not for women only

I've always wanted to write a woman's guide to Passover.

No, not about the cleaning thing or the cooking thing, and not even about the ubiquitous orange on the seder plate or the *kos miriam*, or Miriam's cup, filled with water and placed alongside *kos Eliyahu*, Elijah's cup. Perhaps because in my earliest memories of Pesach, my mother, grandmother and aunts arrived boneweary to the seder table, too tired to jump into discussions that branched off from the text of the Haggadah, I've always wanted to write a guide that would put women front and centre in the seder ritual and the telling of the story.

Sara R. Horowitz in Toronto

Women never made it into the text of the traditional Haggadah, which encapsulates Jewish memory of enslavement and redemption and early celebrations of the festival. They are not mentioned among the ancestors who journeyed to and then sojourned in Egypt. Nor were they among the venerable celebrants in Bnei Brak who became so engrossed in discussion that, we read, before they even realized, it was time for morning prayer. And the famous passage about the four daughters? Never made it into the standard text.

Yet women play a central role in the first two chapters of the Book of Exodus. In a sequence of events in which Egyptian men behave ruthlessly and cruelly, and Hebrew men seem to fade away, both Israelite and Egyptian women are depicted as defying Pharoah and resisting the passive resignation that comes with enslavement. The Hebrew midwives, we are told, refuse to kill Israelite babies, in a risky act of civil disobedience. Commentators are divided about the nationality of these midwives – that is, whether they are Egyptian midwives ministering to Hebrew women, or midwives who are themselves Hebrews.

The life-affirming collaboration between Israelite and Egyptian women is more explicit in the passage that follows. In a desperate ploy to save her infant who will later bear the name Moses, a Hebrew woman places her baby in a basket among the reeds of the Nile. We all know what follows: the compassionate impulse of the Egyptian princess; the intervention of the sister; and the canny offer of a wet-nurse who turns out to be the boy's birth mother. All this is in sharp contrast to what comes immediately afterward: an Egyptian man beating an Israelite man, and two Hebrew men fighting.

This foregrounding of women's courage and compassion was noted by many traditional commentators, who elaborated on it in a series of midrashim, or narrative commentaries, that focus on gender. One source, for example, expands on the life-saving measures taken by Moses' mother on her child's behalf, and extends it to all Israelite women. According to this midrash, Israelite women would hide their infants in holes to keep them from being killed.

Another midrash depicts the babies saved by angels who would catch them when the Egyptians tossed them into the waters of the Nile. The angels would carefully place these children on rocks, above water level. In a stunning image, the midrash depicts these rocks as miraculously growing nipples and suckling the Israelite babies – standing in, as it were, when their mothers were no longer able to protect and nurture them. In a related midrash, the earth swallows up the Israelite infants to protect them from the Egyptians. The babies later spring up healthy and vigorous. Nature, in essence, becomes feminized – breasts, a womb – in an enactment of divine compassion.

What do these texts add to our seders? Needless to say, they balance the depiction of gender in the Haggadah, so that women, too, can see their reflections in the story of the Jewish collective past.

But the value they add to the seder is not for women only. They teach us that even from a position of seeming powerlessness (not only a slave, but female!), people can find the inner resources to act on what is right. In reminding us of the connection between *rachamim*, the Hebrew word for mercy, and *rechem*, the Hebrew word for womb, they tell us that the impulse of compassion can draw people past the boundaries (Hebrew and Egyptian) that could have turned them into enemies. They help us aspire to the triumph of mercy over aggression.

The Kirshner File

Town planning and Zionist settlement

The founder of modern political Zionism, Theodor Herzl, wrote *Altneuland*, his utopian 1902 novel of a new Jewish society in Palestine, when that dusty backwater of the Ottoman Empire was home to some 50,000 Jews. Herzl, an assimilated Viennese journalist, sought to create a little Europe in Palestine, which was then largely inhabited by Muslim and Christian Arabs.

Sheldon Kirshner in Toronto

To Herzl and like-minded Jews, the successful colonization of Palestine, the Jewish ancestral homeland, would necessitate the transplanting of western notions of science, technology and town planning to a poorly developed land dotted with gardenless, overcrowded and unsanitary Arab villages, which, from a distance, looked picturesque, as one British observer tartly noted.

The first generation of Zionist pioneers and planners in Palestine imagined a country of bucolic agricultural villages and Jewish peasants. Translating their dream into reality, they established the moshva, whose members farmed their land independently; the kibbutz, a collective settlement; and the moshav, a cooperative farming village. But their conception of town planning in Palestine was not only confined to building rural communities. On April 11, 1909, a band of Jews gathered in the desolate sand dunes north of Jaffa to consecrate Tel Aviv as a European-style garden suburb.

Whether rural or urban, these national projects were designed by a dedicated corps of professional planners, architects and officials recruited to resuscitate the historic Jewish presence in Palestine, S. Ilan Troen writes in an intriguing book, *Imagining Zion: Dreams, Design and Realities in a Century of Jewish Settlement* (Yale University Press).

From the 1880s onward, the Zionist movement built nearly 700 villages, towns and cities in what is now Israel – 250 before Israel's independence in 1948 and more than 450 after that – with the result that Jews would become a significant majority in Israel for the first time since the Roman-occupation era.

Zionists deliberately distinguished between "colonial" policy and "colonization." Abraham Granovsky (Granot), a Zionist planner, defined colonial policy as the exploitation of the natural resources of a nation and the domination of another people. Colonization, he said, was bound up with settlement and cooperation with an already existing population (Palestinian Arabs in this case). Zionists like Granovsky, though acutely cognizant that Palestine was populated by a majority of Palestinian Arabs, assumed that a confrontation with them could be avoided by bringing the economic benefits of Zionism to all its inhabitants, including new Jewish immigrants.

Of course, the Arabs were not impressed with that argument. Nevertheless, Jews realized that Zionism could not be seen to be infringing on the rights of the Arabs. The Balfour Declaration, issued by the British in 1917, stipulated as much.

Zionists were disappointed when, some years later, Britain, the mandatory power in Palestine, released a White Paper recommending a retreat from an open-door policy on immigration, a major Zionist objective. Zionists were thereby forced to demonstrate that Palestine's "economic absorptive capacity" could accommodate both Arabs and Jews.

To that end, Zionist organizations mobilized the resources of a wide range of Jewish academics to prove that thesis so that the flow of Jewish immigrants would not be impeded. Jean Gottman, one of these scholars, was a prominent geographer. He produced a series of essays in the mid-1930s claiming that Palestine could easily cope with a large population. The publication of his essays coincided with the persecution of Jews in Germany. But these efforts had little effect on the British. Succumbing to mounting Arab pressure, Britain, in 1939, issued a White Paper restricting Jewish immigration. Until that defining moment, the Zionists pressed ahead with the colonization of Palestine, knowing full well that facts on the ground would be of crucial importance.

The World Zionist Organization (WZO) was greatly influenced by Germany's pre-World War I colonization model, the Templar colony, says Troen, a professor of history at Brandeis University and Ben-Gurion University of the Negev.

The Zionist emphasis on agrarian settlements was risky, since precious few Jews had been farmers, Troen observes. Zionist officials soon discovered that the lack of farming skills among potential Jewish immigrants was a greater threat to colonization than inadequate funding. To remedy that problem, philanthropists in France, including the Rothschilds, founded Mikve Israel, an agricultural training school near Jaffa for Jewish youth.

The first Jewish settlers in the late 19th century went to the coastal plain, the Jezreel Valley, the Beit She'an Valley south of the Sea of Galilee and the Upper Galilee. Since Arabs lived mainly in the hills and mountains of Palestine, Jews could more easily purchase land in the valleys from absentee Arab landlords.

Until the mid-1930s, the moshav was the planners' village of choice. But from then on, until the early 1950s, the kibbutz was the spearhead of Zionist settlement policy. When planning authorities concluded that family-oriented, non-ideological immigrants would better adapt to the moshav, the kibbutz suffered an irreversible decline.

Jews were settled on lands that had been bought fairly and squarely. But in the wake of the 1948 Arab-Israeli war, captured Arab lands were also used for settlement purposes. The chief advocate of this policy, Josef Weitz, was the director of the Jewish National Fund. He had advocated the expulsion of Arabs from Jewish areas.

Troen's discussion of Zionist settlement in urban milieus is instructive. The bulk of Zionist capital was channelled almost exclusively into developing the rural sector. By the outbreak of World War II, 35,000 Jews had been settled on 119 agricultural settlements.

Private funds, however, built Tel Aviv and other centres. Proponents of urban settlement maintained that only cities could attract and absorb substantial numbers of Jewish immigrants. Tel Aviv serves as an example of their philosophy. In the second decade of the 20th century, Tel Aviv was a sleepy burg with a population of about 2,000. But by 1939, its population had skyrocketed to 150,000, or one-third of the entire Yishuv's population.

Tel Aviv, not Jerusalem, emerged as the Zionist cultural capital, attracting many of the country's poets, novelists and painters. The poets Chaim Nachman Bialik and Shaul Tschernichowsky celebrated the city in verse.

Zionist attempts to influence the development of Haifa – a small, somnolent city in the 19th century – were considerably harder because Jews were a minority there until about 1945. Nonetheless, Zionists were confident about Haifa's possibilities. They may have been swayed by Herzl. In *Altneuland*, he wrote glowingly of Haifa as a major metropolis in a technologically advanced Palestine.

Aerial view of Jaffa and Tel Aviv in 1917

In 1908, long before Jews became a majority there, the Hilfsverein der deutschen Juden – a major German-Jewish philanthropic organization – began raising funds for a technical school in Haifa. Known first as the Technikum, the Technion would become one of Israel's stellar universities, producing some of its finest scientists. Interestingly enough, the Hilfsverein was motivated by the goal of advancing Germany's interests in the Middle East.

In the remainder of *Imagining Zion*, Troen deals with a variety of related topics, from the development of the Dead Sea region to the rise of Jewish settlements in the West Bank and the Gaza Strip after the 1967 Six Day War. Troen's mastery of the material is admirable. *Imagining Zion* is a definitive account of the Zionist enterprise in Palestine and Israel.

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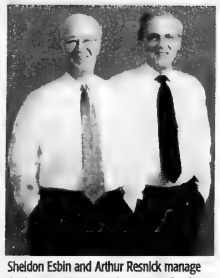

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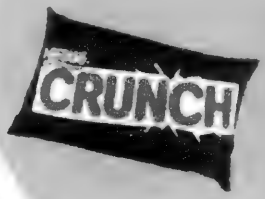

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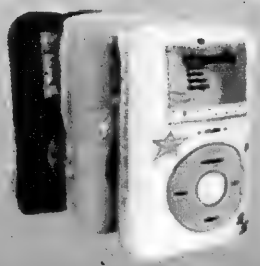

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Israeli medical pioneer wins Bronfman Prize

By ANDY LEVY-AJZENKOPF
Staff Reporter

Dr. Amitai Ziv is literally creating a virtual revolution in the world's medical communities, and he just got a whole lot of recognition for his efforts.

The pediatrician and former Israel Defence Forces fighter pilot will receive the 2007 Charles Bronfman Prize for his considerable contributions to the burgeoning field of simulation-based medical education.

According to the Bronfman Prize website, the $100,000 award is given annually to one outstanding individual, under 50, whose "Jewish values infuse their humanitarian accomplishments and provide inspiration to the next generations."

Ziv, 48, certainly qualifies.

In 2001, his passionate drive to change the longstanding paradigm of cognitively focused medical education and assessment led him to found the Israel Center for Medical Simulation (MSR) at the Sheba Medical Center in Tel Hashomer.

Designed as a "virtual hospital," MSR was one of the first specialized training facilities of its kind in the world, and the Israeli government has made many of its courses mandatory for licensing in various health professions.

The centre allows medical professionals in various disciplines to enhance their hands-on skills in a variety of scenarios within a safe, controlled environment.

The equipment used ranges from low-tech actors and mannequins to high-tech virtual reality computers and imaging systems.

Need training in how to treat victims of chemical warfare? MSR can set it up. Want to test the mettle of military doctors with a full-blown, terrorist bombing re-enactment? That can be arranged.

Dr. Amitai Ziv in MSR's simulation centre [Eyal Gross photo]

It was Ziv's own simulation training as a pilot that inspired him to embark on his quest to change the medical education system.

While doing his residency after his army service, Ziv experienced a culture shock.

"The aviation field was based on a safety culture of training. [Pilots used] simulators long before they were put on an aircraft," he told *The CJN* in a phone interview from Israel last week.

"But when you enter medicine, you realize the profession has been skewed for… generations to deal mostly with the cognitive aspect [of training]. We admit candidates on the [basis of medical theory], without putting enough emphasis on cultural skills, manual skills and coping under pressure."

Ziv believes that medical students, paramedics, anesthesiologists and other health professionals can only benefit from confronting the "nightmare scenarios" that occur in emergency rooms, in the field or almost anywhere else.

"Simulation education has the advantage of not coming [at] the expense of the patient's safety," Ziv said.

"In aviation, [one] assumes that the pilot has been well-prepared and is ready to take off with passengers in the back seat," he added. "Whereas in medicine, the mere fact that you've been in the school system for years… does it mean that you've been checked for readiness and you can actually deal with that heart attack, alone, in a clinic somewhere in Toronto? This is far from being true."

Ziv knows the medical establishment is reluctant to integrate his methods into training and certification practices.

"One would expect people to adopt and embrace [medical simulation] in an intuitive manner… Why not train ourselves in a safe environment?" he asked rhetorically. "But it's not that simple. [Doctors] come from a very conservative field. For too many years, medicine has not been open enough to the transparent debriefing that takes place in simulation [training]."

Still, Ziv continues to push for a cultural change, and his vision is slowly being adopted by institutions around the world.

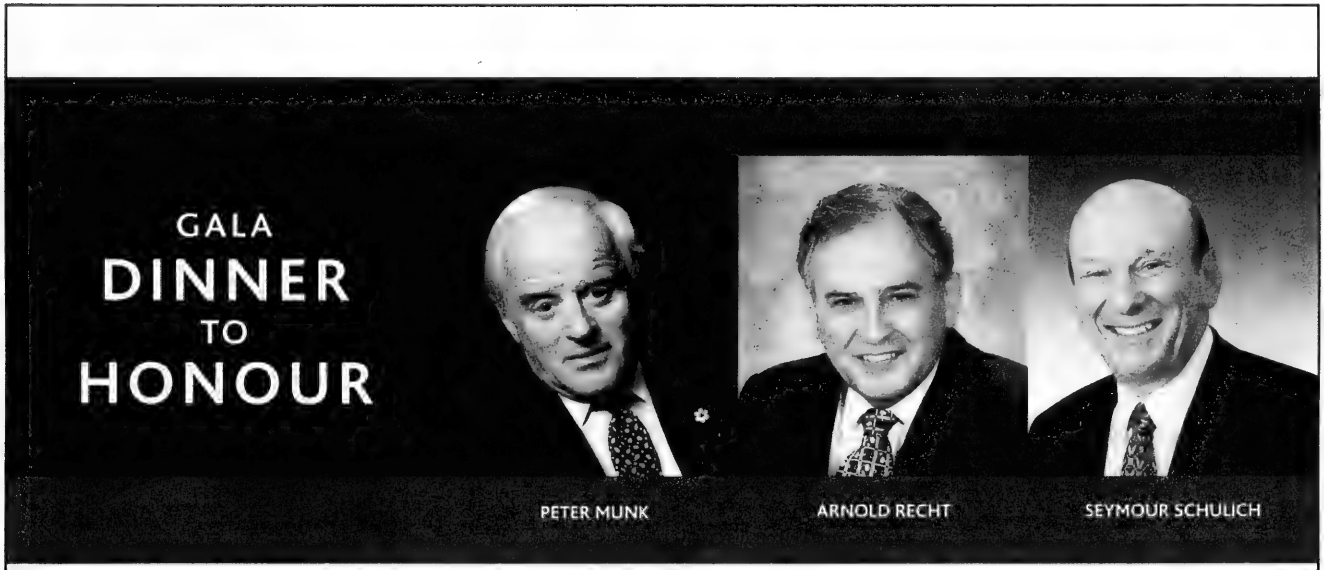
In Canada, he is a prized consultant to universities and medical organizations, including the Michener Institute for Applied Health Sciences in Toronto and Montreal tech giant Canadian Aerospace Electronics.

Last year, McGill University opened its own medical simulation centre after consultations with Ziv.

And after recent talks with contacts in Edmonton, Ziv expects to see a centre there sometime soon as well.

In fact, Ziv is particularly fond of this country. His parents emigrated from Montreal to Israel in 1949, and although he was born in the Holy Land, he has dual citizenship and retains friends and family across Canada.

Ziv will receive the Charles Bronfman Prize on May 1 at a ceremony in New York.



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Irish-born teacher has grand time with students

By FRANCES KRAFT
Staff Reporter

It's a long way from her childhood home on a farm in County Cork, Ireland, to Toronto's Montessori Jewish Day School (MJDS), but the path that led Catherine O'Keeffe to the classroom where she now teaches began when she was just eight years old.

The middle child of five in her family, O'Keeffe attended a three-room country schoolhouse where she was in the same class as her brother, who was two years older. She witnessed his struggles with reading and the "tough" way their teacher dealt with it.

At the age of eight, O'Keeffe made up her mind.

"I'll be a teacher, but I'll be nice," she decided.

Discussing that turning point of 32 years ago in a recent interview, her tone of voice became firm, undoubtedly reflecting the resolve she'd felt as a youngster.

In fact, her calm, gentle manner is evident in just a few minutes of seeing her interact with her students. The distinctive, southern Irish lilt in her voice just enhances the effect.

"Part of the Montessori training is that you have to always be thinking about how you're going to bring out the best in this child," she said. "We feel we model for children how to behave in society."

A lesson from the teacher: *"The nice thing about [the Irish expression] 'grand' is that it's not amazing or wonderful; it's just fine... We should celebrate ordinariness. We're having a grand time."*

All this, however, doesn't preclude a bit of forthrightness, although not in an unkind way. "I like to be very direct with them. I won't tell a child their work is great if it's not, if I know and they know they could have presented it better."

Now her students sometimes pre-empt her by showing her a half-hearted attempt and – borrowing one of her own expressions – saying, "It's rubbish, isn't it?"

"They laugh because they know it's true, and it doesn't lower their self-esteem," she said.

"I would like to think that all children feel good about themselves... They feel good about themselves when they know they're doing something productive and constructive."

O'Keeffe, who has lived in Canada for most of the past 17 years, is in her second year of teaching at MJDS. Previously she taught at private schools and had her own tutoring business.

Although as a teenager she considered pursuing a career in industrial design, O'Keeffe pursued a Montessori education at the suggestion of her high school guidance counsellor.

At first, she was reluctant to limit herself to working in a preschool, which was all the two-year training would qualify her for at the time. However, after visiting a Montessori classroom, she was impressed with the children's independence, and after learning more about the Montessori teaching method, she concluded it was "the only way to teach."

But, she said, "I did everything backward." At age 25 she returned to Dublin for a time to qualify as an elementary school teacher, and now she is studying for a BA in history at the University of Toronto.

At MJDS, O'Keeffe team-teaches a combined Grade 1, 2 and 3 class of 19 students with Sarit Yurovitch, an Israeli-born teacher who was raised on a moshav.

"Sarit is from Israel and I'm from Ireland. We figure we know all about peace – and nothing about peace," said O'Keeffe, referring to an underlying theme in their classroom.

The teachers strive to create a "peaceful environment" by showing their students "how to be a peaceful person" and being welcoming and accepting of everyone. Their students even prepare mint tea and offer it to classroom visitors.

On a recent Friday morning, students sat at small tables, either working on individual projects such as a 3-D map or having small group lessons, as is typical in Montessori classes.

Catherine O'Keeffe [Frances Kraft photo]

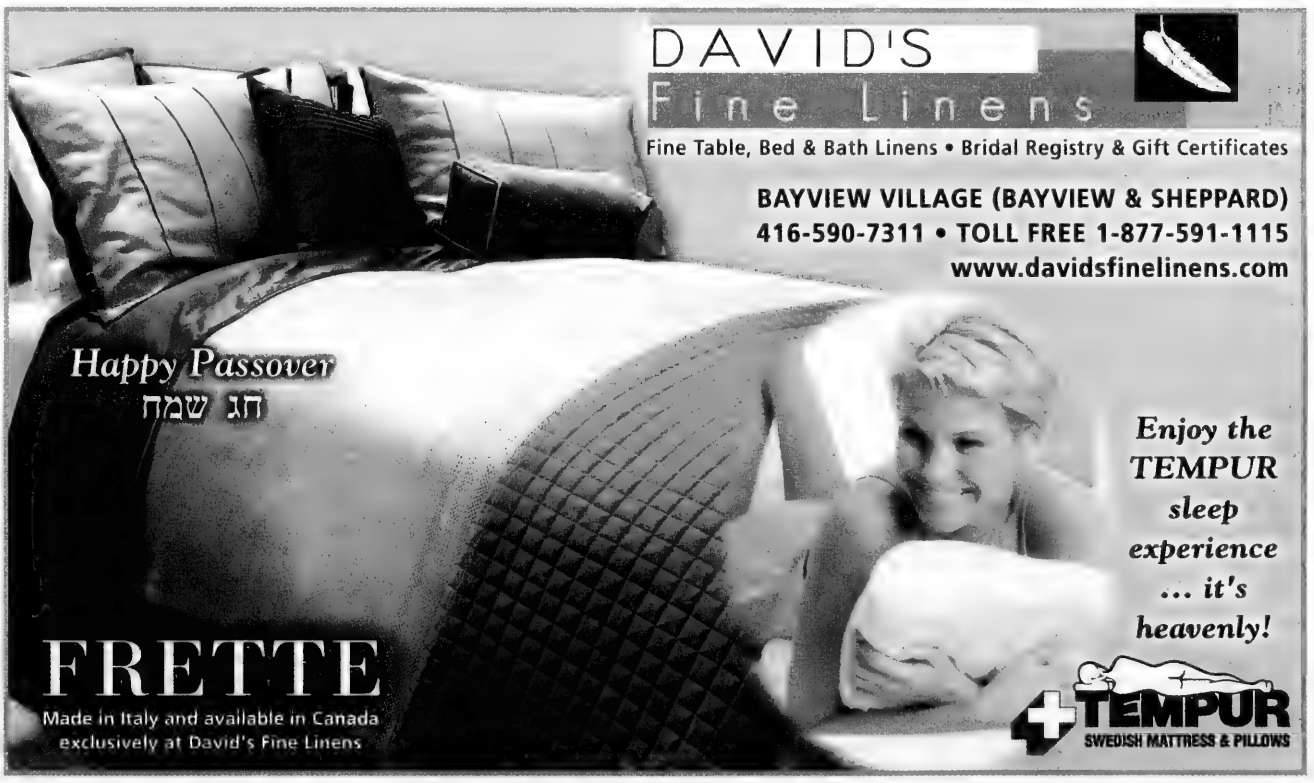
One of five teachers at the school who is not Jewish, O'Keeffe is responsible for core subjects including math, language, history, botany and zoology, while Yurovitch, who is also Montessori-trained, focuses on Judaic studies.

There is some cross-over, when Yurovitch works with students on core subjects in Hebrew, and when O'Keeffe – who loves storytelling – tells Torah stories for some of the Jewish holidays.

The tales are familiar from her days as a Catholic school student, but even more so from the well-used children's Bible her mother kept at home.

O'Keefe said she has "a great job.

"The children are so funny, and you can learn so much from them... [They're] more real than just about any group of adults out there, and they're great fun."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Students look for experience beyond university

Parents told to let kids pursue their dreams

By CAROLYN BLACKMAN
Staff Reporter

Over the past 20 years, there has been a tremendous change in the way high school graduates view their future, says a JVS Toronto psychoeducational consultant.

"Students are not only excited about immediate post-secondary options, they are interested in delaying the process and gaining other kinds of experiences," said Joy Koplowitz, facilitator of an evening titled Beyond the Bachelor, co-sponsored by the Anne and Max Tanenbaum Community Hebrew Academy of Toronto's parent association and JVS.

Speakers were Sean Friedman, a TanebaumCHAT graduate and current Ryerson University student; Alan Bross, a social worker who recently sold a multi-million dollar business; and Jane Rendely, a career management consultant, psycho-educational consultant and transition coach.

Koplowitz, who has counselled students for 20 years, including for six years at CHAT, said that a number of students consider a transition or gap year after high school or university, and almost 50 per cent of this year's 175 TanebaumCHAT graduates are thinking about spending next year in Israel.

"[Rather] than the standard yeshiva or seminary type of experience, they are interested in a more diverse experience that entails a combination of learning and community service," Koplowitz said.

Friedman, who will graduate this year with a bachelor of fine arts in theatre, has applied to attend the Rothberg Institute's community leadership and philanthropy studies at Hebrew University.

As a former math and science student at TanebaumCHAT who considered studying engineering, he said that people may wonder how he ended up in theatre.

"I thought I needed to be an engineer, but [I took theatre] for the love of what I was going to do."

At Ryerson he learned life skills and got a bachelor's degree, and "today's plan is to blend my theatre career with a career in Jewish fundraising," he said.

"No matter what you do, you can always change your career. There are enough programs out there that you can take whatever interests you."

He is planning for the moment, he said, "because if you plan for the future, things change. I plan for today and hope for the best for tomorrow."

Bross, a father of four, began his career as a marriage and family therapist, and in 1981 established FGI, a company whose mission is to maximize people's effectiveness in their personal, family and workplace lives.

Today, the company works with more than 6,000 corporations, has more than 600 full-time employees and 5,000 associates worldwide, and delivers services in more than 100 countries.

He has also written books, been a consultant to organizations in the private and public sectors, and lectured around the world.

"I'm also confused and in transition now. I'm no more an expert than anyone else," said Bross, who added that he expects to take on "a couple more careers."

As parents, he stressed, it's our responsibility to be concerned about our children's futures, "but not overly concerned. That is the important message."

His oldest son, he said, studied science in high school, journalism in university, and is now a lawyer.

As an employer who hired such professionals as social workers and lawyers, Bross said, "I hired based on their ability to think, to have a heart, and to relate to people.

"We know we can inject people with expertise, but it's not easy to find people who can process information and solve problems."

The workplace is changing rapidly, he said, "and people need to be flexible, adaptable and be willing to take on more responsibility."

Rather than tell people to "think outside the box, [I say] there is no box. You can learn many things in many places and [young people] have to do what they want. If they're confused, they will find their way."

He said that parents need to let kids pursue their dreams. "Don't be their obstacle, and don't tell them how to do things. Tell them what you want them to achieve, and they will surprise you with their ingenuity."

Rendely has assisted thousands of clients to make career and employment decisions, and coached them to develop self-marketing, resume writing, networking and interview preparation.

She assists her clients to develop strategies for overcoming education and life obstacles so that they can reach their goals.

She said that she advises students to look inward at what they want to do, "then learn about the world of work."

In the past 10 years, she said, joint courses have started up between colleges and universities, and they're a good way to help students keep their options open.

"University is not for everyone, and the awareness of colleges is going up," Rendely said.

"I always like people to have backup plans, so they are not dead-ended."

Her message, she said, is to take risks, try and do things, and remember that volunteer experience is "an important thread."

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Trips to Israel provide supplement to Bible study

Channa Sargon teaches students onsite in Jerusalem.

By FRANCES KRAFT
Staff Reporter

Next month, Channa Sargon will take her fifth group to Israel on a tour she dreamed up on a winter day about nine years ago to complement the adult Bible classes she holds in her Thornhill home.

"I was teaching about the desert," she recalls, citing the exact verse of Genesis. All of a sudden, it struck her as she looked outside at the snow how far away the sun-filled Israeli desert really was.

"I said, 'Listen, guys, would you like to go with me where it really happened?'"

When the class, consisting of young women, returned the next week, they committed to the trip, despite car pools and other obligations, she said.

"I think I was a pioneer," Sargon said in a recent interview in her small, art-filled living room, which is often crowded with students from diverse Jewish backgrounds sitting together on comfy couches and even on the floor. Some of them have been studying with her for years.

A former day school teacher, Sargon, who grew up in Haifa, has been teaching adults exclusively for the past 15 years, following a sabbatical from the United Synagogue Day School.

Her early adult classes consisted of the mothers of some of her younger students.

Sargon, who immigrated to Canada as a teenager, traces her love for the Bible – and her inspiration for creating the tours – to a teacher she had as a child while attending a secular school in Israel.

The teacher, a Holocaust survivor, often took his students out of the school. "We never knew where we were going to study," said Sargon, who now keeps Shabbat and follows the laws of kashrut.

"If we studied Deborah, we went to Mount Tabor. I remember being mesmerized as a child, thinking 'I'm sitting in a place where the stories took place, and where the heroes were born.'"

After the first trip she led, which focused on the Bible, Sargon decided she wanted to bring in other elements including poetry, art, theatre and music – "the voices of the people that made this country."

Over the years, her tours have evolved to include a few participants who are not her students and to add new experiences, such as this year's planned walk in the desert under a full moon. It was inspired by the way the Jewish lunar calendar works and the meaning of the moon in Jewish tradition.

The desert, both in biblical times and more recently, is inspirational, she believes. "Abraham and Isaac brought the message that we can make the impossible possible. You see the desert dryness, and they found water to share with others."

Recalling the impact on her students of actually being in Israel, she hit the side of her head with the heel of her hand to illustrate their gestures – indicating "I get it" – when the message got through.

Relevance of the text is important to Sargon and her students, who have raised a significant amount of money for Israel's Shabtai Levi Home, an institution for babies who are about to be adopted or who are at risk.

After they visited there, the fundraising came about from an understanding that "action has to be the result of learning. It cannot only be an intellectual experience."

Although she can't remember a time when she didn't want to teach, Sargon sees herself more as a "mediator" between student and text. "By being a mediator and a vulnerable human being, you allow others to become vulnerable too, and real learning takes place."

Sargon said she loves the men and women of the Bible "because they're imperfect. That allows me to attempt to perfect myself."

She approaches texts by beginning with classical commentaries, but when new ideas arise, "we discuss them. This is what it's about – making it meaningful, helpful and relevant," she said.

"I love the idea that we have such a rich tradition that the journey into learning is never-ending.

"I am obsessed," said the mother of three adult sons. "I love my work."

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On Campus

'Zionism is not a nice word,' says shaliach

By SHERI SHEFA
Staff Reporter

While there may be people who strongly oppose the concept of Zionism, Ofer Guttman would rather have people hate the concept than meet it with indifference.

Guttman, who is currently serving his third year as the central shaliach for the Hagshama department of the World Zionist Organization, presented a lecture titled "When did Zionism become a bad word?"

"Zionism will never be a nice [word] because a nation that returned after 2,000 years to the same place they were before to establish a state from nothing against all odds, and do amazing things in 58 years could not be considered by anyone in the world as 'nice.' People can either [love it] or hate it," Guttman said.

About 20 students gathered at the Wolfond Centre for Jewish Campus Life at the University of Toronto last week to discuss the perceptions that people have regarding Zionism.

Earlier that same day, Guttman also paid a visit to York University and spoke to students in the Hillel board room.

Guttman said he understands if people don't identify with the Zionist concept, but what frustrates him the most is the discussions people have about whether the State of Israel has a right to exist.

"Everyone discusses whether or not Israel has a right to exist," he said, adding that no other country in the world is subject to this kind of debate.

"Every nation in the world has a right to have a country of its own. The fact that it is discussed in universities across North America and Europe, about whether Israel has a right to exist is beyond my understanding."

Guttman, a practicing lawyer, also spoke about people's reluctance to identify as Zionists, when their views clearly fit into that ideology.

He said that as long as you connect to an issue that is relevant to Israel, if you have an opinion about what the Zionist movement should be – whether you approach it from the left wing of the political spectrum or the right – and you can criticize the state from "a loving point of view," you are a Zionist.

"If you think that the settlement in the Gaza strip is the best thing that ever happened to Israel… and you really think that the government of Israel [made] a horrible decision in disengaging from Gaza, you are criticizing the government of Israel for doing so, but you are a true Zionist," Guttman said.

Whether one is in favour of the government's decision to disengage or not, as long as one criticizes the government out of concern for the welfare of the Jewish state, one is a Zionist.

He said that the reason Iranian President Mahmoud Ahmadenijad often refers to destroying the "Zionist enemy" rather than Israelis is because he understands that Zionism is much bigger than Israel."

But since 1992, the number of Israelis who affiliate with Zionistic political parties has declined.

"Look what happened in 15 years. The parties that represent a Zionist's full vision of what they want the State of Israel to look like lost 20 seats to sectarian parties," Guttman said.

While it is important for Diaspora Jews to advocate for Israel and express support for the Jewish State, it is also important to establish and explore personal connections to Israel, and most of all, have an opinion.

"I'm a lawyer by profession… But if I'm a lawyer and I'm advocating for a client, no matter what [my client] did, I will defend him. He is my client. When I defend him, I don't get attached to him. I don't get closer to him," he said.

"It's fine if you are advocating for Israel so that others know that Israel has a right to exist, but don't treat Israel as a client. Israel is not your client. Israel is a part of you."

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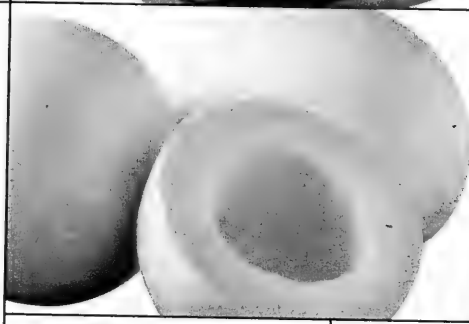

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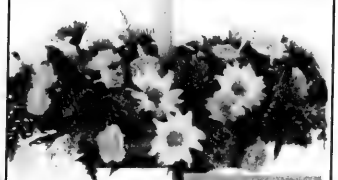

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The Canadian Jewish news

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Due to the Passover Holiday, there are overlapping deadlines for the April 5th and April 12th issues.

APRIL 5 ISSUE:

Regular Display deadline is

Thurs. March 29 at 12:00 noon

Organization and Classified deadlines are

Wed. March 28 at 12:00 noon

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Regular Display deadline is

Thurs. March 29 at 2:00 p.m.

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Jewish Life

Linking tikkun olam and Israel on Pesach

By RABBI DEBRA LANDSBERG

RABBINICAL REFLECTIONS

As a young, rather naïve child, I thought that Abraham Lincoln was honoured at every family's seder. I was raised in an American liberal Jewish household, one in which, every year, my father would supplement our Haggadah with poetry, prayers and songs that addressed the situation of other enslaved peoples.

He did this in an effort to distil universal values from the Jewish story of exile and redemption and to explicitly link our particular identity to the wider universal struggle of all peoples in their quest for liberty, be it emerging nations in Africa, or the real segregation of the American South that was only beginning to be disassembled when I was growing up. This was, for us, an essential core of our Jewish self-understanding: tikkun olam, our work to repair this world, a world that has been broken by human failings and human evil.

These modern paeans to universal liberty would stand alongside, although otherwise disconnected, from the other prayers my father included in our Pesach seder: those for the well-being and the security of the State of Israel. We were Zionists – proudly and actively – who saw a deep connection between the Jews' ancient and modern returns to Israel.

Today, as I plan the seders for my family and my congregation, I reflect on this dichotomy. Our commitment to tikkun olam and our commitment to the State of Israel remain both vital and necessary today, yet they each are weakened by their separation from one another.

There are signs that a growing number of Jewish youth are deeply disengaged from the State of Israel as they struggle to locate the values of tikkun olam in the seemingly never-ending struggle between Israel and the Palestinians and the wider Arab world. And there are signs that – too easily and too often – Israel advocacy leaves little space to attend to the most urgent tikkun olam of all, that of Israel and the Jews. The Jewish nation faces existential challenges from sharp social inequalities (greater than even in the United States) and from deprivation among its neediest citizens, which bring shame to the Jews' commitment to Klal Yisrael.

Just as the Kabbalists recognized the unity hidden behind the 110 distinct *sefirot* (emanations) from God, so is it time for us to acknowledge the necessary unity underlying our diverse Jewish commitments. Tikkun olam and Ahavat Yisrael – the universal and the particular – need to become reunited, each strengthening the other. In so doing, we can give new meaning to our beloved story of liberty and redemption that we retell each Pesach.

So this year at my seder, I am planning to introduce my family and my congregation to the work of Community Advocacy, a social change organization in Israel that enables disadvantaged residents to band together to purchase food at a discount. It is a jointly funded project of UJA Federation of New York and the New Israel Fund, which works to build social solidarity and to encourage active citizenship among those who are marginalized.

I know that this is only one example. I choose it because there is a resonance between the fact that we celebrate our redemption from Egypt with a vast amount of food and an organization that helps Israelis eat. I choose it to give life to the vital insight that many Jews share: that there is a deep connection between our worship of HaShem and the fight for change in the world here and now. And I choose it because I am my father's daughter. Like him, I strive to instil in my children a passionate, activist, progressive, Zionist Jewish soul.

Chag kasher v'samayach. May your Pesach be one that brings ever more liberation into our world.

Rabbi Landsberg is spiritual leader of Temple Emanu-El in Toronto.

A true open-door policy

By RACHAEL TURKIENICZ

Midrashic Moments

As we prepare for Passover, it's very easy to forget that the day after Passover begins, we begin the counting of the Omer, or the period known as *sfirah*, the counting. Starting on the second day of Passover, we count for seven weeks until Shavuot.

During this time, the community refrains from public celebrations and rejoicing of all kinds.

Wedding parties and bar or bat mitzvah celebrations are postponed until later and with the exception of certain specific holidays, the community reverts to a semi-mourning status. The time of *sfirah* overlays the holiday of Passover and we engage in both commemorations simultaneously.

At Passover, we commemorate our redemption from Egypt in our homes with the seders. It seems to be a private celebration, yet before we are allowed to begin, we must make an open proclamation to the community. Anyone who needs to partake of our seder is invited to join us. We open our homes to welcome a community presence. Passover symbolizes our greatest joy for having experienced redemption at the hands of God. From within this joy, we open our doors and invite all those to enter.

Immediately afterward we begin to count the days of *sfirah*, which symbolize a period of semi-mourning. When a family is in the first week of mourning, the doors to their home are likewise opened and the community enters to comfort them. In those moments, the family inside the home is in need and the community responds with no questions asked. In fact, it's customary not to ask any questions of well-being to a mourner when present in their homes. One doesn't question the need, one simply responds.

Passover, symbolizing our greatest joy, and *sfirah*, a time of mourning, invoke the same images of community connection and response. Whether one responds to a need or expresses the need, the door remains unlocked and there are no questions asked.

But no questions asked must include no judgments passed.

The first community of Jews where everyone inherits covenant equally is the generation of Joseph and his brothers. That first community struggled enormously with judgments and jealousies. Even when trying to be righteous, there were underlying judgments. A midrash recounts how Joseph's brothers searched for him upon entering Egypt. Although they themselves were starving, they tried to right the wrong they had committed by taking the opportunity to find their brother. Interestingly, according to this midrash, they searched for Joseph among the prostitutes of Egypt. When asked why, they explained that Joseph was so attractive, surely he ended up as a prostitute.

Their attempt at redeeming Joseph is tainted by their judgment of him. We celebrate their intent and we mourn their presumption.

Another text that teaches us a similar lesson is in the book of Samuel when Hannah is praying and Eli, the High Priest, thinks she is drunk. In the Talmud, there are two opinions offered for her response. In one opinion, she says to Eli, "You are not my superior, nor does the Holy Spirit rest upon you for you suspect me." Another opinion states that she responded: "You are not a lord, neither the Presence nor the Holy Spirit is with you for you have taken a harsh and not a lenient view of my conduct." In either case, this remarkable woman has chastised the High Priest for passing judgment rather than offering help.

Passover flows into *sfirah* and although our doors remain open, we must remember not to judge. When we bring someone to our seder tables, it must be without question and when we respond to someone in need, it must be without judgment.

Jewish Life

Faith and proof

By ALEX GROPPER

Past Forward

This time of the year with its celebration of Pesach and Easter, there is always some sensational documentary on an "amazing" archeological discovery with some fabulous claim or another that catches the popular imagination.

These presentations beg the question of whether there is any earth-shattering find that has changed people's perceptions of their religion and altered their spiritual lives. There have been a number of sensational finds that have withstood the test of time and whose study has enriched our knowledge and is continuing to do so.

Foremost among these discoveries in the popular realm have been the Dead Sea Scrolls. Yet 50 years before the Scrolls were found, the discovery of the Cairo Genizah provided a treasure-trove of hundreds of thousands of documents whose study is still enriching our knowledge of Judaism.

Another significant discovery, which was made at about the same time as the Scrolls, has not received the same publicity yet is also of great importance for biblical studies, especially the Christian Gospels. These are the Nag Hammadi Codices, named after the town of Nag Hammadi in Egypt where they were discovered. Originally hailed as "Lost Gospels," we now know these documents belonged to the Gnostics, a heretical sect that was persecuted out of existence when Christianity became the official religion of the Roman Empire in the fourth century CE.

My association with the codices goes back almost three decades, to the first time I did a show on them for CBC Radio's *Ideas* series. It was while researching the material at Harvard that I became acquainted with one of the world's authorities on these fascinating works, the late professor George MacRae. MacRae was a brilliant, erudite man of the world, possibly because of, or despite, his being an ordained member of the Society of Jesus, more popularly known as the Jesuits. We spent many hours engrossed in lively, wonderful conversations. I finally got around to asking the inevitable question – how would a discovery that impacted on Christian faith affect him?

The reason this conversation came to mind recently was because of its bearing on the Simcha Jacobovici film *The Lost Tomb of Jesus*. It is a film that has garnered a tremendous amount of publicity that I am sure will not do Jacobovici any harm in promoting the accompanying book that he has written. But the vast majority of scholars question the film's hypothesis and the evidence Jacobovici presents. (For an excellent critique see Mark Goodacre, in his academic blog, blog@ntgateway.com.)

The reason I bring up this film is because if its dubious assumption is true, and Christ's bones have been found, then it would call into question the very essence of Christian belief, which is that Christ arose bodily after his crucifixion. It is here that MacRae's answer to my question becomes relevant. He said that faith and proof are contradictory by nature. Faith implies belief without proof. Once something is proven, it can no longer be part of one's faith.

MacRae went on to say that Christianity is much more than a belief in miracles. For the educated believer, it is the message and morality that matters. MacRae made the point that one also had to separate the historical Jesus from the Jesus of faith and myth (which Gregory Nagy, MacRae's colleague at Harvard, defined for me as something that people believe to be universally true).

Just as the Exodus sets the stage for Judaism, the belief in the Resurrection defines the message of Christianity. You accept it on faith; if you have to prove it, then your faith is gone. It is a case of the message from the Past resonating Forward into the future. One can not have it both ways and use the present proof to move forward into the past.

Passover cleaning, Part 2

By MARK MIETKIEWICZ

Cleaning and cooking and so many dishes/ Out with the chametz, no pasta, no knishes/ Fish that's gefilted, horseradish that stings/ These are a few of our Passover things.

[http://tinyurl.com/4ekod]

The Jewish Highway

If Passover cleaning isn't one of your favourite things, you're not alone. But there's plenty of advice for you on the Internet. And surprisingly, you'll even meet some people who look forward to the annual ordeal.

Like Emuna Braverman. In "The Joys (?) of Passover Cleaning," Braverman says: "I'm beginning to feel like an endangered species, because I like Passover." This fact dawned on her after she attended one of those Passover getaways where everything is done for you. "Studying the ideas underlying Passover was not the true preparation… It was the physical effort that led to the emotional and intellectual preparation… I've returned to what I enjoy. I can't wait to start cleaning." **[http://tinyurl.com/ytrnk4]**

Braverman may have found a kindred spirit at the Chabad.org site. Bella Shapiro's revelation hit about "40 minutes to the deadline to get rid of all remaining chametz. I commandeer the kids, assigning rooms, brooms and vacuums… There is so much to do, so little time, and failure to finish not an option." And then it dawns on her. "What an incredibly easy religion." Those really are Shapiro's thoughts (and not the byproduct of industrial strength cleansers). **[http://tinyurl.com/25z7qu]**

Whether or not you enjoy cleaning, do take care with those industrial-strength cleansers. A few years ago, Yona Amitai, a senior toxicologist at Hadassah University Hospital in Jerusalem, warned that "the number of accidental poisonings of children from cleaning fluid triples during the two or three weeks before Passover, and poisonings from all other causes doubles, compared to the rest of the year." He also advised parents to be extra cautious when cleaning out medicine cabinets to ensure drugs do not end up in the hands of children. **[http://tinyurl.com/yvejrc]**

As you clean your home for the holiday, are you greening it at the same time? According to the Coalition on the Environment and Jewish Life, "the average house contains three to 10 gallons of hazardous cleaning products that threaten your respiratory health and could end up in our air and water. You can find environmentally responsible ways to dispose of hazardous products and identify alternatives to replace them" on the coalition's site. **[http://tinyurl.com/ysaq6y]**

Beyond human health, there's the health of your small appliances. According to one blog that I chanced upon, the pre-Pesach season also proves to be a bonanza for appliance repair shops in Israel as people "remove screws that can't be replaced by mere mortals," or soak and dunk things that were never meant to be soaked or dunked. **[http://tinyurl.com/yoo8fw]**

I'm not quite sure how the survey was conducted, but according to the Brandman Research Institute, 43 million man-hours are spent in Israel in cleaning preparations for the Passover. Curious use of the term "man-hours," since the study found that 29 million cleaning hours are done by women and 11 million hours by men. Persons paid to clean account for the remainder. **[http://tinyurl.com/4frn6]**

Speaking of roles and responsibilities, let's just say that one husband didn't win big points when he broke it to his wife that he couldn't do his share of the Pesach cleaning because he'd be on the road the week before the holiday. He tells all in his blog entry, Mars & Venus on Erev Pesach Cleaning. **[http://tinyurl.com/2hajqu]**

A few years ago, I came across a story in the *Jerusalem Post* about Yael M., a resident of Jerusalem's Old City who made sure her cleaning paid off – literally. "Every couple of years, Yael M. enters a frenzy of Passover cleaning… Then she moves out." In exchange for renting out her home to a family eager to spend Pesach near the Kotel, Yael earns $1,500 to $2,000 in cash. **[http://tinyurl.com/5pmup]**

When the plagues strike/ When the lice bite/ When we're feeling sad/ We simply remember our Passover things/ And then we don't feel so bad.

Have a chag kasher v'samayach – a kosher and happy holiday.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Above: Ethan, left, and Yishai, right, junior kindergarten students at Netivot HaTorah Day School, learned all about the intricacies of baking matzah during a recent trip to Chabad's model matzah bakery. [Rebecca Ansel photo]

At right: Students from Holy Blossom Temple's preschool visited Chabad of Midtown's model matzah bakery earlier this month. Pictured from left, are Claire Lipton, Hope Cooper, Tal Davis and Abby Swartz.

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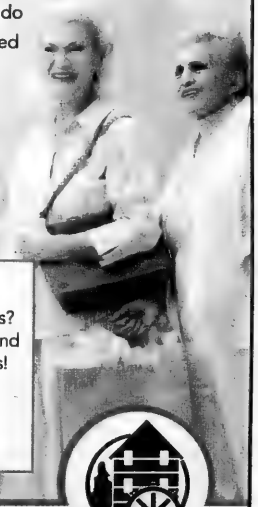

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How to keep your family Jewish

By FRANCES KRAFT
Staff Reporter

People don't have to make radical or all-encompassing changes in their lives to keep their families Jewish, says author Doron Kornbluth.

As an example, he suggested moving weekly family dinners from Sunday to Friday – and lighting candles beforehand.

The Montreal-born author, who made aliyah in 1991, presented five "principles" for parents and grandparents in a recent talk titled "How to keep my family Jewish if we're not religious" at Chabad Lubavitch of Markham.

Shabbat dinner arose as a real-life point of contention when the mother of a young teenager said in a question-and-answer session that her child can't understand why she's not allowed to go out on Friday nights, unlike her friends, most of whom are Jewish but non-observant.

"The teenage years are hard. There are no guarantees," said Kornbluth, who has spoken widely in North America and Europe.

He believes the only thing that will help teens become more connected to Judaism is to help them "develop a set of Jewish friends who are involved in Jewish things." He advocates "manipulating" rather than forcing the situation.

Summer camp and youth group experiences, family trips to Israel and "Jewish events" are some of the opportunities he cited that parents can make available to teens. Also, he recommended setting a longer-term goal, perhaps three years, for becoming connected to other families with Jewishly-connected children the same age.

A thirty-something mother in the audience, whose baby slept through most of the presentation, said her family compromised on the issue of Friday night dinner when she was a teenager. She had to stay home for the family meal, but she was allowed to go out afterward. Now as an adult, she wants to be with her family on Friday nights, she said.

"For us to keep our kids Jewish today, we need to be proactive," said Kornbluth, who received private smichah in Israel but doesn't use the title "Rabbi" in his writing and on his lecture tours.

He believes his system can "radically increase the odds," he said.

His first principle is based on the impact that visual images have on people. Jewish homes should have visible Jewish elements like mezuzot, Shabbat candlesticks and Jewish books, and kids must see parents doing Jewish things, he said.

Although Kornbluth used to find a quiet corner at synagogue to study Jewish texts on Shabbat, now he studies at home, even though he gets less done, so that his young children will see him studying.

Also, he said, children have to be involved Jewishly themselves. Aside from summer camps, Jewish schools and youth groups that provide opportunities for involvement, he said that if children are "not involved on a regular basis in preparing for the holidays, then it's not their holiday."

He added that there is much joy in being Jewish, and that focusing only on the serious side of Judaism is "a recipe for failure."

There is a "deep, real connection" between all Jews, past, present and future, he said. Foster that connection and sense of belonging by being part of a synagogue community, by visiting Jewish sites when travelling, and by talking around the dinner table about Jews in different countries, he advised.

His fourth principle – likely the most delicate issue – deals with interdating and intermarriage, subjects he addresses more comprehensively in his 2003 book, *Why Marry Jewish? Surprising Reasons for Jews to Marry Jews.*

"You have to talk about this early," he says. He said marrying a born Jew or a sincere convert is "better for them, better for their marriage, better for their Jewishness."

However, Kornbluth said, his fifth principle is "in a sense, the most important one.

"All the studies show that the more Jewish education people have, the more likely they are to stay Jewish." He added that, according to studies, it is better to have "good Jewish education part-time through college" than to have it full-time only to stop at bar or bat mitzvah age.

More Health & Lifestyles on page 52

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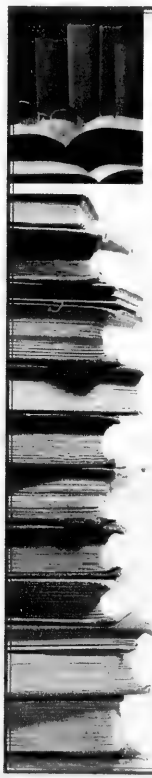

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City of Eilat celebrates its 58th anniversary of liberation

Torontonians join PM Olmert, Eilat mayor at ceremony

By FLORENCE LOW

The Israeli city of Eilat - Jewish Toronto's twinned city through UJA Federation's Partnership 2000 initiative, recently celebrated the 58th anniversary of its liberation.

Members of UJA Federation's Israel and Overseas Committee were on hand for the festivities, joining Israeli Prime Minister Ehud Olmert, Eilat mayor, Meir Yitzhak HaLevy, and other dignitaries.

The modern city of Eilat began at the only building in the area, an old Ottoman police station known as "Um Rashrash." In March, 1949, in the middle of ceasefire negotiations with Jordan, the Negev and Golani Brigades met at this point and raised the famous improvised "Ink Flag," claiming the city of Eilat in the last military operation of the War of Independence. The recent ceremony was held at the very point where this historic moment took place.

"The beautiful city of Eilat was, without a doubt, the greatest and most exciting prize the young State of Israel received at the conclusion of the War of Independence. The famous "Ink Flag" we recall today symbolizes the enthusiasm, dedication and vision of the founders of this city," said Prime Minister Olmert.

"We've already done the hard work developing and building the land, and we've succeeded in building a flourishing city deserving of praise," said Mayor HaLevy. "This area can and must be a vibrant urban center and an international meeting point by land, air and by sea, accessible and recognized by travelers from across Europe, Africa and Asia."

Members of Toronto's Jewish community joined Israelis - including Prime Minister Ehud Olmert (standing, centre) - in Eilat, to celebrate the city's 58th anniversary.

"UJA Federation of Greater Toronto is a leading force in Israel and specifically in the Eilat/Eilot Region," said Brian Schachter, co-chair of Partnership 2000. "We have a historic partnership with the city, warm, personal relationships with its residents and a longstanding commitment to social initiatives."

Citing examples of this vital partnership, Schachter spoke about the emphasis on youth and education. "Education changes lives," he explained. "UJA Federation is proud to support and develop a number of programs that encourage educational excellence and offer equal opportunities for at-risk youth in this region."

Following the official ceremony Prime Minister Olmert praised Jewish Toronto's commitment to Eilat and Eilot and their vast involvement in the region. "You are building a better future for Eilat, for Israel and for our people through your unprecedented vision and dedication to developing this vibrant town and your personal commitment to supporting its people."

Ensuring a meaningful Passover for Toronto's vulnerable

By RAQUEL KAPLAN GOLDBERG
UJA FEDERATION

As Jews the world over celebrate Passover next week, UJA Federation and its partner agencies are ensuring that even the community's most vulnerable members are able to participate fully in the holiday.

Jewish Immigrant Aid Services (JIAS) is matching new clients to local host families for the seders, enhancing the holiday for the newly-arrived immigrants and facilitating their overall acclimation to Toronto.

"For many newcomers, the first holiday away from family and friends can be difficult," says Joanna Sasson Morrison, community integration worker at JIAS Toronto. "They very much appreciate having the opportunity to share the holiday spirit of warmth and togetherness around the seder table with a local family. This program gives newcomers the message that Toronto is a warm, welcoming community."

Employees of Jewish Family & Child Service, a partner agency of UJA Federation, pose in front of boxes of Passover food which they will be giving out to their clients.

Jewish Family and Child Service (JF&CS) is making sure another marginalized group – the poor – can enjoy a meaningful Passover.

"There's a recognition that people who are poor will not be able to afford the food that allows them to celebrate and recognize the holiday," says Eric Kirsh, supervisor of the financial assistance and rehabilitation program at JF&CS. The agency, therefore, supplies its financial assistance clients with extra Passover funds and submits requests on their behalf for holiday provisions to National Council of Jewish Women of Canada (NCJW), which runs an annual Passover food drive.

The supplementary Passover funds are made possible by UJA Federation allocations, and while recipients can use the extra money at their discretion, "they're encouraged to use them for Passover foods," explains Kirsh.

Through its strong relationship with NCJW, JF&CS refers over 700 of its clients to the organization for holiday packages, which include matzah, juice, and other Kosher-for-Passover foodstuffs. "We make sure clients are aware of the program," says Kirsh. "And we send those on financial assistance or low income a letter from the executive director telling them we've requested a box on their behalf, so they can decide if they'd like it delivered or if they want to pick it up."

"These programs are an important part of our philosophies of inclusion and continuity," Kirsh continues. "We place a premium on living Jewishly, and we recognize that by providing people with the food and the money that allows them and their children to participate in the holiday, we help them feel a part of the Jewish community."

If you are interested in hosting a newcomer family for one of the seders, please call Joanna Sasson Morrison at 416-630-6481 ext. 30.

Perspective

UJA Federation intern readies for new life in Israel

By SHOSHANA POZNANSKY

As Toronto prepares to celebrate Yom Ha'atzmaut with a huge party on April 24 in the park behind the Bathurst Jewish Community Centre, I prepare to make aliyah and begin a new chapter in my life.

Although I will be at the UJA Federation sponsored Toronto celebration, I'm sure it'll be odd knowing that it will be my last year celebrating Israel's birthday as a Canadian citizen and not as an Israeli.

So far, preparing to leave for Israel has been easier than I had expected, as my friends and family have been surprisingly encouraging. The outpouring of support that I have felt has reinforced my decision to make the big move. People always ask what my parents think, and I respond by saying that my mother feels if she raised a daughter who wants to make aliyah, then she succeeded as a Jewish mother.

Shoshana Poznansky on a Tel Aviv beach in January of this year.

Once I made the decision, I have not questioned it. Although, if two years ago, when I was living in Jerusalem, studying at Hebrew University, someone had told me that I would make aliyah, I would have said they were out of their minds. Because of that year, Israel has grown on me; is always in my thoughts, and since I have been back to Canada, I cannot imagine living anywhere else but Israel. This feeling was only reinforced when I went to volunteer in Israel's north over the December break.

Although I was brought up living in relatively small Jewish communities in Canada, I had the opportunity to have a strong Jewish education. This, along with my home life, reinforced my Jewish identity, and moving to the Jewish homeland feels like the next logical step as I start my life as a young professional.

On a daily basis I am asked why I have decided to make aliyah. To explain myself around Yom Ha'atzmaut feels especially relevant. I was not alive in 1948 to go to Israel and fight for my country and my right to a Jewish homeland. I cannot make the same difference that many lost their lives to make. What I can do is make a statement in my own way. I'll stand with Israel in Israel.

As communities around the world celebrate Yom Ha'atzmaut, I have great comfort in knowing that next year, for Israel's 60th birthday, when I am celebrating in Zion Square in Jerusalem, Jewish communities around the world – including Toronto's incredible Jewish community – will be celebrating with me. B'shana Haba Byerushalayim!

UJA Federation's Yom Ha'atzmaut celebration takes place on Tuesday April 24 from 6 to 9 pm. For more information call 416.924.6211 ext. 154

Shoshana Poznansky is an intern with UJA Federation of Greater Toronto's Creative Department.

Keeping memory of missing Israeli soldiers alive

Outdoor advertising part of comprehensive advocacy initiative

By HOWARD ENGLISH
UJA FEDERATION

After some nine months at the hands of terrorist kidnappers, the silence surrounding the well-being of Israeli soldiers Ehud Goldwasser, Eldad Regev and Gilad Shalit is the most prominent aspect of their continued captivity. Yet, the three captives are on the minds of millions around the world and, in Toronto, nearly 200 reminders of their plight are inescapably evident on the lawns of synagogues, Jewish schools and other private property throughout the Greater Toronto area.

The lawn signs and a giant billboard at Bathurst and Eglinton are sponsored by UJA Federation of Greater Toronto to ensure that Goldwasser, Regev and Shalit will never be forgotten.

Each of the outdoor signs says "We don't leave our sons behind," and includes the names of the kidnapped soldiers

"These young men who are still missing are our brothers; they're our family," said Peter Ekstein, a long-standing supporter of UJA Federation and a strong proponent of using every vehicle available to heighten awareness of Israel's missing in action. "It's incumbent on all of us to keep them in our hearts and to remember that out of sight does not mean out of mind. Remember, these three young men are where they are now for one reason; they were defending Israel and our very way of life as Jews."

This UJA Federation of Greater Toronto billboard, situated at the intersection of Bathurst Street and Eglinton Avenue, along with nearly 200 lawn signs located throughout the GTA bearing the same message, are part of a UJA Federation advocacy initiative designed to keep the memory of three kidnapped Israeli soldiers alive in the public consciousness.

"We debated long and hard about how to keep the issue of the kidnapped soldiers front and centre," says Ted Sokolsky, president and CEO, UJA Federation of Greater Toronto . "With everything that has gone on in the last few months we feared they would be forgotten. We wanted to give a voice to our community's concern, a voice that says we indeed have not forgotten and that we all share responsibility in keeping their cause alive and their freedom achieved as soon as possible. Those three soldiers fought for our freedom and their lives have meaning and value and must be secured at all costs. Our sons are not raised to die as martyrs, they are raised to live as free human beings."

The outdoor publicity is part of a more comprehensive advocacy initiative that includes a section of UJA Federation's Web site - www.jewishtoronto.com - devoted to the Israeli captives. Among the Web components are a petition to the secretary general of the United Nations and letters to families of the captives.

"This campaign is not about UJA Federation and it is certainly not about fundraising," said David Engel, chair of the UJA Federation board. "It's about one of the most sacred Jewish values - doing whatever we can to remember and, if possible, help, in a small way, to rescue Jewish captives."

Holocaust Centre reaches out to non-Jews for Yom HaShoah ceremony

By RAQUEL KAPLAN GOLDBERG
UJA FEDERATION

The UJA Federation Holocaust Centre of Toronto is hoping that this year's Yom Hashoah community commemoration will include more representation than usual from the larger Toronto community.

The Centre is specifically reaching out to area churches – many of whom host events during Holocaust Education Week – and, for the first time, is formally inviting them to attend the commemoration, which will take place on Sunday, April 15 at Earl Bales Park (Bathurst Street, north of Sheppard Ave.), at 11:00 am.

Behind this expanded outreach effort is the fact that this year's keynote speaker will be Sibylle Niemoeller von Sell, former member of the German Resistance and widow of Pastor Martin Niemoeller.

"Sibylle Niemoeller von Sell comes from a family of courageous Christians who held fast to their convictions, despite the suffering it caused them at the hands of the Nazis," says Joyce Rifkind, The Holocaust Centre's chair of the Yom Hashoah Community Commemoration along with Lou Greenbaum of the Canadian Society for Yad Vashem. "We would like to invite members of the larger community to attend the Holocaust commemoration this year and hear, firsthand, what she experienced."

Ruth Fazal, Toronto composer and devout Christian, performed at last year's Yom Hashoah Community Commemoration. The Holocaust Centre of Toronto is hoping more members of the broader Toronto community will join in this year's commemoration.

Niemoeller von Sell, who converted to Judaism in 1990, was forced out of her high school for refusing to join the Hitler Youth and later endured arrest and abusive interrogation by the Gestapo. Her family was involved in an unsuccessful plot to assassinate Hitler and participated actively in an underground railroad in Berlin-Dahlem, hiding and saving Jews on the run.

In 1971 she married Pastor Martin Niemoeller, founder of the anti-Nazi Confessing Church in 1933 and author of the famous statement: "First they came for the Communists, but I was not a Communist so I did not speak out. Then they came for the Socialists and the Trade Unionists, but I was neither, so I did not speak out. Then they came for the Jews, but I was not a Jew so I did not speak out. And when they came for me, there was no one left to speak out for me."

"Pastor Niemoeller's observation expresses the need for those who are not immediately in danger to take action when the values embraced by civilized nations are threatened," says Jennifer Ritter, director of the Holocaust Centre. "Ultimately, it is about the responsibility we all carry as members of a human community. In the same spirit, we hope that the broader community will come out this year to participate in Yom Hashoah V'Hagvurah and hear his widow tell her story of resistance against evil."

For more information about the upcoming Holocaust commemoration service, please call 416.635.2883 ext. 301.

Celebrating those who look towards tomorrow

(l – r) Philanthropist Honey Sherman; David Engel, chair, UJA Federation; philanthropist Joseph Lebovic; Ted Sokolsky, president & CEO, UJA Federation; and Leslie Gales, chair, Tomorrow Leadership Cabinet, share a smile at UJA Federation's recent Temporary Donor Wall Dedication ceremony. The wall, designed by Guela Solow Ruda of Petroff Architects, celebrates donors who have contributed to the Tomorrow Campaign, chaired by Lawrence Tanenbaum and Gerald Schwartz. The temporary tribute was installed on the fourth floor of the Lipa Green Building for Jewish Community Service, in the Goldstein Family Rotunda.

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Forest Hill FITNESS

To our members, friends and colleagues, we wish you a Happy & Healthy Passover.

Please drop by for a **FREE** class or a **FREE** workout. Let's get re-acquainted!

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Notice to Visitors to Pardes Shalom Cemetery

Arrangements have been made by Pardes Shalom to provide complimentary transportation to the cemetery this Spring, for those who require it.

Bus service will be provided on **Sunday, April 15**.

A bus identified by a sign **"PARDES SHALOM"** will depart from the front entrance of the Bathurst Jewish Centre, 4588 Bathurst St., at 10 a.m.

The bus will make a stop at the parking lot of Betel Centre, located on Steeles Ave. W., at 10:15 a.m., to pick up passengers before proceeding to the cemetery.

Hours as of March 11

Sunday-Thursday, 8 a.m.-5 p.m.
No entry after 4:30 p.m.

Friday, 8 a.m.-4 p.m.
No entry after 3:30 p.m.

For further information, and to register, please call the cemetery office 416-635-2883, ext. 224 - Esther, or ext. 300 - Michelle.

Seniors Scene

Active retirees get opportunity to volunteer in Israel

By ADAM SEGAL
Special to The CJN

Like many newly retired people, Sid Brail was eager to spend some of his newfound free time on an adventure.

And since he's a staunch Zionist, a trip to Israel made perfect sense.

But rather than hop on and off a tour bus, Brail and wife Judy opted to participate in the Gideon Program, a hands-on odyssey that involves volunteer work and field trips across Israel.

"My wife and I are still pretty active, and since we wanted to go to Israel to do something different, we went online, found Gideon and chose to do it," he said.

The Brail's were part of a contingent of eight "active retirees" from Canada who spent 25 days in Israel on the program this past January and February.

Their trip, which was based in full-service accommodations in Netanya, included such diverse activities as teaching English to elementary school students, picking citrus fruits on a moshav for a food bank, and volunteering in a soup kitchen.

"I went to an all-boys school to tutor English to students in grades 7 and 8," recalled Brail, who worked in Toronto's Jewish community for 15 years.

"I took the sports page from the *Jerusalem Post* and we talked about it. It was really nice to get to be with the kids and learn about their lives in Israel."

Carmella Shiponi, left, the wife of the founder of the Gideon Program, and Judy Weinman of Ottawa observe production of synagogue furniture at a factory on Kibbutz Lavi.

The program mixed volunteering with sightseeing at both historical and contemporary landmarks.

For example, the group toured historical sites such as Atlit, a detainee camp near Haifa where illegal immigrants to British Mandate Palestine were held, as well as modern-day institutions such as a training facility for seeing-eye dogs.

"[The touring] made us more informed about Israel and its history," Brail said.

The program was launched under the auspices of the Jewish Agency for Israel and B'nai Brith in the early 1980s by Netanya-native Gideon Shiponi, who wanted to foster solidarity between Israel and Diaspora through volunteering.

A group of Canadians, including Sid Brail, second from right, and his wife Judy, third from left, picked oranges and grapefruits for the Israel Food Bank

It has grown significantly over the years and today is overseen by the Shiponi family.

Brail noted that the program has traditionally been aimed mostly at Americans, but there is now an active effort to recruit Canadians.

"In terms of all the trips we took and all the things we did, this experience was excellent," said Brail.

"It met all our expectations."

Another trip under the auspices of the Gideon Program is set for April and June.

For details, visit www.gideonprogram.com, or phone 416-222-6911.

FOCUS OPTICAL LABS

Tibor Klein, Ethan Ticktin and the staff wish all our friends and customers a Happy and Healthy Passover

Ethan, has re-located available for Hearing Aid appointments.

22 years at **221 Wilmington Ave.** We'll remain part of Bathurst Manor Plaza even after re-development.

416-630-7911

BETAR TAGAR

We mourn the passing of our dear Chavera

DORIS FRIMERMAN ז"ל

loving mother of Gordie and Sally Frimerman.

A unique and gentle lady who devoted her life to the Jewish people and State of Israel.

Her devotion, energy and generosity to the Jabotinsky movement, especially the youth wing Betar, was unlimited.

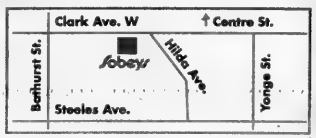
We extend our sincere condolences to her entire family.

May her memory be a blessing for us all.

BETAR-TAGAR

Passover 2007/5767 Just add Sobeys

To all our Friends, Family and the entire Jewish Community, we extend our warmest wishes for a Happy, Healthy and Peaceful Passover.



Kosher Market
Clark & Hilda
441 Clark Ave. West (at Hilda)
See Store for Holiday Hours

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel tov to Nat & Jeanette Train on their 65th wedding anniversary. Love, children Lionel, Rena and Richard Levy; grandchildren and great-grandchildren.

Happy birthday to our mother and bubbie, Fanny Koral. We wish you many more healthy, happy years. Much love, Shelley, Smadar, Ilana, Michael and Leora.

Mazel tov to Vierka & Irving Fink on your recent marriage.

Rivka Tamar Chana Spetgang, you bring sweetness to our lives and everyone around you.

Mazel tov Barry Pekilis on graduating from the University of Waterloo with a doctor of philosphy in software engineering. Love from your family and friends.

Happy first birthday to Benjamin Chelin from Bubbie & Zaidy, Elaine & Verne Chelin, and great-grandparents Babe & Phil Rubinoff.

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less.
Send a self-addressed, stamped envelope for return.
Mail to: The CJN, Family Moments,
1500 Don Mills Rd., Suite 205,
North York, ON. M3B 3K4.
or email: cblackman@cjnews.com

JNF
Say it with Trees
Happy & Healthy Passover
JEWISH NATIONAL FUND
416-638-7200

What's New

By REBECCA NADLER

CJN DATING
MEET YOUR MATCH
www.cjndating.com
powered by JMATCH
JEWISH MATCH INTERACTIVE DATING

What's New deadlines: NOTE PASSOVER DEADLINES. Monday, April 16, is the deadline for the April 26 issue and Monday, April 23, is the deadline for the May 3 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Saturday, March 31

VOICES OF THE TORAH

The Stashover Slipia Congregation invites the community to participate in a short halachic Shabbat service followed by a discussion and kiddush. Service and discussion led by **Dr. Jack Lipinsky**. Welcome and coffee 9 a.m., services 9:30 a.m. 11 Sultana Ave. 416-789-1333 or e-mail stashleader@yahoo.com

'JEWISH BETRAYAL'

Rabbi Moshe Stern of Shaarei Tefillah Congregation delivers a Shabbat hagadol dashah for men and women on "An Analysis of Jewish Betrayal." 6 p.m.

Sunday, April 1

BBYO DAY TRIP

Join B'nai Brith Youth's trip to Great Wolf Lodge Indoor Water Park. Open to teens in grades 6-12. $20. Info and reserve, 416-398-2004, or info@bbyo.on.ca.

Wednesday, April 4

BEREAVEMENT SEMINARS

Temple Har Zion is offering a series of seminars dealing with loss. Tonight through June 27, 7:30 p.m. All welcome. For information, call 905-889-2252 or visit www.templeharzion.com.

Other News

PASSOVER SEDERS

Join the **Ottawa Jewish Community** for a seder sponsored by Jewish Family Services, Monday, April 2, 6:30 p.m. at Central Park Lodge, 2370 Carling Ave. $28, children $10. Register, **Rena**, 613-722-2225, or rherman@jfsottawa.com.

Shaarei Tefillah Congregation hosts a second seder with **Rabbi Moshe Stern**, Tuesday, April 3. Info and reservations, 416-787-1631.

Temple Har Zion hosts the second seder with **Rabbi Cory Weiss** and family, Tuesday, April 3. Info and reservations, 905-889-2252.

The Beaches Synagogue hosts a second-night community seder Tuesday, April 3, 6:30 p.m. $40. Reserve in advance, 416-694-7942, or info@beachsynagogue.com.

INTERFAITH DATING

Jack Botwinik, dating columnist of the *Ottawa Jewish Bulletin*, will speak on "The Four Questions of Interfaith Dating," Thursday, April 5, at two locations, at the Barbara Frum Library, 20 Covington Rd, 416-395-5455, 2-3 p.m., and at the Bathurst Clark Resource Library, 900 Clark Ave. W. 905-653-7323, ext. 4129, 7-8 p.m. Free.

SITUATION IN DARFUR

Temple Kol Ami hosts an egalitarian Shabbat service with guest speakers **Dr. Norman Epstein** and **Dr. Aco Dor**, a survivor of Sudan. Both are co-founders of CASTS, Canadians Against Slavery and Torture in Sudan. It will be followed by an Oneg Shabbat. Learn what you can do to help victims in Darfur. Friday, April 6, 7:30 p.m. at Leo Baeck School, 30 Atkinson Ave. 905-763-1136 or marleine@rogers.com

WOMEN'S SEDER

The Beaches Synagogue annual Women's Passover Seder takes place Saturday, April 7, 4 p.m. All women who are interested in this female-oriented Haggadah reading are welcome. The event is free but bring a kosher for Passover main dish/salad or dessert, Ashkenazi style, or Passover wine. Must reserve in advance, 416-694-7942 or info@beachsynagogue.com.

MIDDLE EAST LECTURE

David B. Dewitt, director of the Centre for International and Security Studies, York University, delivers a three-part lecture series on Diplomacy, Development, Defense:

Continued on page 33

On the occasion of
YISKOR
it is tradition to make a charitable donation in memory of a loved one or friend.
As Yiskor is observed during Passover, it is a time to Remember...

Even with a ceasefire, Israelis must continue to cope with the crisis

The Passover campaign this year is committed in total to support
JNF Operation Security Blanket

JNF
Jewish National Fund is on the ground with action, not words. The proceeds from this year's Yiskor Campaign will be allocated to rebuilding and repairing damages caused by Hezbollah Katyusha Rockets, to Israel's agricultural lands and forests and to the children who have been traumatized by war.

In this issue is a Yiskor sheet. Use it and fight terrorism.

Every worthwhile journey takes courage, strength and heart.
TAKE MY HAND
CELEBRATING CANADIAN MUSIC
Thom Allison • Matthew Barber • Mark Dubois
Stone Fox • Lily Frost • Kaesun • Theresa Tova
Andras Weber String Quartet • Wexford Festival Singers
Nancy White ...plus much more!
David Warrack, Musical Director
THURSDAY MAY 3, 2007 at 8:00 PM
Toronto Centre for the Arts, Main Stage Theatre, 5040 Yonge St.
Tickets $50, $100, $150 Available through
www.ticketmaster.ca or by phone 416-872-1111
Please mark your calendars for the second annual spectacular concert in support of Alli's Journey, an organization benefiting education, research and support for young adults with cancer.
Funds will support Alli's Journey projects and the Cell Therapy Program, Princess Margaret Hospital in tribute to Dr. Armand Keating.
www.allisjourney.ca

What's New

Continued from page 32

The Challenges of Engaging the Middle East in the 21st Century. Wednesdays, April 11, 18 and 25, 7:30 p.m. at Adath Israel Congregation. 416-635-5340 or www.adathisrael.com

SHTETL TO BROADWAY

Holy Blossom Temple presents Shtetl to Broadway, a concert with a combined choir of Holy Blossom Temple, Temple Singers, Lachan Jewish Chamber Choir conducted by cantor **Benjamin Maissner** featuring soloists Maissner, **Lindi Rivers** and **Sharon Miller**. Wednesday, April 11, 8 p.m. $25. Tickets, 416-789-3291, ext. 224.

STEM CELL RESEARCH

Weizmann Women and Science and SickKids Foundation host "Stem Cell Research: Issues, Opportunities and Promise," an evening of presentations by doctors **Tsvee Lapidot**, **John E. Dick** and **Janet Rossant**. Thursday, April 12, 7:30 p.m. at the Windsor Arms Hotel. $50. RSVP, 416-733-9220 or sheri@weizmann.ca.

GENEALOGICAL SOCIETY

The Jewish Genealogical Society of Canada is holding a three-hour beginner's workshop on "Building a Family Website," Sunday, April 15, 1:30-5 p.m. at Shaarei Shomayim Congregation. Members free, non-members $15.

THIRD PASSOVER SEDER

The Winchevsky Centre hosts its community "Third Passover Seder," a secular celebration featuring musical guests **Dave Wall** and **Marilyn Lerner**, of the Flying Bulgar Klezmer Band, and **Mitch Smolkin**, of Both Ends of the Earth, and a traditional Passover dinner using the centre's own Haggadah. Sunday, April 15, 4:30 p.m. Adults $45, children aged 3-12, $35; students/low income $30. Tickets must be purchased by April 6. Call 416-789-5502 or e-mail mws@on.aibn.com.

WOMEN'S LEAGUE

Canadian Seaway Region of Women's League for Conservative Judaism presents Conference 2007 on Sunday, April 29, at Beth Tikvah Synagogue, 8 a.m. to 9 p.m. All sisterhood members are invited to register. Contact any Conservative synagogue sisterhood president or e-mail z-havah@beth.david.com.

FAMILY IN ISRAEL DINNER

Emunah Women of Toronto are holding their annual "Family in Israel Dinner," Monday, April 30, at Beth Avraham Yoseph Congregation with guest speaker **Liebe Geft**, director of the Museum of Tolerance, Los Angeles. During the evening **Shawna Magence, Laurie Teperman** and **Aryella Weisz** will be honoured for their community service. Reservations, 416-636-0036 or emunah@kwik.net.

USDS STUDENT AWARD

Applications for the **Dr. Aaron M. Nussbaum** Award are now available for United Synagogue Day School graduates who plan to further their Jewish education or plan careers in Jewish education or communal service and have applied to a recognized and approved undergraduate or graduate program that includes a significant Judaic studies component. For application forms and information, call 416-224-8737. Application deadline is May 4.

SURVIVORS OF ABUSE

Are you a survivor of abuse who is willing and able to speak about your experiences? Jewish Women International of Canada (JWIC) now offers speakers in the community to educate men and women about the issue of abuse and its effects. JWIC is looking for women who would speak publicly to interested groups in the Jewish community. Training is provided. Call 416-630-9313.

L'CHAIM SUPPORT GROUP

L'Chaim Cancer Support Group for Jewish Women provides confidential, caring support via telephone or personal visits to women facing cancer diagnosis and treatment. L'Chaim members are all cancer survivors. For information, call 416-630-0203.

EATING DISORDERS GROUP

Eating Disorders of York Region provides services, education and support groups, in a non-judgmental and non-threatening environment, for families and friends of individuals who are affected by eating disorders. Thursdays, 7:30-9 p.m. in Richmond Hill. Contact **Robyn** at 416-576-0457 or visit www.edoyr.com.

JEWISH 411

Jewish Information Service of Greater Toronto has information on community events, holidays, shuls, camps, kosher restaurants, etc. Call JIS and let them help you with your Jewish needs. 416-635-5600 or visit www.jewishtoronto.com and click on Doing Jewish In Toronto.

ARTHRITIS STUDY

Ryerson University and St. Michael's Hospital are looking for eligible people to take part in a research study on rheumatoid arthritis. Volunteers, 18 years of age or older, able to read and speak English, and living with rheumatoid arthritis (RA) for at least one year are needed for a two-part study. Volunteers will meet with a member of the research team for an interview in order to complete a set of questionnaires about their experience of living with RA, as well as meeting in a focus group with other participants and researchers to explore thoughts, feelings and experiences of living with rheumatoid arthritis. For information or to participate, call **Kathleen Gates**, 416-949-1082, or e-mail kgates@ryerson.ca.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. www.jiastoronto.org. To register, volunteer, or get more information on these programs, call 416-630-6481.

Conversation Cafés: Newcomers to Canada are invited to practise speaking English in a casual, friendly environment with JIAS volunteers Thursday evenings at the Bathurst Jewish Community Centre or at a location in Thornhill Thursday afternoons. Children welcome. Interested participants or volunteers, call **Joanna** at ext. 30.

Volunteers needed for a Telephone Language Companion program. Call **Joanna** at ext. 30.

JUMPStart: Individuals or companies that can help a newcomer network or can provide a job opportunity in the skilled labour market, call **Elisa**, ext. 24.

Family-to-Family: Welcome newcomer families and provide informal advice and orientation to our community. Call **Joanna** at ext. 30.

FOR SENIORS

Earl Bales Seniors In The Club House In The Park. Casino Rama, Wednesday, April 11; New Fallsview Casino Niagara, Thursday, April 26, Members $17, non-members $20; Bridge, Thursdays, 12:30-3 p.m.; New members welcome. Call Monday-Thursday, 9 a.m.-1 p.m. 416-395-7881

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Inter-generational musical event, Sunday, April 1, 1 p.m.

The Bernard Betel Centre will be closed April 2, 3, 9 and 10 for Passover.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

"Seeker's Corner: Down to Earth Spirituality," a six-week course with **Rabbi Michael Skobac**, Wednesdays, April 11-May 16, 7:30-9:30 p.m. Using traditional text, Jewish philosophy and contemporary practice, explore how Judaism can cultivate personal spiritual growth. For info, call Kolel at 416-636-1880, ext. 235.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

The Koffler School of Music Salon Series Concerts presents the Gould String Quartet with pianist **Robert Silverman**. Program includes Dvorak's *Piano Quintet in A, Opus 81*. Thursday, March 29, 8 p.m. at the Toronto Centre for the Arts. Info, call ext. 228. Tickets, 416-870-8000.

Register for the Koffler Centre's spring music classes. Classes offered for all ages and levels from babies to seniors; mornings, afternoons, evenings and weekends. Includes Suzuki violin, piano, guitar, fiddle, cello, flute, cello ensembles, brass ensembles, rock band for teens and theory classes at all levels. To register, contact ext. 228 or e-mail music@kofflerarts.org.

RABBI SOL TANENZAPF'S YAHRZEIT MARKED: Rabbi Sol Tanenzapf, founding rabbi of Beit Rayim Congregation, was remembered at a recent lecture by Michael Brown titled "Multiculturalism in Canada: Is It Good for the Jews?" From left are Rabbi David Eligberg, Beit Rayim's new rabbi, Elaine Tanenzapf, and Brown.

SINGLES EVENTS CAN BE FOUND ON PAGE 38

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Rogo, Maurice	Feb. 23/07	7601 Bathurst St
Miller,-Cinicola, Dorothy	Mar 12/07	Private
Fridman, Jozef Lejzor	Mar 12/07	16 Fairholme Ave
Swartz, Mary Cecile	Mar 13/07	11 Arlstan Dr
May, Natalia	Mar 13/07	120 Promenade Cir
Levine, Lillian	Mar 14/07	Private
Rakusin, Susan Lorren	Mar 14/07	44 Lilac Cres
Robbins, Mannie	Mar 14/07	71 Allingham Gardens
Tabibian, Aghdas	Mar 14/07	550 Cummer Ave
Zener, Bernard Robert	Mar 15/07	550 Cummer Ave
Vaksman, Khana	Mar 16/07	Private
Muller, Rochelle	Mar 16/07	138 Brighton Ave
Spitzer, Aaron	Mar 16/07	41 Palm Dr
Borenstein, Hillel	Mar 17/07	164 Clifton Ave
Brunshtein, Lev	Mar 18/07	50 Belwood Blvd
Dickson, Lily	Mar 18/07	155 Alexis Blvd
Khakhan, Mania	Mar 18/07	5935 Bathurst St
Wilenski, Luba	Mar 20/07	105 Cocksfield Ave
Frankovits, Sara	Mar 21/07	Private
Vaturi, Hola	Mar 21/07	90 Fisherville Rd

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Ruth Jordan	Mar 10/07	100 Canyon Ave
Mark Goodman	Mar 10/07	5 Elm Ave
Miriam Kertzer	Mar 11/07	25 Brunswick Ave
Sarah Hacker	Mar 12/07	3705 Bathurst St
Fay Weinberg	Mar 13/07	1201 Steeles Ave W
Guta Fisch	Mar 14/07	76 Bannockburn Ave
Norman Price	Mar 14/07	1131 Steeles Ave W
Renee Bailin	Mar 15/07	3560 Bathurst St
Marion Dyson	Mar 15/07	3894 Bathurst St
Barbara Dean	Mar 15/07	Fenelon Falls
Zelda Wolfson	Mar 17/07	35 Point O'Woods Dr
Eddie Weisberg	Mar 18/07	1 Clark Ave W

HEBREW DASIC BURIAL

Philip Gibson	Mar 11/07	168 Florence Ave
Emeric Fenyes	Mar 13/07	18 Cedarcroft Blvd

The family of the late

FAY ANNE STARR ז"ל

would like to express our heartfelt gratitude to our dear family members, friends and the community for their continued support and kindness during Faye's lengthy illness and to the generous expressions of sympathy during our recent bereavement.

Your thoughtfulness has been a great source of comfort to our families.

The Starr and Wasserman families

The family of the late

HAROLD KLUG ז"ל

wishes to convey its sincere thanks to their family and friends for their generous and kind expressions of sympathy and support through this difficult time.

Sharon, Tova, Arin, Marla, Sydney and Melvin

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YIDDISH CORNER
Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

פּסח — דער יידישער אידעאַלער פֿרייהייטס יום־טוב

פֿון אַלעק סילווער

דער ליבער, שיינער און פֿריילעכער יום־טוב פּסח, איינער פֿון די עלטסטע יום־טובים אין דער געשיכטע פֿון פֿעלקער, קומט ווידער צו אונדז יידן אין יידישע היימען מיט זיין פּראַכט און מיט זיין יידישער טראַדיציע. דער „זמן חרותנו", דער באַפֿרייַונגס יום־טוב פֿירט אונדז צוריק צום בראשית פֿון דער געשיכטע פֿון יידישן פֿאָלק — צו יציאת מצרים און צו דער אויס־לייזונג פֿון קנעכטשאַפֿט און פֿאַרשקלאַפֿונג פֿון די יידן אונטער דער הערשאַפֿט פֿון פֿרעהן. עס דערמאָנט אונדז ווידער וועגן דער צייט פֿון אויפֿוואַקס און אריפֿלעב פֿונעם יידישן פֿאָלק און דאָס באַפֿרייַען זיך פֿונעם מצרישן רעזשים און פֿון דער אַרויסגעצוווּנגענער עבודת פּרך.

נישטאָ נאָך קיין אַנדערער פֿסוק אין דער יידישער ליטעראַטור, אין די יידישע תפֿילות, אין דער יידישער טראַדיציע, וואָס זאָל וועלן איבערגעזוחרט מער ווי דער געבאָט: „זכור את היום הזה אשר יצאתם ממצרים" — „נעדענק, אַז דו כיסט געווען אַ שקלאַף אין מצרים און פֿאַרגעס נישט, אַז דו ביסט פֿון דאָרט אויסגעלייט געוואָרן". . . סיי די נביאים פֿון אמאָל, סיי די חז"ל אין די שפּעטערע דורות און סיי די היינטצייטיקע רבנישע גדולים וויזן אַן אויף דער דאָזיקער געשעענישן ווידער און ווידער אמאָל, כדי דער יידישער באַווּוסטזיין זאָל זיך נעמען אַ ביישפּיל פֿון אָט דער פֿרייהייטס עפּאָכע.

טאָלעראַנץ, פֿרייהייט, מיטלייד מיט דעם פֿרעמדן אין אונדזער סביבה, רחמנות פֿאַר די נויטבאַדערפֿטיקע, הילף פֿאַר די ליידנדיקע — אָט די אַלע מענטשלעכע גוטע מידות זיינען איינגעקריצט געוואָרן טיף אין די יידישע הערצער פֿון געבוירט ביז צום טויט, צוזאַמען מיט דער טראַדיציאָנעלער הגדה, וואָס מיר נוצן ביים אָפֿריכטן דעם סדר אין דער יום־טוב נאַכט.

אין די לעצטע יאָרן זיינען צוגעוואָגן געוואָרן צו דער הגדה אַ זאָל זכרונות און תפֿילות וועגן טראָגישע און העלדישע געשעענישן, וואָס האָבן פֿאָסירט צום יידישן פֿאָלק אין אונדזער דור. ביים לייענען די הגדה וועלט דערמאָנט דער לעצטער חודבן פֿון 20סטן יאָרהונדערט, וועָן יידן זיינען געווען פֿאַרשקלאַפּט, פֿאַרפֿאָלגט און דערמאָרדעט פֿון אַ מאָדערנעם פֿרעה — היטלער, ימח שמו. עס וועלט דערמאָנט און מיט שטאָלץ געלויבט דער אויפֿשטאַנד אין וואַרשעווער געטאָ, וואָס האָט זיך אָנגעהויבן אין פּסח פֿון 1943. עס וועלט געטרויערט אויף די יידישע קרבנות פֿון סטאַלין רעזשים און דער קאַמף, וואָס יידן אירבער דער וועלט האָבן געפֿירט פֿאַר דער פֿרייהייט פֿון יידישן ישוב אין דעם פֿרירערדיקן סאָוועטן־פֿאַרבאַנד.

אין דער צייט וועָן מיר פֿייערן אונדזער אייגענע פֿרייהייט מוזן מיר אויך געדענקען און עפּנטלעך דער־מאָנען, אַז מיליאָנען מענטשן, פֿרויען און קינדער אין אַן־דערע טיילן פֿון ערד־קיילעך בעניסן נאָך אַלץ נישט פֿון דער פֿרייהייט, וואָס עס קומט זיי. אומטאָלעראַנץ, ראַסן־האַס, פּעלקער־שנאה, גענאָסיד הערשט נאָך אין אַ סך לענדער. מענטשן, ספּעציעל קינדער, שטאַרבן טאָג־טעגלעך פֿון קראַנקייטן, וואָס מוזן באַקומפּט וועלן. אַרמקייט און אַרבעטסלאָזיקייט נעמען צו פֿון מענטש זיין שטאָלץ און דערנידריקן אים ווי אַ שקלאַף.

איז פּסח טאָקע די פּאַסיקע צייט צו געדענקען, צו באַגרייפֿן און זיך ווידמען אויף דאָס ניי צו די אידעאַלן פֿון פֿרייהייט. צוזאַמען מיטן איבערדערציילן וועגן דעם פֿרייהייטס מאָמענט פֿון דער פֿאַרגאַנגענהייט מוזן מיר אויך ביישטייערן אונדזערע כּוחות פֿאַר די אידעאַלן פֿון פֿרייהייט אין דער צוקונפֿט פֿאַר אַלע מענטשן.

מיר ווינטשן אַלעמען אַ פֿרייליכן און געזונטן פּסח!

Coast to Coast

Russian-speaking Jews form first umbrella body

By DAVID LAZARUS
Staff Reporter

MONTREAL — For the first time, Russian-speaking Jews in Montreal have an umbrella organization that aims to unite a richly diverse group of 20,000 people while making them a more visible and integral part of the wider Jewish community.

"We have been working on this a long time," said Mark Groysberg, who is president of the new organization, called the United Community of Russian-speaking Jews of Quebec (UCRJQ).

The group has applied for charitable status, but Groysberg, a journalist who for 12 years has published the Russian-language newspaper *Voice of Community*, said much remains to be done and the challenges are substantial.

Joined for an interview by Rabbi Israel Sirota, who for 20 years has worked on behalf of Russian Jews at a community centre on Bourret Street, Groysberg sees the new group serving the interests of all Russian-speaking Jews in the province, regardless of origin.

The majority, Groysberg said, came directly to Montreal over the years from the many ethnic states that made up the former Soviet Union. Thousands of others came from Israel.

That diversity has been a barrier to forming such an organization, Groysberg said.

Besides the ethnic differences, the range of Jewish cultural and religious identification is wide – from Orthodox to completely secular. Moreover, Russian-speaking Jews have tended to settle all over the city, including a significant number in the West Island, and even in other areas of the province, such as Quebec City and Sherbrooke.

Although these disparate locations have not served to unite Russian-speaking Jews, the UCRJQ wants to represent them all, "from A to Z," Groysberg said.

One of the group's priorities will also be to set up a much-needed database with the names of as many Russian-speaking Jews as possible. Eventually, Groysberg also hopes to have an Internet site.

An increase in the number of anti-Semitic incidents targeting Russian-speaking Jews over the last two years was also a factor that motivated Groysberg to create the UCRJQ, but only a minor one, he said, since community structures already exist to deal with it.

Groysberg and Rabbi Sirota also made it clear how they will seek to make the organization active in the community.

It announced its existence to all Federation CJA agencies and will maintain important links to relevant agencies such as Jewish Immigrant Aid Services, Jewish Family Services, the YM-YWHA and the Cummings Jewish Centre for Seniors.

In regard to the latter organization, Groysberg noted: "Twenty-five per cent of the community is elderly, but half is younger than 50."

The group also expects to meet with community leaders.

The new group, he and Rabbi Sirota said, will allow existing groups such as Rabbi Sirota's centre and a program for Russian Jews at the Y run by Olga Freiman, a UCRJQ vice-president, to network under one body. (Other UCRJQ officers include Rabbi Sirota, who is a vice-president; treasurer Yeoshia Fuks; and secretary Fanya Jivotovsky-Hilelson.)

Groysberg said his group also wants to attract Russian-speaking professionals who could contribute in meaningful ways to its viability.

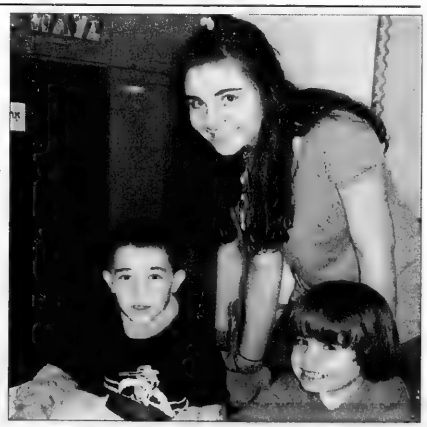
In addition, since cultural activities such as music, theatre and literature have always been cherished values for Russian-speakers, the UCRJQ also wants to be prominent in those areas, he said.

"We were invited to the St. Patrick's Day parade, and we had 15 people there," Groysberg said. "We want to be a real part of Montreal Jewish community life."

An effort close to a decade ago to establish a similar body failed during the planning stages, but Groysberg and Rabbi Sirota said the key to success this time around is to have the right structure, to establish a formal budget, and to run things professionally, not on an ad hoc basis.

Groysberg said that, ideally, the UCRJQ will one day have its own full-time professional.

"Once you have the people, you are going to have the money," Rabbi Sirota said.



HELPING OUT: Malka Elkin, a Grade 9 student at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto and a former student at the Paul Penna Downtown Jewish Day School, assists current Paul Penna Grade 1 students Avi Levy, left, and Zachary Freeman with their reading as part of her commitment to community service.

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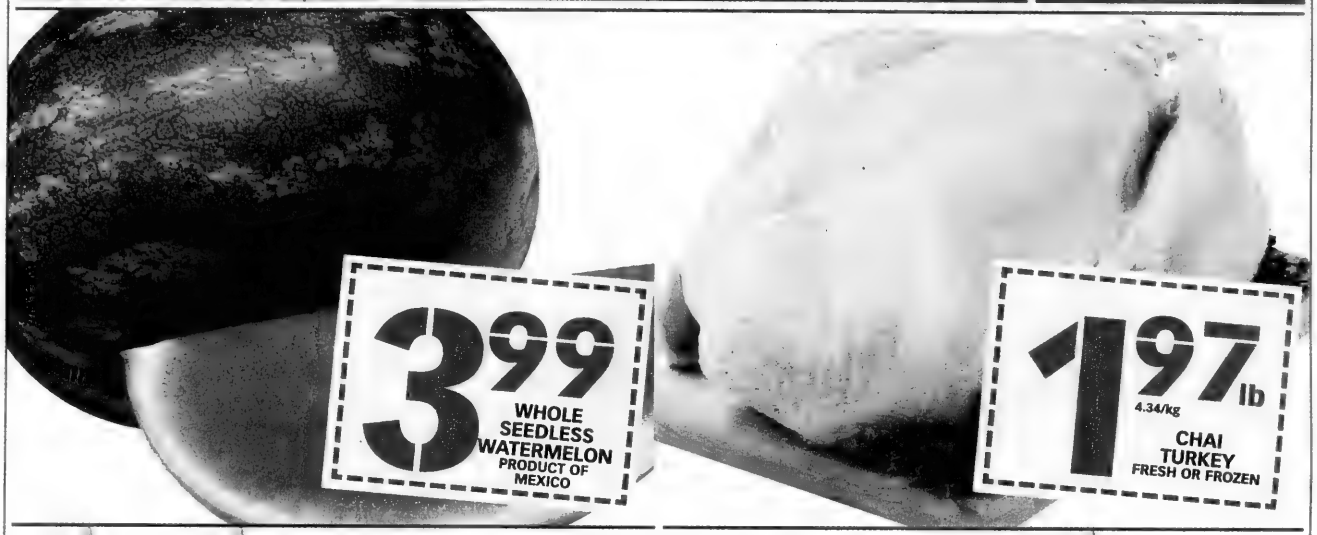

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Coast to Coast

Montrealers' suit against Coke gets go ahead

By JANICE ARNOLD
Staff Reporter

MONTREAL — A U.S. Supreme Court decision has given new hope to a dispossessed Egyptian-Jewish family in its 45-year battle for justice that involves one of the world's biggest corporations, the Coca-Cola Company.

On March 19, the Supreme Court said it would not hear a request by Coca-Cola to halt a lawsuit against it by Refael Bigio and two other family members, all of Montreal, which they launched 10 years ago because of the company's use of commercial property seized by the Egyptian government from the family.

The decision means an appeals court ruling allowing the lawsuit to proceed in the United States stands. Coke's main argument has been that it bears no responsibility and the case belongs in an Egyptian court.

According to information filed in the case, the regime of Gamal Abdel Nasser expropriated the family's land and factories near Cairo in 1962, without compensation. The Bigios claim the reason was that they were Jewish. The family moved to Canada shortly thereafter.

"The Coca-Cola company has been insensitive to the claims and rights… of our family," the Bigios said in a statement. "The decision of the U.S. Supreme Court… will allow us to pursue adequate redress against this company and to seek proper compensations. This, in turn, permits us to be in a position to support Torah institutions and perform acts of kindness towards our fellow men."

The Bigios had owned the property since the early 1900s, when it was acquired by Refael's grandfather. Refael's widowed mother and sister are the other litigants.

Their claim against the soft-drink giant is based on one of its subsidiary's buying in 1994 a minority interest in the Egyptian bottling company that leased the Bigios' seized property. Three years later, the family sued Coke for trespass.

In 1980, the Egyptian government had ordered that the property be returned to the Bigios, but the Egyptian bottler, which was at the time government-owned and operated, refused to vacate, the court was told.

Around 1993, the Egyptian government privatized the company.

A federal district court in New York dismissed the Bigios' case, upholding Coke's defence that the family should pursue its claims in Egypt. Before turning to the U.S. justice system, the family did sue the Egyptian government in Egypt 12 times, but the case was thrown out each time. They feel it is unsafe for them to litigate once again in their former country.

Later, the U.S. 2nd Circuit Court of Appeals reversed the federal district court ruling, saying, "It was perfectly reasonable under these circumstances for the plaintiffs to bring their action against Coca-Cola, the only U.S. company involved, in the United States."

Coca-Cola spokesperson Crystal Walker said the company is not responsible. "This case involves a dispute over ownership of property in Egypt. The Coca-Cola Company is not the proper defendant. We have never had, and currently do not have any ownership interest in the property at issue in the litigation."

Refael Bigio referred any further questions to the New York-based Zionist Organization of America (ZOA), which is actively supporting the Bigios' cause and has called for a boycott of Coca-Cola products until the company makes what it considers a fair settlement with the family. ZOA president Morton Klein said the property is worth about $200 million (US) today.

The ZOA accuses Coke of knowingly "occupying" property that was "stolen" by the Egyptian government from Jewish owners.

The Bigios had a longstanding business relationship with Coca-Cola in Egypt. Coca-Cola leased a factory building from them for over 25 years, and the Bigios' supplied bottle caps and other products to the company.

When the Bigios learned that Coca-Cola intended to bid for a stake in the bottling company after the Egyptian government privatized it, they informed Coca-Cola of the family's claim of right to the property and asked for compensation.

They say company officials ignored their repeated requests.

According to Bigio, the subsidiary, known as the Coca-Cola Bottling Companies of Egypt, have a 42 per cent interest in the Egyptian bottler.

In 1997, the Bigios filed suit against Coke in a federal district court, but they lost.

The Bigios then engaged Washington, D.C., attorney Nathan Lewin, who successfully argued before the U.S. Court of Appeals for the Second Circuit that the Bigios were entitled to proceed with their claim in an American court.

Lewin, the ZOA notes, is a member of the advisory board of its Centre for Law and Justice. He's taken on many high-profile cases involving the Jewish community, and is currently the American Israel Public Affairs Committee's lead lawyer in the case against two of its ex-employees, Klein noted. "He's argued before the Supreme Court at least 20 times."

At Lewin's request, the ZOA submitted an *amicus curiae* ("friend of the court") brief to the Court of Appeals supporting the Bigios' claim that an American court is the appropriate forum for Coke to be held accountable and that they would not get a fair hearing in Egypt because they are Jewish.

In December, Leonard Getz, ZOA national vice-president and a Coca-Cola shareholder, submitted a request on behalf of shareholders that the company fully compensate the Bigios. But Coke excluded his proposal from the proxy materials for the 2007 annual shareholders' meeting, citing non-procedural reasons.

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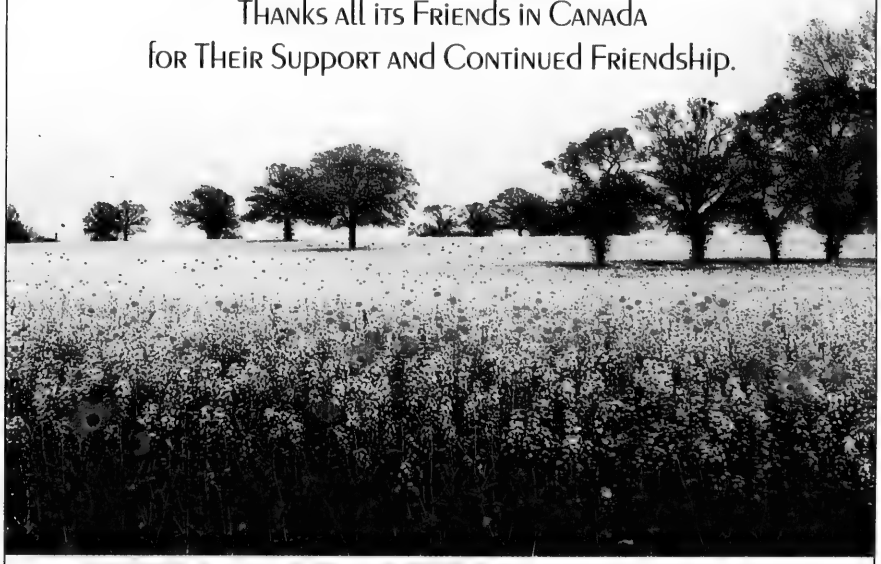

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Coast to coast

Chassidim OK with no frosting at Y

By JANICE ARNOLD
Staff Reporter

MONTREAL — Representatives of Montreal's chassidic communities say they can live with a local YMCA's decision to remove contentious frosting from windows that face a synagogue and install blinds instead, as had been the case for 12 years until a change was made last March.

"They are good neighbours. They could have shown a certain openness; they could have said, 'To hell with you guys,'" said Alex Werzberger, president of the Coalition of Outremont Chassidic Organizations.

Mayer Feig, head of the Jewish Orthodox Community Council, was more resigned in his response, but didn't fault the Y. "There's nothing we can do about it… It's their right. I understand they have to listen to their paying members. But it's obvious they were also under a lot of outside pressure."

Both agreed that the matter had always been one between friends and was blown out of proportion by the media. The window frosting was seized on last November as a glaring example of the reasonable accommodation of a minority religious practice that had gone too far, and as a violation of one of Quebec's most sacred values, the equality of men and women.

Last week, the Y announced that it was removing the frosting in accordance with the wishes expressed by the great majority of its members in a survey conducted by a professional polling firm.

"The poll told us that installing clear windows with blinds controlled by users of the room was deemed to be a somewhat satisfactory or very satisfactory solution by 72 per cent of respondents," said Serge Saint-André, manager of the Park Avenue YMCA.

The poll was conducted from Feb. 17 to 28 among 302 members, about a 10th of the branch's adult membership.

The Y's Local Advisory Committee, composed of members and non-members, including area residents and representatives of partner organizations, also made a similar recommendation.

"We discussed the situation with representatives of the chassidic Jewish community. We feel confident that our decision is the best one possible under present circumstances," Saint-André said.

The Y will make the modifications at its own expense. The Yetev Lev Congregation, which had wanted the windows covered, had paid for the frosting.

Werzberger and Feig are both members of the synagogue, a Satmar congregation that has been in its present location for about 20 years. The back of the synagogue, which also houses a yeshiva, looks across a lane to the back of the Y.

After a renovation of the Y a dozen years ago, which included the addition of four large windows on the second floor of the building's rear wall in an exercise room used by women, members of the congregation requested that the view be blocked.

They said the sight of the women was a distraction, especially to the yeshiva boys.

After discussions that included the Local Advisory Committee at the time, a decision was made to put in blinds, Saint-André said.

A congregation member paid for those blinds, Werzberger said.

By March 2006, the blinds were in disrepair and in need of replacement.

Werzberger said the person who paid for the original blinds balked at paying for new ones, and a less expensive alternative – frosting the windows, which cost about $1,500 – was agreed upon with the Y.

Saint-André said a few of the room's users where consulted informally at that time.

"Some wanted to keep the blinds for the privacy they afforded," he said, but ultimately the Y opted to put in frosted windows because "this kind of window lets in light, and is also safe and more durable than blinds."

There was no apparent protest until November when a member, Renée Lavaillante, who takes a class in that room, began circulating a petition calling for the removal of the frosting.

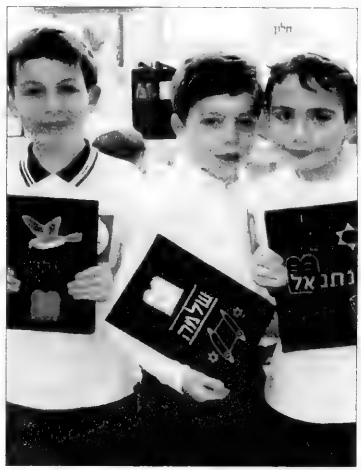
Feig said the blinds will address the congregation's concerns, if they are used. The interior of the Y is most visible after dark when the lights are on, he said, but it can also be seen at other times, because the room is straight across from the synagogue.

The windows of the synagogue and yeshiva are also frosted, he noted. But they are sometimes open, and members walk or play in the lane, he said.

The Y insisted that this was "an example of good neighbourly relations," not an incidence of reasonable accommodation.

"All YMCAs in greater Montreal are involved in their communities and must field different kinds of requests from their neighbouring communities every day," said communications director Marie-Josée Meilleur.

"The many requests we receive always are and always will be treated with diligence and respect. However, the [Y] will build on this experience to improve its guidelines for the handling of future requests."



NEW SIDDURS: Aaron Greenspan, left, Seth Damiani, centre, and Nathaniel Katz, Grade 1 students at United Synagogue Day School's Beth Tzedec campus, proudly display new siddurim that they received in a special ceremony recently.

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The uphill battle to change Israel's reputation

In the last two issues of *The Canadian Jewish News*, editor Mordechai Ben-Dat drew attention to a recent BBC poll that ranked Israel among the least-liked countries on a list that included Iran and North Korea.

One reason for Israel's dismal rating is that, overwhelmingly, the media portray it as a militaristic aggressor when it tries to defend itself against relentless terrorist assaults.

According to Reports

By PAUL MICHAELS

Still, in "Countering misperception" (*The CJN*, March 22), Ben-Dat urged readers not to despair "of the ultimate triumph of truth over falsity… As much as we can, we must become informed and educated about the truth of Israel, its unabating efforts toward peace with its neighbours, the fabulous diversity of the people who live there and the cacophonous but exciting society these people have created."

To which we must add the decency of Israelis, who have welcomed the victims of conflicts ranging from Vietnamese boat people to Bosnian Muslims to, most recently, refugees fleeing ravages in various African countries.

These rescue operations are sometimes covered in the media but, unfortunately, they don't have the same impact as repetitive stories about alleged Israeli aggression.

A recent example is "Sudanese in Israel Hope They Have Found a Home" by Dina Kraft (*New York Times*, March 18).Writing from Moshav Herev La'et, Kraft describes the ordeal of some 300 Sudanese seeking refugee status in Israel, an enemy country according to the Muslim-led Sudanese government.

Kraft writes: "Roughly 200 of the Sudanese in Israel are Muslim, including about 100 who fled the bloodshed in Darfur. Others include Christians who say they are fleeing persecution from southern Sudan and those simply looking for work."

The Sudanese entered Israel illegally from Egypt, where they were treated, in many cases, brutally. Once in Israel, many were detained pending an identity check, due to security concerns.

Human rights groups in Israel got involved in advocating for their request for asylum. It took the Israeli Supreme Court and pressure from the Israeli public for some of the Sudanese to be released to kibbutzim and moshavim while their refugee status is being determined.

Kraft quotes Foreign Ministry spokesperson Mark Regev as saying: "Israel has a special understanding of the genocide in Darfur. We have a very real compassion for the refugees and no one is being turned back. [But] Israel does not have the capability to deal with all of Africa's refugees, so we have to be mindful."

Kraft also interviews Theo Kaminer, an Israeli working for the kibbutz movement who feels a "moral obligation" to help the Sudanese refugees.

Kaminer says: "If not us, who will help them? No one else is lifting a hand. These people are refugees from a holocaust."

* * *

In "The racist hatred that just won't quit" (*Toronto Star*, March 18), columnist Anna Morgan reminds us that the United Nations Human Rights Council, headed by former Canadian Supreme Court justice Louise Arbour, has refused to pass even a single resolution condemning the genocide being perpetrated in Darfur by the Sudanese government and the Arab Janjaweed militia that it supports.

Morgan writes that instead of passing any resolutions against Sudan, the Human Rights Council "spent its first year focused solely on the evils of the Israelis; it passed eight resolutions against Israel and none against a single other country."

This fact alone is a shocking indictment not only against the council – led largely by human rights-abusing Arab and Muslim countries – but also against Arbour. As the human rights commissioner, she should be the first to speak out against this abuse of the council's announced mandate.

Yet when the Human Rights Council was formed about a year ago, it voted (with Canada and the EU voting against the measure) to guarantee that Israel's alleged human rights abuses were reviewed at every council meeting.

The council apparently has only one mission: to condemn Israel and thus to add to its isolation and deligitimization in world public opinion.

No end to this farce is in sight.

Paul Michaels is communications director for the Canada-Israel Committee.

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Murray Goldkind

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Coast to Coast

Jewish educator gets hate letter

By MYRON LOVE
Prairies Correspondent

WINNIPEG — On Dec. 8, Chuck Duboff experienced one of the high points of his career when he received the 2006 Manitoba Human Rights Commitment Award for an innovative program he created 12 years ago at his high school to raise students' awareness of human rights issues.

But on March 15, the longtime high school English teacher was brought down to earth with a thud when he found a hate letter directed to him in his mailbox at Maples Collegiate in north Winnipeg.

Duboff, whose brother, Neil, is a past president of the Jewish Federation of Winnipeg, opened the letter in his classroom.

"I started to read it and my hand started to shake," he said. "It was the most vile piece of anti-Semitic writing that I have ever seen. I almost threw up."

The letter contained phrases such as "bloody Jews," "Jews are going to die" and "Hitler had the right idea," Duboff said, adding that the writing was in pencil block letters and it was unsigned. It was postmarked in Winnipeg.

Initially scared for his safety, Duboff called the police. They have no suspects, and he doesn't believe one will be identified.

He said he appreciates the support that he received from his school board and the B'nai Brith League for Human Rights.

Although he said that he doesn't make a point of telling people that he is Jewish, it's obvious from the wording of the letter that the writer knew. The writer also referred to his human rights award.

He said that he has since learned from police that two other prominent Jewish Winnipeggers who don't want to be identified received similar hate letters around the same time he did.

The letter, Duboff said, has inspired him to work even harder to teach his students and others respect for human rights.

"This has been a real eye-opener for a lot of people who didn't believe that this sort of thing was still happening," he said. "If people learn from this that the problem still exists, then my speaking out has been worthwhile. I have had tremendous support from across Canada and even for as far away as the Bahamas."

Duboff has been a high school English teacher for 31 years. He has been teaching at Maples Collegiate since 1984. The school is in an area with a large number of Asian immigrant families. Twelve years ago, he founded the Maples Unity Group in reaction to a racist comment by a federal politician.

"Each year in May, we march from the school to the Manitoba Legislature [a trek of about 12 kilometres] to demonstrate against racism and for human rights," he said.

"We usually have about 600 students participating [out of a student body of about 1,300].

"We also have a yearly 'Rock Against Racism' concert that combines music and speakers talking about human rights."

Duboff said his program has received widespread support over the years, including the support of the Asper Foundation.

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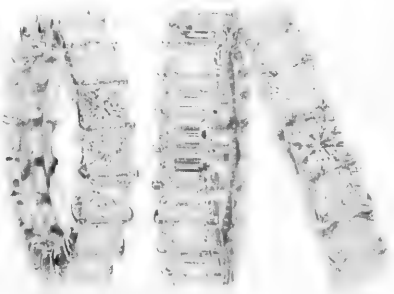
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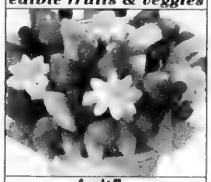

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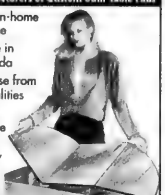

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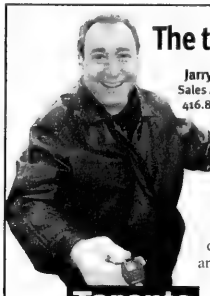

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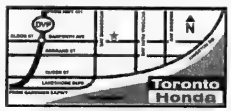

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Community banner will bear Shoah victims' names

By ABIGAIL CUKIER
Special to the CJN

HAMILTON — Hamilton's annual Yom Hashoah commemoration will have an additional feature this year: a portable banner bearing the names of Hamilton residents' family members who died in the Holocaust.

At past Yom Hashoah events, names of lost loved ones were read during the ceremony.

"With this, people not only hear the names, they actually see them," said Benson Honig, a member of the city's Holocaust remembrance committee, which created the banner. "It makes it more tangible. They are real names connected to real people."

The banner has more than 500 names, and more will be added as new families move to Hamilton or families uncover more details on relatives who were lost through geneology and Holocaust programs.

"Incredibly, the number of names keeps growing and with so many names, we wanted to do something to demonstrate our commitment, to promise the seniors we will never forget," said committee member Gilda Ennis, a member of the city's Holocaust remembrance committee.

Committee member Abe Szpirglas said the banner includes a photo of a work by artist George Wallace and has a definite "Hamilton flavour."

As far as the group knows, no other community has created something quite like this memorial. Its portability was necessary because Hamilton's Yom Hashoah ceremony rotates between its three synagogues each year. As well, the banner can be taken to educational events at other times of the year.

Holocaust survivors started the remembrance committee in the mid-1950s to make sure there would be an annual ceremony.

Archie Lieberman, Honig, Szpirglas and Ennis – all children of Holocaust survivors – make up the current committee.

Ennis said that while many survivors prefer not to discuss their experiences, her parents told her many stories.

"My dad thanked me. With survivors passing, he worried people are not going to remember it, not going to believe it or people are going to forget," Ennis said. "With this, he sees they have our respect and they are being honoured. He said to me, 'You really listened.'"

This year's event will also feature speaker Ruth Davis, who as a child witnessed Kristallnacht and lived in a British orphanage after being part of the Kindertransport from Germany. Davis lives in the United States and published a book about her experience.

The community is invited to the Yom Hashoah commemoration April 15 at 7:30 p.m. at Beth Jacob Synagogue, 375 Aberdeen Ave. Memorial candlelighting starts at 6:30 p.m.

The committee is also urging current and former Hamilton residents to provide names of family members to add to the banner. Call the Hamilton Jewish Community Centre at 905-648-0605 or e-mail Abe Szpirglas at aszpirglas@sympatico.ca.

HAND-ON LEARNING: **Preschoolers from the Toronto Heschel School visited the Chabad Matzah Bakery recently to learn about the process and laws of preparing matzah. Pictured, from left, are Jacob Mausberg, Jared Winberg and Dinah Sarfati.**

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Passover Food Ideas

Pan-pals share their Passover fare

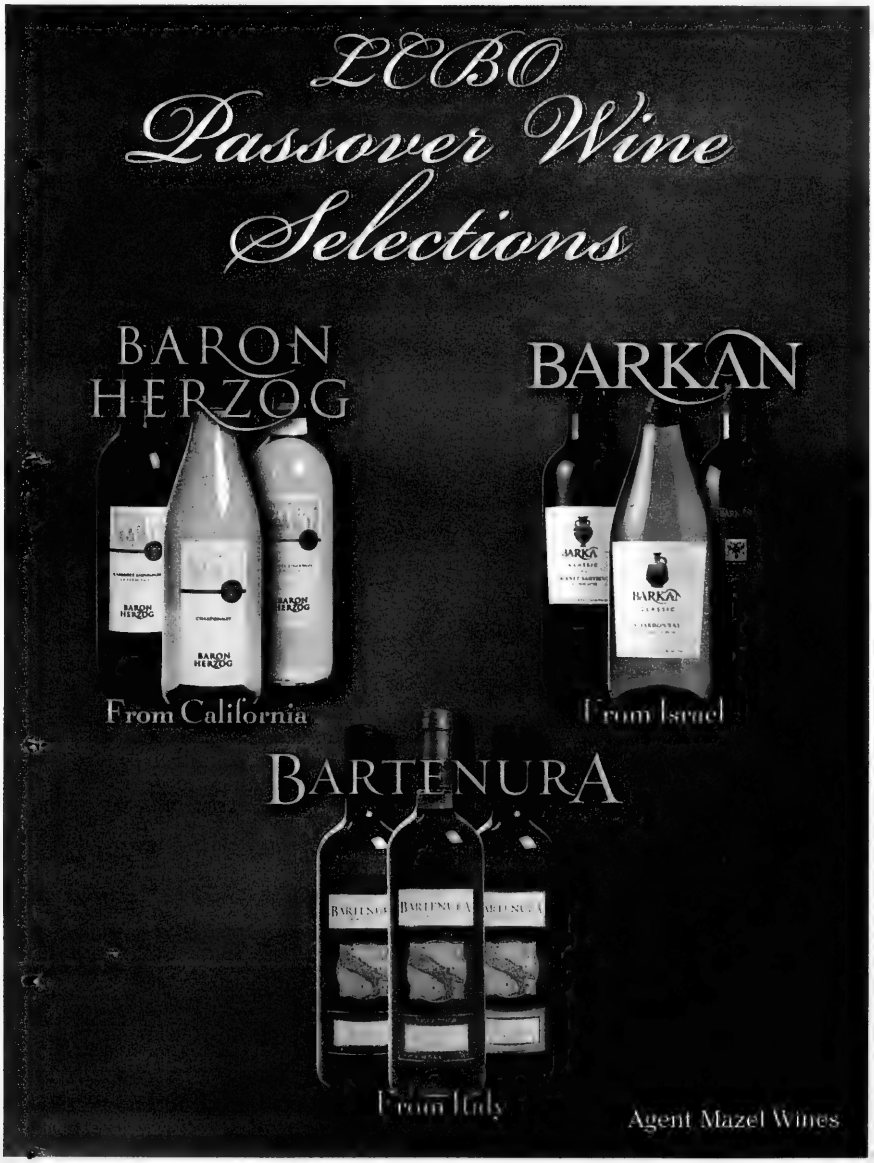
By **NORENE GILLETZ**
Special to The CJN

Here are some terrific recipes that my "pan-pals" from near and far have shared. They're great for a family meal or if you are expecting guests.

If you're looking for ways to use up that leftover charoset or need ideas on what to serve for breakfast or as a snack during Pesach, look no further. The recipe for these muffins originally came to me via my friend Bev Steinberg of Toronto. When I asked Bev what they tasted like, she said, "I've never made them, but here's my friend Ruth's phone number. I got the recipe from her."

I then phoned Ruth Silverberg, who told me that these muffins are "to die for!" Ruth said she always has lots of leftover charoset after the seders (she makes one that is a combination of Ashkenazi and Israeli styles). I asked her to share her recipe with me so that I could share them with you, my readers.

Ruth sent me her recipe by e-mail, along with her comments: "I keep them in the fridge (if they last that long) and zap them in the microwave for 20 seconds. Taste like they just came out of the oven!"



RUTH SILVERBERG'S CHAROSET MUFFINS

Charoset

4 apples (either Empire or Spy), peeled and cored
1/2 cup pitted dates, chopped
1/2 cup figs, chopped
1/2 cup raisins
1 cup ground almonds
1 tbsp. ground cinnamon
1 tbsp. honey
Manischewitz or Mogen David wine (as needed)

Chop apples in the food processor until they reach a medium consistency; empty into a large mixing bowl. Put dates, figs and raisins into processor bowl and process to the same consistency as the apples. Place them in the bowl with the apples. Mix in the ground almonds, cinnamon and honey. Add enough wine and mix to a paste texture. Taste. Add more cinnamon or honey if needed. Remember that the taste will be enhanced when it sits a day or two.

Preheat oven to 400. Arrange large paper muffin cups in muffin tins.

Muffins

1 cup charoset (above), drained
3 eggs
1/2 cup oil
3/4 cup sugar
1 tbsp. lemon juice
1 cup matzah meal
1/2 tsp. salt

Separate the eggs and bring to room temperature. Place the whites in a medium bowl and beat with an electric mixer at high speed until stiff peaks form. Set aside.

Place the yolks in a large bowl and add the oil, sugar, lemon juice, matzah meal and salt. Whisk until thick, about 1 minute. Add the 1 cup drained charoset and stir until well blended. Gently stir half of the beaten whites into the batter, then gradually fold in the remaining whites until no traces of white are visible.

Fill the prepared tins about three-quarters full. Place on middle rack of oven and bake at 400 for 20 to 25 minutes, or until the tops are lightly browned and a toothpick inserted into the centre of a muffin comes out with just a few moist crumbs attached. Cool completely. Store in a covered container at room temperature. Makes 1 dozen. These muffins do not freeze well.

* * *

Lela Kornberg and I were born in Winnipeg and went to high school together. We reconnected when we both moved to Toronto several years ago, and treasure our friendship. Lela shared this recipe favourite with me. She got it when she lived in Calgary and has been making it for 35 years. Although it's supposed to be a side dish, Lela loves it for dessert topped with whipped cream and often serves it during the year. Add this to your recipe repertoire and receive rave reviews for it.

Continued on page 46

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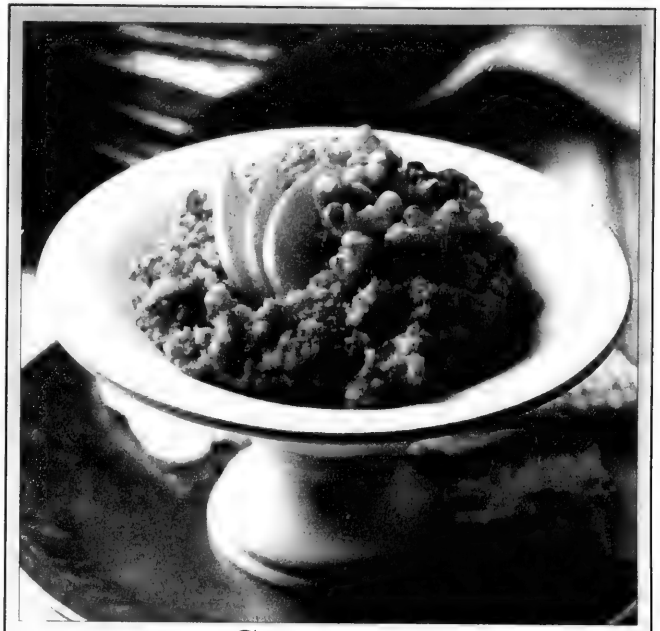

CHAROSET:

as seen in *The Jewish Mama's Kitchen* by Denise Phillips, Thunder Bay Press

Recipes from across the miles

Continued from page 44

LELA KORNBERG'S UPSIDE-DOWN APRICOT PUDDING

16 dried apricots
1 lb. pitted prunes, cut up
1 cup warm water
4 eggs
1 cup sugar
1 tsp. cinnamon
¼ tsp. salt
1 cup matzah meal
1 tsp. potato starch
2 tbsp oil
4 apples, finely sliced
½ cup honey

In a medium bowl, soak dried apricots in warm water to cover until plump, about 1 hour. Drain well and set aside.

In another bowl, soak prunes in 1 cup warm water to cover until plump, about ½ hour. Do not drain. (You need to add the soaking water to the batter along with the prunes.)

Preheat oven to 350. In a large bowl, beat eggs, sugar, cinnamon and salt until well blended. Add matzah meal and potato starch; mix well. Let stand 30 minutes.

Add oil, apples and prunes, along with their soaking water; mix well.

Grease a 9 x 13-in. glass baking dish. Pour honey evenly into the bottom of the baking dish, then arrange the drained apricots in the honey. Pour batter over. Bake at 350 for 1 hour, or until a toothpick comes out clean.

Turn upside down on a serving platter while still warm. Delicious warm or cold, either as a side dish or a dessert. Makes 10 to 12 servings.

* * *

I met Marlyne Abramson of Toronto when she came to my book launch for *Healthy Helpings*, at the Jewish Book Fair, and we have since become friends. Marlyne shared this family favourite from her recipe files. She originally got the recipe from a fundraising cookbook published by the Sisterhood of Congregation Beth Sholom in Northbrook, Ill.

MARLYNE ABRAMSON'S MOCK OATMEAL COOKIES

2 cups matzah meal
2 cups matzah farfel
1½ cups sugar
2 tsp. cinnamon
1 cup nuts, chopped medium-fine
⅔ cup oil (Marlyne uses mostly apple sauce with a little oil)
4 eggs
½ tsp. salt
½ cup raisins (optional)
1 tbsp. water

Preheat oven to 325. Mix all dry ingredients with an electric mixer or hand mixer until combined.

Add oil, apple sauce, eggs, salt, raisins and water, mixing well. Add a little more water if mixture is on the dry side.

Drop mixture by spoonfuls onto parchment paper. Bake for 25 to 30 minutes, until golden brown. Makes about 4 dozen.

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A wide variety of quality Israeli wines available

By CAROLYN BLACKMAN
Staff Reporter

Boutique wineries throughout Israel have worked hard to change people's perception of Israeli wine, says a representative of Simcha Wine, a kosher wine agent.

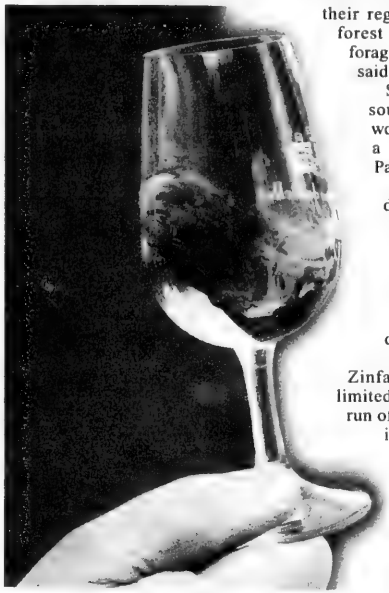
"With the quality and variety of wine they have to offer, they are getting the attention of wine drinkers everywhere," Janet Klugsberg said.

One such boutique is the Dalton Winery, located in the Upper Galilee in northern Israel. Established in 1995, it is one of the few family-owned wineries in the country.

Dalton lost quite a lot of its vineyards and production because of the war with Hezbollah in Lebanon this past summer, Klugsberg said.

She said Dalton owner Alex Haruni reported that they lost about 15 per cent of their production, or about 100,000 bottles, as a result of damage caused by the war.

"Some was bomb damage, some damage due to inability to spray the vineyards in a timely manner, and some damage due to hungry wild boars who were dispossessed from their regular habitat due to forest fires and had to forage elsewhere," Haruni said.



Simcha, the only source of Dalton wine worldwide, is carrying a large kosher for Passover selection.

Dalton's wines are divided into three series: Reserve, Dalton and Canaan, and it is the first winery in Israel to plant and produce a kosher red Zinfandel.

The Dalton 2005 Zinfandel – the first limited edition wine was a run of just 9,300 bottles – is produced from an experimental plot of about 0.6 hectares in their Safsufa vineyards located at the foothills of Mount Meron, Klugsberg said.

"The Dalton Zinfandel is an incredibly powerful wine with a dark inky hue. The nose is rich with currants, berries and plums spiced with cinnamon and vanilla from the barrel. The wine is long on the palate with sweet fruit and soft tannins."

Another boutique winery, whose products are available at Simcha, is Yatir, located at the foot of the Judean Hills.

Releases include Ya'ar Yatir 2003, a blend of 85 per cent Cabernet Sauvignon and 15 per cent merlot, reflecting its 12-month development in barrels with gently spicy and lightly dusty wood and showing fine balance between tannins, wood and acidity, Klugsberg said.

Also popular is Yatir's Cabernet Sauvignon-Merlot-Shiraz 2003, a blend of 56 per cent Cabernet Sauvignon, 33 per cent Merlot and 11 per cent Shiraz.

"Aged in oak for one year, this medium to full-bodied wine shows ripe berry, cherry and currant fruits, those with just a hint of toasted oak, backed up with vanilla and spicy aromas and flavours."

Binyamina Winery, larger than a boutique winery, has named one of its labels Yogev, which means farmer, in recognition of the farmers or vine growers "who work day and night to provide Binyamina with its wine grapes.

"The label is based on blends, and includes Cabernet Sauvignon Merlot, Cabernet Sauvignon Shiraz, Sauvignon Blanc Chardonnay and Cabernet Sauvignon Zinfandel (Rose)."

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Recipes to try when you're tired of the traditional fare

By MAIA FILAR
Special to The CJN

We all know it well. The experience of going to Bubbie's, only to roll yourself home after being stuffed to the gills. This experience differs, depending on the occasion. Shabbat means a healthy heap of cholent. Passover? Well, Passover usually involves gefilte fish, brisket and a century-old charoset recipe. Not that there is anything wrong with the traditional recipes – and it is nearly impossible to incorporate new ideas into the repertoire. Nevertheless, here are some recipe ideas that can spice up your table while keeping everyone happy.

CHIPOTLE GEFILTE FISH

This recipe was created by Polish immigrants in Mexico and usually calls for sweet gefilte fish. In Mexico today there are close to 50,000 Jews, a majority of whom live in Mexico City. There are synagogues, kosher restaurants and a plethora of family recipes different from anything we are used to. Some would even call it fusion for the Jewish set. Enjoy this one as much as I do.

2 medium onions, thinly sliced
½ green pepper, sliced
½ red pepper, sliced
4 chipotle peppers, chopped
1 tbsp. adobo sauce (recipe follows)
1 cup Spanish olives, pitted
1 can crushed tomatoes, strained
½ cup coriander, roughly chopped
1 tbsp. honey
2 tbsp. cooking oil
9 pieces sweet gefilte fish
salt and pepper

Preheat the oven to 325. In a large pot, heat the oil until shimmering. Add the onion and sweat until translucent, about 5 minutes. Add the peppers and cook until a bit softened, about 3 minutes.

Add the chipotle peppers and adobo sauce until aromatic, about 1 minute. Add olives and tomatoes. Crush the tomatoes with a wooden spoon until blended. Add the honey, salt and pepper and let simmer until all flavours are incorporated, 8 to 10 minutes.

Line the gefilte fish in a baking dish and spoon the mixture on top. Cover dish loosely with foil. Bake until the fish is warm, about 25 minutes. Top with fresh coriander.

Adobo Sauce
7 to 10 medium-sized dried chipotle chiles, stemmed and slit lengthwise
⅓ cup onion, cut in ½-in. slices
5 tbsp. vinegar
2 cloves garlic, sliced
¼ cup kosher for Passover ketchup
¼ tsp. salt

Continued on page 50

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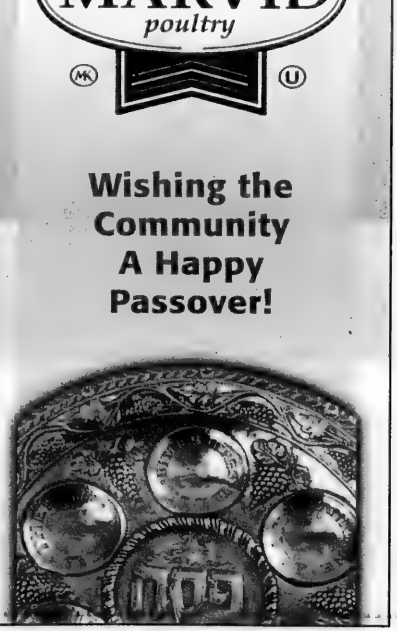

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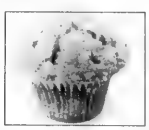

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Spice up your Passover meal

Continued from page 49

Chipotles in adobo are chipotles that have been stewed in a lightly seasoned liquid. They have become very popular in southwestern cooking because they provide a distinctive warm heat and delicious smoky flavour. They can be added to almost anything, including sauces and salad dressings.

Combine all of the ingredients in a pan with 3 cups of water. Cover and cook over very low heat for 1 to 1½ hours, until the chilies are very soft and the liquid has been reduced to 1 cup. This recipe will keep for several weeks in the refrigerator in an airtight container.

VEGETARIAN MOUSSAKA

This dish is a great alternative for vegetarians or people who are trying to eat healthy. A classic moussaka alternates layers of minced meat, tomato sauce and vegetables topped with a béchamel sauce and baked in the oven. But béchamel is out of the question on Passover, so I substitute a healthier and equally delicious alternative, sweet potatoes.

2 medium eggplants, cut on a bias
2 large zucchini, cut on a bias
3 medium sweet potatoes, peeled and cut into cubes
1 tsp. cinnamon
3 tbsp. boiling water from potatoes
salt and pepper
cooking oil for frying

Tomato Sauce
1 tbsp. margarine or butter
1 can crushed tomatoes, strained
1 medium onion, sliced
salt, pepper, oregano

To make the tomato sauce, melt the margarine in a saucepan, until foaming. Add the onions and cook until translucent, about 5 minutes. Add the tomatoes and mix, crushing the tomatoes with a wooden spoon until well blended. Add salt pepper and oregano to taste. Keep simmering on the stove until ready to use.

For vegetarian moussaka: preheat oven to 350. Salt the eggplants and let them sit until you see beads of perspiration starting to form.

Place the sweet potatoes in cold water and on the stove at a high heat. Let them boil until the potato is tender enough to mash. Check consistency with a fork.

When the eggplants have started sweating, wash them off under cold water and dry completely with a dishcloth or paper towel.

Heat the oil in a large frying pan and lightly fry the eggplants and then the zucchini until half cooked.

When the sweet potatoes are soft, place them in a large bowl and mash with a fork. Add 3 tablespoons of the boiling water plus the cinnamon, salt and pepper to taste.

In a baking dish, place a layer of tomato sauce on the bottom. Add a layer of eggplants and zucchini and top with tomato sauce. Continue this until all the vegetables are used. Top with the sweet potato mash and bake for 30 minutes or until the mash is golden brown.

Low-Carb Gefilte Fish as seen in *Enlitened Kosher Cooking* by Nechama Cohen, Feldheim publishers.

SWEET QUINOA PILAF

This is an amazingly healthy, kosher alternative to the usual carb dish on the table. Light and fluffy in texture, but nutty and complex in flavour, quinoa isn't called "the mother of all grains" for nothing.

1 tbsp. oil
1½ cups quinoa, rinsed though a strainer with cold water
2½ cups water
½ cup dried cranberries
¼ cup chives, finely chopped
salt and pepper

Heat the oil in a medium pot, until shimmering. Add the quinoa, coating in the oil until you can smell the nutty aroma, about 2 minutes. Add the water and bring to a boil. Cover and simmer until all the water has been absorbed, about 20 minutes. When it is ready, add the dried cranberries and salt and pepper to taste. Serve sprinkled with chives.

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This won't be your parents' CJN

Canadian producer branches into corporate world

By SHERI SHEFA
Staff Reporter

From live theatre and short films to corporate videos and television commercials, Michael Gelfand has dipped his hand in almost every part of the production world.

Michael Gelfand, in his Toronto office

At only 30, Gelfand has amassed years of experience since he was a teenager and began producing musicals in high school.

After graduating from the University of Western Ontario with an honours BA in media, information and technoculture, Gelfand landed a job in 2000 at Rogers Productions, a production company based out of the Rogers head office, where he produced several commercials and corporate videos for the marketing department throughout his four-year stint.

But it wasn't until Gelfand was invited to take part in a program offered by the Canadian Film Centre that he saw an opportunity to branch out into producing short films.

The centre, which was founded in 1988 by Canadian filmmaker Norman Jewison, provides training for emerging directors, writers, producers and other professionals in the film industry from Canada and abroad.

Gelfand participated in the six-month Allliance Atlantis Residency Program.

"That was an amazing experience. We would have amazing industry professionals come in and teach us, lecture and give us an opportunity to network and work with some good, young Canadian talent," Gelfand said.

Since taking part in the program, Gelfand worked on two short films that have received critical acclaim.

Big Girl, a film that won the Bravo! FACT Short Cuts Canada Award at the 2005 Toronto International Film Festival, is about a nine-year-old girl who attempts to cut her mother's boyfriends out of her mother's life, by entering in a playful competition with him. If she wins, Gerry must stop seeing her mother, but if he wins, she has to accept him.

Gelfand also produced a 2006 short film titled the *Ninth Street Chronicles*, which was nominated for a 2007 Genie Award, and tied for second place.

Gelfand recalled one of the memorable moments on the set of that film, which is a coming-of-age story set in the 1980s.

"We were working with an actress on *Ninth Street Chronicles* named Samantha Weinstein, who was also in *Big Girl*. In one of the scenes, she was in a car with one of the actors, where his character has been really hurt..."

"Samantha just pulled this performance where she was crying out of nowhere, and it was so gratifying because it was one of the first times where she was legitimately crying. It was amazing and very rewarding to see a performer get into the part so much," Gelfand said.

But as gratifying as it is to witness members of your filmmaking team put everything they have into a project, the ultimate reward for a producer, he said, is to have the finished project seen and enjoyed by people.

In 2005, Gelfand fulfilled his dream of launching his own production company called Look Ma Media Inc., which is geared toward the corporate side of production.

Drawing on his experience as a producer for Rogers, Gelfand offers big businesses marketing support using a filmmaking approach to corporate and commercial production.

"These days, businesses have really specific needs and it is getting harder and harder to reach their perspective markets, so I really want to continue helping businesses reach their targets," he said.

Look Ma Media inc. was commissioned by Holy Blossom Temple to produce a documentary for its 150th anniversary.

While Gelfand said that he'd love to one day work with the team that produced the comedies *Best in Show, A Mighty Wind and For Your Consideration*, he doesn't see that in his immediate future.

"But I am looking towards doing more family-geared entertainment... There is something really special about a family being able to sit down and share the experience of watching a film together that I know I always enjoyed when I was growing up and I still enjoy it to this day."

On top of the goal of trying to keep his work fresh and ground-breaking, Gelfand also wants to do what he can to remain in Canada.

"It is really important to me. I'm really attached to the community here. My family is in Toronto and I think the Canadian industry is an exciting industry. I think as an industry in general, it produces a poignant variety of entertainment. It is a great place to work," he said.

"As an independent producer, it is possible to get your stuff produced in Canada. Being in Toronto, it's a great film market, too."

WATCH FOR THE HEEBONICS LAUNCH

Gelfand, with his wife, Sara, at the TriBeCa Film Festival in Manhattan.

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Jewish high school holds cancer fundraiser

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Students at the Gray Academy, Winnipeg's Jewish high school, held their annual "Loonie-Toonie Day" event last week and raised more than $1,000 for CancerCare Manitoba.

As part of the March 21 drive, the students went out into halls of the Asper Jewish Community Campus, where their school is located, and solicited donations of loonies and toonies from fellow students, parents and passersby. They then attached the coins to a one-mile line of masking tape on the floor, with milestones penciled in along the way.

The event has been held for the past six years, and last year it raised more than $750 for CancerCare Manitoba.

"Our goal this year was $1,000," said student council president Yael Shrom. "At the end of the day, we collected just over $1,000."

This year, Shrom and her student council decided to invite other schools throughout the province to join the initiative and have their own Loonie-Toonie Day.

"My vision since Grade 7 has been to unite all student councils across Manitoba in a singular cause," Shrom said. "Two years ago, in Grade 10, I had the idea to bring together schools in a large-scale fundraising event. I figured why not this one. It's a simple project. It doesn't take much planning. All you need is masking tape."

Last November, Shrom sent out 350 letters to all the student councils at high schools across the province.

"Fifteen schools responded," she said. "Most were from rural Manitoba. The student councils were very excited about the project."

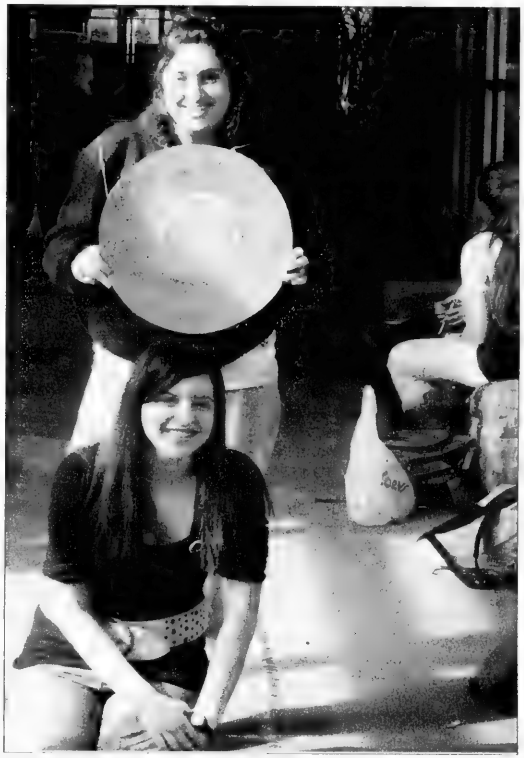
The Winnipeg high schools that responded were the University of Winnipeg Collegiate and St. John's-Ravenscourt School, one of the city's leading private academies.

Shrom said the goal for all the schools was to raise $5,000 in total.

In addition to her role as Gray Academy student council president, Shrom heads the United Way of Winnipeg's student leadership conference committee, a position she inherited from her older sister, Lainie.

The committee organizes an annual leadership conference each fall for high school students from all over Winnipeg.

Shrom will be graduating from Gray Academy this year and plans to study science at the University of Manitoba next fall.



Gray Academy student council president Yael Shrom (kneeling with line of coins in front of her) and fellow Gray Academy student Dafna Lubocki.

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Iran says it will limit co-operation with nuclear watchdog

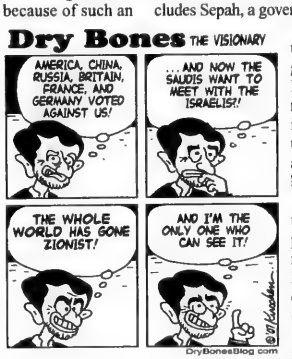
By SHLOMO SHAMIR
© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Iran said on Sunday that it will press ahead with its nuclear program despite what it called an "illegal" UN resolution imposing new financial and arms sanctions, adding that it will limit its co-operation with the UN nuclear watchdog in wake of the sanctions.

"Iran will not stop its peaceful and legal nuclear trend even for one second because of such an illegal resolution," Iranian President Mahmoud Ahmadinejad said on his website, www.president.ir.

The UN Security Council unanimously approved the sanctions against Tehran on Saturday for its refusal to suspend a nuclear program, but major powers also offered new talks and renewed an economic and technological incentive package offer.

"The Iranian nation will not forget those who backed and those who rejected [the resolution], while adjusting its international relations," he said without indicating what that adjustment would entail.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The sanctions will stay in place until Iran halts the enrichment of uranium and the reprocessing of spent nuclear fuel, which can be used to make a bomb or to generate power. Iran has 60 days to comply or face possible new sanctions.

Major powers have previously said negotiations on Iran's nuclear program could not begin until Tehran halts uranium enrichment.

A government spokesperson, Gholam Hossein Elham, said Iran will limit its co-operation with the UN watchdog, the Vienna-based International Atomic Energy Agency (IAEA) until Iran's nuclear case is referred back to the agency by the UN Security Council, Elham said.

The European Union will seek to revive dialogue with Iran after the UN Security Council toughened sanctions on Tehran for refusing to halt sensitive nuclear work, EU foreign policy chief Javier Solana said on Sunday.

Solana spoke a day after the Security Council voted unanimously to impose tougher sanctions on Iran to push Tehran to meet the international community's demand that it suspend its nuclear enrichment programs.

Tehran meanwhile escalated its rhetoric, maintaining that the 15 British naval personnel arrested by Revolutionary Guard units in the disputed Shatt al-Arab waterway on Friday had "confessed" to entering Iranian territorial waters in an act of "blatant aggression."

Solana said he planned to speak to chief Iranian negotiator Ali Larijani on Sunday to assess the possibility of relaunching negotiations that collapsed after Iran refused to suspend its uranium enrichment program, which the West suspects is aimed at developing nuclear weapons.

"I'm going to get in contact with Mr. Larijani this morning if I can, to see if we can find a route that would allow us to go into negotiations," Solana told reporters in Berlin, where he was attending a summit marking the 50th anniversary of the Treaty of Rome under which the EU was formed.

The Security Council approved a ban on Iranian arms exports and a freeze of the assets of 28 additional people and organizations involved in Iran's nuclear and missile programs. The list includes Sepah, a government-owned bank.

"This resolution sends an unambiguous signal to the government and people of Iran... that the path of nuclear proliferation by Iran is not one that the international community can accept," said British Ambassador Emyr Jones Parry.

Iran has vowed the sanctions will only motivate it to pursue nuclear power, a message Foreign Minister Manouchehr Mottaki was expected to deliver to the Security Council.

Mottaki made the trip instead of Ahmadinejad, who claimed he cancelled his appearance because the United States failed to deliver his visa in time.

The new sanctions – a compromise between the stronger measures favoured by the United States and the Europeans and the softer approach advocated by Russia and China – are considered modest.

The Security Council imposed its first set of sanctions in December, but Iran responded by expanding enrichment. Iran says it will never give up its right to enrich uranium to produce nuclear fuel, though it has offered to provide guarantees that its nuclear program won't be diverted toward weapons.

Ahmadinejad had said he wanted to make those arguments before the Security Council himself, but Iran accused the United States of thwarting his planned trip by delaying the delivery of his visa. U.S. State Department deputy spokesperson Tom Casey said the visa arrived in time and suggested the Iranian president was unwilling to stand before the council and take the heat for his continued defiance of the international community.

In December, the Security Council ordered all countries to stop supplying Iran with materials and technology that could contribute to its nuclear and missile programs and to freeze assets of 10 key Iranian companies and 12 individuals related to those programs.

The new resolution calls for voluntary restrictions on travel by the individuals subject to sanctions, on arms sales to Iran and on new financial assistance or loans to the Iranian government.

It asks the IAEA to report back in 60 days on whether Iran has suspended enrichment and warns Iran could face further measures if it does not. But it also says all sanctions will be suspended if Iran halts enrichment, and makes clear that Tehran can still accept the package of economic incentives and political rewards offered last year if it complies with the council's demands.

In a key compromise, the document refers to a past resolution from the IAEA calling for the Middle East to be free of weapons of mass destruction. Indonesia and Qatar had wanted the council to make that appeal outright, but the United States intervened, adopting instead an IAEA statement that "a solution to the Iranian nuclear program would contribute to international efforts against nuclear proliferation including efforts relating to the Middle East."

Meanwhile, Iran has moved the 15 British seamen it has held in custody since last Friday to Tehran for interrogation.

The British Marines and sailors were arrested after they searched a merchant ship Friday morning in the disputed Shatt al-Arab waterway.

Britain immediately demanded the return of its troops and denied they had strayed into Iranian waters.

In London on Saturday, Foreign Office undersecretary Lord Triesman spent more than an hour with the Iranian ambassador to London, Rasoul Movahedian, demanding the safe return of the 15 and seeking assurances of their welfare and consular access.

Foreign Secretary Margaret Beckett and the Ministry of Defence said the troops were in Iraqi waters at the time they were picked up.

In June 2004, six British Marines and two sailors were captured, then paraded blindfolded on Iranian television. They admitted they had entered Iranian waters illegally but were released unharmed after three days.

Iranian hard-liners have already called for the 15 Britons to be held until Iran wins political concessions from the West.

British opposition lawmakers called on the government not to allow Iran to use the capture of the military personnel as a tool in the nuclear dispute.

On Monday, a senior Iranian military official warned the United States against launching any attack on the Islamic Republic.

"If America starts a war against Iran, it won't be the one who finishes it," Morteza Saffari, naval forces commander of the elite Revolutionary Guards, was quoted as saying by the ISNA news agency.

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Arabs might change peace plan, Saudi says

By ALUF BENN
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JERUSALEM — Saudi Arabia's foreign minister suggested Monday that Arab leaders would be willing to consider changes to their 2002 peace offer to Israel to make it compatible with new developments.

The public words from Foreign Minister Saud al-Faisal came as Arab League foreign ministers convened in Saudi Arabia to prepare for a leaders summit expected to focus on how to revive Mideast peace efforts. Arab leaders have, until now, publicly rejected Israeli calls for changes to a 2002 peace offer – which would see them normalize relations with Israel if it withdraws to pre-1967 borders – as a first step toward ending the decades-long Palestinian-Israeli conflict.

But al-Faisal, in his opening remarks, suggested change is being considered.

"It is expected from us to take notice of new developments, which require additions and developments in whatever is offered from our leaders about the issues and problems, in order for our resolutions to be compatible with what is dire and new," he said.

"The kingdom is keen that this summit should come out with one Arab voice toward issues of destiny, and in particular the Palestinian issue."

A day after U.S. Secretary of State Condoleezza Rice announced a new peace initiative, Israeli Prime Minister Ehud Olmert said Monday that he's not familiar with any new suggestions for talks with the Palestinians.

Speaking at a joint press conference with UN Secretary General Ban Ki-moon in Jerusalem, Olmert said he maintains ongoing contact with Palestinian Authority President Mahmoud Abbas and that the basis for any new talks would be the internationally sponsored "road map" peace plan.

On Sunday, Rice said the United States is planning to hold separate talks with Israel and the PA aimed at achieving an accord that will lead to the establishment of a Palestinian state.

Rice, who was on a visit to Israel, said Sunday night that the United States will hold separate talks with the two sides and present questions and request clarifications regarding their positions in an effort to reach an agreed-upon agenda for the renewal of peace talks.

Rice planned to query the sides on two main issues: territory and security.

She said it's possible to learn from the experience since the end of talks in 2000, particularly with regard to security arrangements. She also said she would ask Israel as to how it intends to implement the vision of a territorially contiguous Palestinian state in the West Bank.

On Monday, Olmert said he would continue contacts with Abbas, but said he has no plans for a major Mideast summit.

Rice arrived in Israel on Sunday, and, speaking to U.S. reporters before dining with Olmert, she acknowledged that her approach was cautious and that chances for quick dramatic progress are low.

"The question here isn't speed. The question is trying to really move forward toward the establishment of a Palestinian state," she said.

Her meeting with Olmert lasted about three hours, Israel Radio reported. She was scheduled to meet Monday with Defence Minister Amir Peretz and Foreign Minister Tzipi Livni.

On Monday evening, she was to hold a press conference in Jerusalem, which was to open with a short statement summarizing her visit.

Israeli officials held talks with Rice's aides Sunday in an effort to soften the statement. They wanted to avoid formulations that would be binding in a final deal or that touch on issues of serious dispute, such as Jerusalem and refugees.

Rice told reporters Sunday that her earlier visit to the region five weeks ago, and her tripartite meeting with Abbas and Olmert in Jerusalem, took place against the background of the Mecca agreement to establish a Palestinian national unity government.

Unlike that meeting, which Rice hinted took place because it had already been scheduled, this visit aims to jump-start separate negotiations.

Rice said she sat for many hours with U.S. President George W. Bush in order to formulate a diplomatic strategy, and she said she doesn't exclude the possibility that a special envoy will be appointed for talks with the two sides.

Rice's statement on Monday was expected to relate to the Arab League summit in Riyadh, scheduled for Thursday, which will likely reaffirm the the Saudi peace proposal of 2002.

The Americans are hoping the Saudis will provide a regional aegis for the renewal of the peace process between Israel and the Palestinians.

Also on Sunday, Olmert strongly attacked Abbas for agreeing to participate in the unity government.

"He violated, in a blatant fashion, a series of commitments that were made to Israel, and especially his commitment not to set up a Palestinian unity government prior to the release of [kidnapped Israeli soldier] Gilad Shalit. This commitment was made to me repeatedly, including at the tripartite meeting. It was also made to the leaders of other countries, and these leaders, who heard this clear commitment of the chairman, wondered how it could be violated so blatantly."

Olmert added that the "political platform of the Palestinian unity government grants legitimacy to violent resistance, violating the promise of [Abbas]. All this will not make contacts between us and the PA easier in the near future."

Hamas political bureau chief, Khaled Meshal, told Saudi officials Sunday that his party would not oppose the Arab Peace initiative, which is expected to be reaffirmed during summit this weekend.

However, the Palestinian unity government doesn't intend to announce its support for the plan and will make do with the kind of statements made during the Mecca summit, in the form of "commitment to the Arab decisions."

With files from Avi Issacharoff and Gideon Alon

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Dr. Mohammed Wattad is a 2006/2007 Post-Doctoral fellow of the Halbert Exchange Program at the Munk Centre and a Visiting Scholar at the Toronto University Faculty of Law. He was born in Jatt-Village, Israel, graduated with honours from Haifa Law School, is a member of the Israeli Bar, and served as a law clerk for the Hon. Justice Dalia Dorner at the Supreme Court of Israel.

Dr. Wattad presents an encouraging perspective on the identity of Israel's Arab citizens. As profiled in a recent article in the Toronto Star "He acknowledges allegiance to the Arab nation through language and culture. But, at the same time, he feels strongly about loyalty to his country – the State of Israel."

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WZO, Jewish Agency launch online anti-Ahmadinejad campaign

By ANDY LEVY-AJZENKOPF
Staff Reporter

As world leaders and UN member states continue to wrangle over the issue of Iran's quest for nuclear power, Jewish organizations continue to take action against the belligerent regime and its anti-Semitic president, Mahmoud Ahmadinejad.

The latest campaign comes in the form of an online protest website created by a Tel Aviv public relations firm, Arad Communications, and launched jointly by the World Zionist Organization (WZO) and the Jewish Agency for Israel.

Called the "International anti-Ahmadinejad Campaign," the organizations launched the site on March 19 and hope millions of surfers will join their "virtual protest" against Ahmadinejad.

The Jewish Agency sees the site as the "first attempt to deal with anti-Semitism, Holocaust denial and hatred of Israel, while most of the world is focusing… on slowing the nuclear capacity of Iran."

Plans call for the website to link in with others worldwide and with all English websites in Israel, in the hope of sparking a virtual expression of worldwide solidarity against Iranian anti-Semitic rhetoric.

According to Jewish Agency spokesperson Michael Jankelowitz, the site received more than two million hits in the first two days of the campaign alone.

On the Jewish Agency's website, Shlomo Molla, the head of the WZO's department for Zionist institutes and the man who initiated the campaign, said, "The Iranian president's words are provocative and we must not ignore them. The aggressive anti-Semitic campaign led by Ahmadinejad, which is influencing millions of people, is not less dangerous than Iran's attempt to develop nuclear weapons."

The website is simple, yet stark.

Set against a black background, various images of Ahmadinejad fade in and out while soundbites play, in Farsi with accompanying English subtitles. They're snippets of speeches Ahmadinejad has given to the Iranian people, inciting them to violence against Israel.

A headline reads "When you ignore the risks… you get burned!" and there are three sections for readers to fill out at the bottom of the page in order to "join the virtual protest."

Surfers also have the option of e-mailing the site to their friends or firing off a protest e-mail directly to the Iranian foreign ministry.

"The purpose of this unique campaign is to draw the attention of the public to the anti-Semitism of Ahmadinejad and create a buzz on the web regarding this issue," Jankelowitz said.

To view the website, visit www.jewishagency.org and click on the icon on the bottom right of the page.

PLEASE SEE RELATED STORIES ON PAGE 69

Singer denies taking WJC money

JTA

NEW YORK — Rabbi Israel Singer has denied accusations that he took money from the World Jewish Congress without authorization or documentation.

WJC president Edgar Bronfman said last week that he fired Rabbi Israel Singer because he was taking money without proper authorization or documentation. Bronfman made the allegations in a March 14 letter to European Jewish Congress president Pierre Besnainou after WJC affiliates in Europe, Latin America and Israel expressed dismay about being notified in a conference call earlier that day that Rabbi Singer, who held a variety of top positions in the WJC over the past 30 years, had been fired.

Rabbi Singer "helped himself to cash from the WJC office, my cash," Bronfman wrote in the letter. "We thought we had that all cleared up, and then we discovered that he was playing the same game in Israel, taking cash from the office and never accounting for it."

He continued: "The final blow came when we discovered that he was playing games with his hotel bills in Jerusalem."

Last week, Rabbi Singer released a statement through his attorney calling the accusations "baseless" and adding, "I categorically deny them."

"I am shocked and deeply saddened that Edgar, a man with whom I have worked so closely for 30 years would go to such lengths to publicly shame both himself and me," the statement read. "For over 30 years, I have given of my heart and soul to achieve the objectives of the WJC and for the benefit of the Jewish people. I will not engage in any petty or mean-spirited or valueless arguments."

He concluded: "I will spend the rest of my life in pursuing causes for the Jewish people and human rights, and to remedy injustices against those victimized by prejudice and ignorance. My efforts will never cease."

In a statement, a WJC spokesperson replied, "These issues are now before the proper legal authorities.

"Our sadness continues, because underlying these issues has been Mr. Singer's inability to accept responsibility for his actions. Mr. Bronfman is committed to his continuing efforts to restore integrity to the World Jewish Congress, and that will remain his focus."

Rabbi Singer has been under a cloud since the revelation several years ago that he secretly transferred $1.2 million of WJC money to a Swiss bank account. The money was subsequently returned, but critics say the transfer was never fully explained.

A 2006 report by the New York State Attorney General's Office found no evidence of criminality on Rabbi Singer's part, but it assailed the organization for lax record keeping and said Rabbi Singer had violated his fiduciary duties by moving money around without authorization. Still, his firing has roiled the WJC, the umbrella group for more than 100 local Jewish communities around the globe.

Renowned in the Jewish world for his success in wresting Holocaust restitution payments from European banks and governments, Rabbi Singer remains a top official of the Claims Conference and the World Jewish Restitution Organization.

Laborites flock to Barak

Two senior members of Israel's Labor Party came out in support of Ehud Barak's leadership bid. Party Secretary General Eitan Cabel and MK Matan Vilna'i said last week that they would back the former Israeli prime minister in the May 28 primary for party leader. Barak already has the support of several top Labor figures, though polls of party rank-and-file show him trailing frontrunner Ami Ayalon, a retired admiral and former Shin Bet security chief. Israeli pundits speculate that if either Barak or Ayalon succeeds in toppling Labor chief Amir Peretz, they could team up to challenge Prime Minister Ehud Olmert for top office.

Lebanon war given name

Israel formally named last year's Lebanon war. The government's ceremonies and protocol committee has chosen to call last summer's conflict with Hezbollah the Second Lebanon War. The first was in 1982. The name was to come before cabinet for ratification Sunday. The decision came after pressure by Israelis bereaved during the 34 days of fighting who feared the government might try to play down the war's failings by choosing a less formal designation.

Maxim *to gloss Israel's image*

Israel's image-makers are turning to the pages of the U.S. men's magazine *Maxim*. A magazine popular among men for its "beer and babes" format, *Maxim* is sending a team to Israel for a photo shoot with seven local fashion models. The idea was hatched by the Foreign Ministry as part of efforts to counter Israel's image as a hotbed of conflict. The issue with the photo spread is expected on newsstands in June and will be followed with a review of tourism in Israel.

Birthright Haggadah

Birthright israel released its 2007 Passover Haggadah, which is available for download on the organization's website, www.birthrightisrael.com. The Haggadah, titled *This Year in Jerusalem*, is an outreach tool for birthright alumni. "Many Taglit-birthright israel participants return with a desire to sustain the connection with Judaism they found through their trip," said Jay Golan, president of the birthright israel Foundation. "This Haggadah serves as a resource for our alumni to themselves become a part of the Passover ritual, by virtue of their participation in it."

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Eye on Arts

By Bill Gladstone

SUMACH PRESS PUBLISHES *ARGUING WITH THE STORM*, BOOK OF STORIES BY YIDDISH WOMEN WRITERS

Former Toronto resident **Rhea Tregebov** launched her anthology *Arguing with the Storm: Stories by Yiddish Women Writers* at the Miles Nadal JCC last Friday.

Published by Sumach Press of Toronto, the book features 14 stories by nine Yiddish women including former Toronto residents **Sarah Hamer-Jacklyn** and **Chava Rosenfarb**. The others are **Bryna Bercovitch**, **Anne Viderman**, **Malka Lee**, **Frume Halpern**, **Rochel Broches**, **Paula Frankel-Zaltzman** and **Rikuda Potash**.

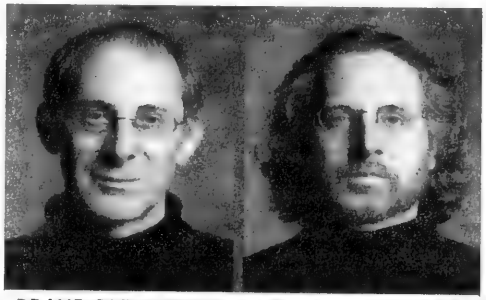
A well-known poet and editor, Tregebov is a professor of creative writing at the University of British Columbia. The translators used in the book include **Miriam Beckerman** of Toronto and Rosenfarb's daughter, **Goldie Morgentaler** of Lethbridge, Alta. Sumach's website is www.sumach-press.com.

* * *

Ghetto Songs: Filmmaker **David Kaufman** and the Ashkenaz Foundation present Brave Old World performing a concert of rarely heard Yiddish songs from the Lodz Ghetto. $36. Isabel Bader Theatre, 93 Charles St. W. Saturday, April 7, 8:30 p.m. and Sunday, April 8, 2 p.m. 416-978-8849, www.uofttix.ca

* * *

Names in the News: Jerry and **Joan Lozinski** of Toronto have made a multi-million dollar gift to three dance organizations. The longtime ballet supporters have donated $1 million to the National Ballet's Endowment Foundation, $1 million to the National Ballet School Foundation and $50,000 to the Dancer Transition Resource Centre.



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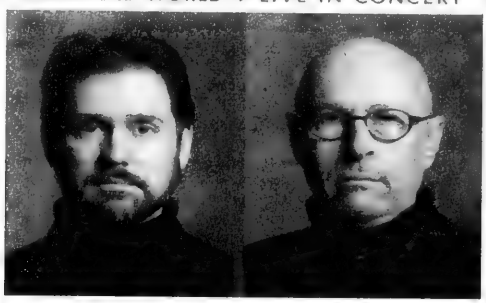

* * *

Al Waxman

Return of the King: Due to complications over royalties, most episodes of the popular CBC sitcom *King of Kensington*, starring the late **Al Waxman**, were long ago put into mothballs. Recently, however, CBC network programming director **Kirstine Layfield** managed to negotiate agreements that will allow most of the "lost episodes" to be shown as reruns. "It's a rare piece of good news" from the CBC, the *Toronto Star*'s **Martin Knelman** commented two weeks ago as he reported the welcome development.

* * *

Holocaust Novelist at Harbourfront: International Readings at Harbourfront Centre features British author **Howard Jacobson**, reading from his novel *Kalooki Nights*, about the life of a man who comes to an understanding of the Holocaust through the help of a friend who has committed a nightmarish crime. The evening also features authors **Phil La Marche**, **Colum McCann** and **Kevin Sessums**. $8; free for members and students with ID. Brigantine Room, 235 Queens Quay W. April 11, 7:30 p.m. 416-973-4000, www.readings.org

* * *

Winning Child Performer Sought: The Hummingbird Centre seeks a girl with acting ability, between eight and 11, for the role of Susan Waverly in a production of **Irving Berlin**'s *White Christmas* slated to open in November. The character is "charming, loveable, outgoing… a real kid who knows nothing about show business" but, once bitten, becomes a winning child performer. Must have an "excellent belt voice." Auditions March 31, sign up at 10 a.m. Details, 212-586-6777.

* * *

Film On Middle Eastern Music: The National Film Board documentary *Between Two Notes* by **Florence Strauss** is a "musical road movie" in which she travels to Iraq in search of her own heritage and the roots of Middle Eastern music. The film focuses on some elderly Jewish and Arab musicians and performers, and uses music as a door to the acceptance of "otherness." $10-$7. Royal Cinema, 608 College St. April 3 to 5.

* * *

Silverman Plus Quartet: The Koffler Centre presents the **Gould String Quartet** and pianist **Robert Silverman**, playing a piano quintet by **Dvorak**. $40. Toronto Centre for the Arts, Studio Theatre, 5040 Yonge St. Thursday, March 29, 8 p.m. 416-870-8000

* * *

At the Galleries

• **Ed Pien**'s *Promise of Solitude* is on view in the Koffler Gallery until Sunday, April 29. 416-636-1880, ext. 380. www.kofflerarts.org

• The fourth annual Dorshei Emet Arts Festival seeks Jewish artists and artisans for its juried exhibition and sale of works by some 40 artists from Canada, United States and Israel; to be held at Congregation Dorshei Emet, Montreal. Please apply by May 15 to info@dorshei-emet.org.

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New Haggadah's 'add-ons' help make seder relevant to all

By CAROLYN BLACKMAN
Staff Reporter

All too often, we rush through the Passover Haggadah to get to the seder meal as quickly as possible.

But Mishael and Noam Zion, a father-and-son team, and authors of *A Night to Remember: The Haggadah of Contemporary Voices*, have come up with a way to make the whole family appreciate the Passover story.

The easy-to-read, oversize paperback – chock full of stories, explanations, games, poems, illustrations and quotes – is sure to have something for every age group at the seder table.

Billed as "add-ons," these offerings are located in colour on the left side of the book, while the full traditional Haggadah text appears to the right on a white background.

The authors warn, though, that while we may want some innovations to our seder, it is a night of tradition and ritual, so adding too many new ideas may alienate some participants.

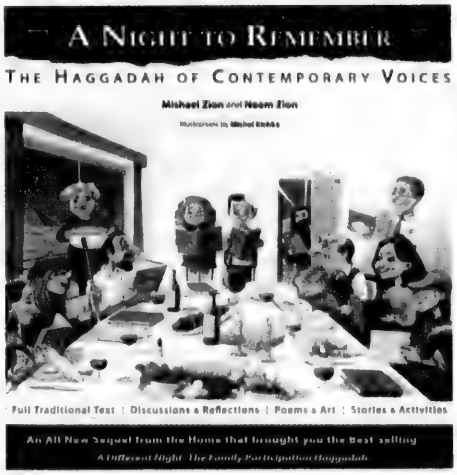
"It's best to feast on a few new 'side dishes,' and leave others for next year. Adapt your seder plans to the changing needs and interests of the participants around the table each year."

Among the side dishes to try if there are young children at the table are those accompanying the 10 plagues. They'll be sure to enjoy the poem by Shirley Cohen, *Frogs on Pharaoh's Head*: "One morning when Pharaoh awoke in bed/ There were frogs on his head and frogs on his bed/ Frogs on his nose and frogs on his toes/ Frogs here, frogs there/ Frogs were jumping everywhere."

On the same page is a reading for adults by Israeli educator Shai Zarhi. The plagues, "seem to me to be a parade of people's greatest fears. Starting from the blood of birth and of death, through primal human fears of small creatures (lice) and large ones (wild beasts), fear of financial ruin (locusts), fear of the dark (losing direction and meaning), we face the greatest fear: the fear for our children's lives – loss of the future," he writes.

"Tonight, a night to commemorate the past, we seek the mercy of God's protection, look out from our places at a world full of fears and dangers – and pray for another quiet year."

Pre-teens will want to try the Pesach math riddles to compute in their heads: "Number of Moshe's siblings, times number of years in desert, times (number of days Moshe spent on Mount Sinai without eating, minus number of tablets of law)." The answer is given at the back of book.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For women, a prayer to repair the world – written by Alice Shalvi, founder of the Israeli women's lobby – accompanies the candlelighting prayers. "As I delight in a loving marriage of true minds, may I never forget the thousands of women battered and beaten by their spouses. As I rejoice in the bliss of my children and grandchildren, may I never forget the pleading eyes and swollen bellies of starving infants deprived of physical and emotional nourishment… May there always be a place at my table for those who are homeless and hungry. May my woman's capacities for concern, compassion, and caring never by dulled by complacency or personal contentment. May my feelings always lead me to act."

Along with the story of Exodus, participants can also read an account by Israel pilot Pini Nahmani of his "seder" in a Syrian prison after being shot down over a Damascus suburb, or they can read about Golda Meir's hunger strike against the British in 1946.

As the authors say, there is so much to choose from in *A Night to Remember* that readers should "feel free to ask, and add on or skip. No matter your background, no matter your age, no matter your knowledge, make this seder your own."

For information, visit www.haggadahsrus.com.

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Award-winning movie based on Israeli director's kibbutz experiences

By RISHA GOTLIEB
Special to The CJN

Director Dror Shaul directs Tomer Steinhof and Ami Vell in *Sweet Mud*.

MIAMI — This year's Miami International Film Festival (MIFF), held March 2 to 11, featured three Israeli films: *The Cemetery Club*, *Someone to Run With* and the highly anticipated *Sweet Mud*, winner of four Israeli Academy Awards, including best picture, and recipient of the World Cinema Jury Prize at this year's Sundance Film Festival. It also took home the World Dramatic Feature audience award at the MIFF.

Written and directed by Dror Shaul, *Sweet Mud* shows a serious side of this Tel Aviv filmmaker who is best known for his comedies *Operation Grandma* and *Sima the Witch*.

Sweet Mud is loosely based on Shaul's real experiences as a young boy growing up on a kibbutz in southern Israel in the 1970s. This poignant and provocative coming-of-age story pulls back the tattered laced curtain to reveal realities about the communal settlement.

The film unfolds through the eyes of 12-year-old fatherless Dvir, who finds himself coping with his emotionally scarred mother, Miri, in what is portrayed as a closed community bound by rigid rules.

When Miri's Swiss boyfriend, Stephan, a true mensch, comes to visit and proposes marriage, some hope finally emerges, but it's short-lived after the members of the kibbutz turn against him out of ignorance and he returns to Switzerland.

Fragile and broken, Miri is wrongfully institutionalized, and when she returns, Dvir comes to the bitter realization that he is the only one willing to help her.

In an interview Dror Shaul elaborated on his own experience of living on a kibbutz and the future of Israel's kibbutz movement.

"Most of the events portrayed in Sweet Mud were unfortunately not invented," Shaul said. "The kibbutz movement was established in Israel about 100 years ago. The idea was amazing but probably impossible to survive history. When Israel was a young struggling country, the kibbutz helped it a lot and was important in shaping and developing the state. But when the country no longer had the doubt in its existence (in the early 1980s), the kibbutz movement started to crash. Today, there are only a few of the 300 kibbutzim that are successful. Most of them are deserted and somehow neglected. It is sad to see."

Shaul says *Sweet Mud* is the first full-length feature film that "dares to say what generations of miserable kibbutz-raised children suppressed." Before its production, he adds, the script was kept as a tightly guarded secret. "Nobody besides the crew, actors and our financial backers knew what the project was actually about."

On one level, the film narrates the tragically personal story of a relationship between a dysfunctional mother and her son, while, on another level, it skilfully and seemingly without effort recreates the larger-than-life complexities of politics, religion and strife playing out on our planet through the symbolic portrayal of kibbutz society.

And although the story is at times heart-wrenching, the dreamlike cinematography that captures Israel's countryside – magnificent sunsets, a vibrant rain storm and endless rolling farm fields with two trees growing magically amidst parched soil – gives one hope that even if kibbutz society dies, its children won't give up on reconnecting with the original innocence and ideals the movement was founded on.

Shaul explained the passion that drove him to make this film was not from a need to criticize or even to educate, but to give a voice to the seldom heard. But that's not to say that this film doesn't challenge Jews to question long-held beliefs.

"I guess any society has to grow up in order to be able to criticize itself. This is what is happening to Israel," he said.

It was only as an adult that Shaul was able to find the courage to tell this story. "I did live on a kibbutz in the 1970s with an unstable mother. All her life she said, 'one day the whole world will hear my story.' When I grew up and became a filmmaker, I wanted to deliver this dream to reality."

The other Israeli films shown at MIFF also portray the complexity and power of human perseverance. *Someone to Run With*, directed by Oded Davidoff, follows the suspenseful and heartfelt story of two teenagers – one just trying to find the owner of a lost dog and the other desperately in search of a runaway brother – amid the underbelly of Jerusalem's junkies and homeless.

The Cemetery Club is a poignant, at times hilarious, documentary about two Holocaust survivors and members of a social club of elderly Polish-born Jerusalemites who meet every Sabbath at the Mount Herzl National Cemetery. At the MIFF's screening, director Tali Shemesh said that five years of filming not only brought her very close to her grandmother and great aunt, who have the film's lead roles, it also turned them into recognizable celebrities. "They now get invited to so many film festivals," she said with a laugh.

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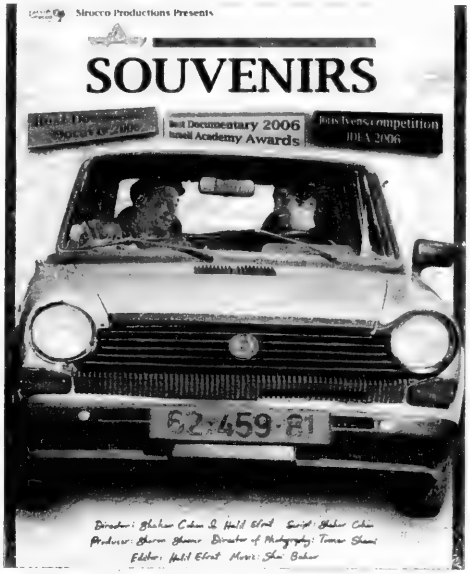
Souvenirs a road movie about a sentimental journey

By SHELDON KIRSHNER
Staff Reporter



Souvenirs is charming as well as poignant.

This Israeli road movie, by Shahar Cohen and Halil Efat, is scheduled to be screened at the Bloor Cinema on Wednesday, April 4, at 6:30 p.m. and 9:15 p.m.

It is set in Israel, Italy, Germany and Holland against the backdrop of World War II. The protagonists, Cohen and his 82-year-old father, Sleiman, a Jew of Yemenite origin, embark on something of a sentimental journey to resolve a delicate issue left over from the Allied liberation of Holland.

Sleiman was a soldier in the Jewish Brigade, which was formed by the British in Palestine to fight the Nazis. In September 1944, the brigade was finally dispatched to the front lines in Europe.

When the war ended, Sleiman found himself in Holland, where he befriended several Dutch women with whom he was romantically entangled.

Although he does not admit it, Sleiman coyly suggests that he may have left behind "souvenirs" – offsprings from his affairs in Holland.

The notion that his father could have sired illegitimate children largely prompted Cohen to make this 75-minute film. While he was certainly interested in his father's exploits as a soldier, he was irresistibly drawn to his off-duty liaisons with compliant Dutch women.

It seems that they were particularly attracted to dark-skinned men like Sleiman, who, besides being handsome as a young man, was also a charmer.

As father and son retrace the Jewish Brigade's march through Europe, they pass through scenic countryside and a cemetery where the remains of 30 Jewish soldiers killed in action rest in peace.

When they reach Holland, Cohen places an ad and a photo of Sleiman in a local newspaper, hoping that one of his former lovers will respond.

Cohen discovers that one of Sleiman's paramours has long been dead. But Marie, his other romantic partner, now a grandmother, replies to the ad and agrees to meet him.

The reunion, which takes place in a small town, is replete with hugs and tears and words of mutual recognition and affection.

But did Sleiman impregnate Marie? That's the $64,000 question.

Souvenirs, the winner of two awards, deals with these issues straightforwardly and humorously, much to a viewer's satisfaction.

Rohr literary prize symbolizes new stature of Jewish culture

By SUE FISHKOFF
JTA

SAN FRANCISCO — It's been a very good year for Tamar Yellin.

Last fall, the British writer and teacher won *Hadassah Magazine's* Ribalow Prize for her 2005 novel *The Genizah at the House of Shepher*, and the *Reform Judaism* Prize for Jewish Literature for *Kafka in Bronteland*, her 2006 short story collection.

Last week, *Genizah* bagged yet another honour when it won the first Sami Rohr Prize for Jewish Literature, an award for outstanding work by an emerging writer that carries a whopping $100,000 purse.

"I'm thrilled and feeling slightly dizzy," said Yellin, reached at her home on the Yorkshire moors in the north of England.

That's understandable. The Rohr Prize is the largest in the Jewish literary world, and one of the largest literary awards of any kind.

The prize was established last April by Rohr's children to honor the philanthropist's 80th birthday. It will be given in alternating years to new works of fiction and non-fiction on themes of Jewish interest, and is meant to recognize the "unique role" of writers in transmitting Jewish values.

The prize has practical implications. "I see it as a subsidy for future writing," Rohr explained by e-mail. "Very often great talent is lost because of the press of the day-to-day need to earn a basic living. The prize should alleviate this pressure, giving the winning writer the necessary 'oxygen' and peace of mind to progress in his or her writing."

The Genizah at the House of Shepher tells of an English Jewish woman's search for a Hebrew text buried in her family's home in Jerusalem, and is interwoven with the story of her great-grandfather's 19th-century emigration from England to Jerusalem and her father's return to England a century later.

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Philip Roth's darkest book

***Everyman* by Philip Roth, Houghton Mifflin.**

By NORMAN RAVVIN
Special to The CJN

Cemeteries appear routinely in Philip Roth's fiction. In the 1995 novel, *Sabbath's Theatre*, two bereaved competitors make fools of themselves over the grave of their now-dead lover.

Norman Ravvin

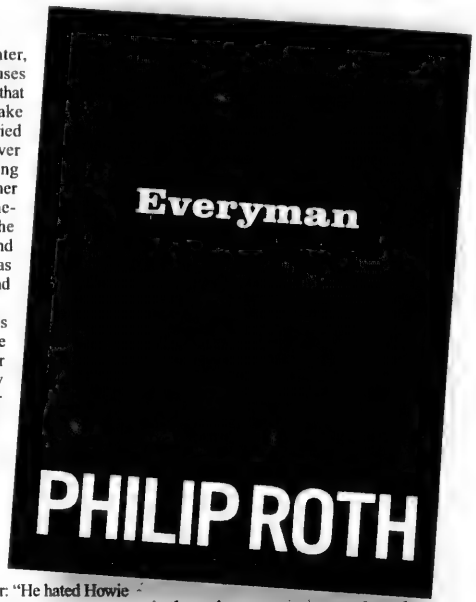
In *The Anatomy Lesson*, Roth's 1983 conclusion to his Zuckerman Trilogy, a ruined cemetery represents both urban blight and the abandonment of big city Jewish immigrant neighbourhoods. The cemetery introduced at the end of *The Anatomy Lesson* is something out of darkest Dickens, with a touch of the humour familiar to fans of Charles Addams' cartoons: "Beyond the black fence of iron palings, the gravestones began, miles and miles of treeless cemetery, ending at the far horizon in a large boxlike structure that was probably nothing but a factory, but that smoking foully away through the gray of the storm looked like something far worse."

In *Everyman*, Roth's most recent novel, cemeteries are among its key settings. The novel opens and ends in them, painting the darkest fictional portrait the author has yet presented.

Everyman begins in the midst of a funeral, where the man being buried turns out to be the novel's main character. The setting is not unlike the depressing landscape in *The Anatomy Lesson*. The "gates are rusted, the locks are gone, there's been vandalism." We learn, as the dead man's daughter informs the mourners, that her father's great-grandfather was among the burial ground's founders in 1888.

Though it's now an unpleasant and forgotten place, noisy with the "din of the New Jersey Turnpike," she explains the tribal logic behind the decision to bury her father among forebears.

Moving from the funeral to a deft set of detailed flashbacks, we are introduced to the dead man's parents and his devoted older brother; we learn the details of his three defunct marriages, the extent of his sons' disdain for him, and the quality of his one sustained relationship with the daughter who speaks at his funeral. Roth is a remarkable portraitist of family intimacies and resentments, conveying more about these things in a sentence or two than other writers do in a handful of pages.

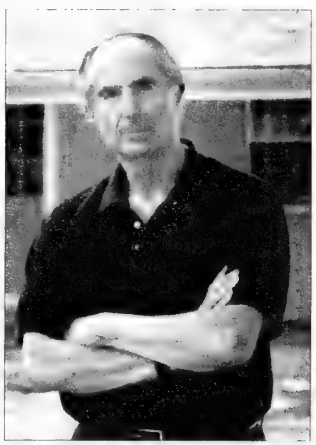


Of the beloved daughter, Roth's main character muses that sometimes "it seemed that everything was a mistake except Nancy. So he worried about her, and he still never passed a woman's clothing shop without thinking of her and going in to find something she'd like, and he thought, I'm very lucky, and he thought, Some good has to come out somewhere, and it has in her."

Roth's character evokes the same pathos in response to his mother on her deathbed: "What he saw was the high-relief contour of an elderly woman asleep. What he saw was a stone, the heavy, sepulchral, stonelike weight that says, Death is just death – it's nothing more."

And there is equal power in his admittance of what has spoiled his relationship with his brother: "He hated Howie because of his robust good health… because he'd never in his life been a patient in a hospital, because disease was unknown to him."

The character at the centre of *Everyman* is haunted not only by the mistakes of his past, the death of his parents, and alienation from those he was once close to. Medical indignities fell him one after another. In the seven years before his funeral – in his middle and late 60s – not one year passes without some major new bout of surgery. These trials transform his confident, life-affirming character and provoke an obsession with mortality. It is this predicament that is the source of the novel's title, which Roth links to the morality plays of 15th century England. Performed in cemeteries, the best known among these was called Everyman. In it, the main character receives a messenger who identifies himself as Death. Everyman's response, Roth has said in interviews, is the "first great line in English drama: 'Oh, Death, though comest when I had thee least in mind.'"



Philip Roth

It is just this sort of naiveté, and what seems at first to be an insouciant lightheartedness, with which Roth's character responds to his first losses. But as the calamities unfold the fictional tableau darkens.

Though Roth makes only tenuous connections between his character's trials and the broader culture, there is an offhand reflection in the early cemetery scene, where the many dead from a 1918 influenza epidemic lead the narrator to conclude: "1918: only one of the terrible years among the plethora of corpse-strewn anni horribiles that will blacken the memory of the 20th century forever."

Everyman ends with one of Roth's bravura set pieces – an encounter with a gravedigger in the New Jersey cemetery founded by immigrant Jews, who speaks with unsentimental practicality about what he does for a living. We meet this figure in the midst of his work, "standing about two feet down in the unfinished grave."

With humour and great pathos, implicitly conjuring Hamlet and Yorick's skull, but eschewing philosophy for plain talk, Roth closes his disquisition on how we live with the dead and the realness of our own death. "You couldn't have made things more concrete," Roth's *Everyman* tells the gravedigger. "It's a good education." And this is how we ourselves feel upon reading the last pages of Roth's novel.

Norman Ravvin's books include Hidden Canada: An Intimate Travelogue *and the novel* Lola By Night, *which is due out in Serbian translation at the end of this year. He chairs the Concordia University Institute for Canadian Jewish Studies.*

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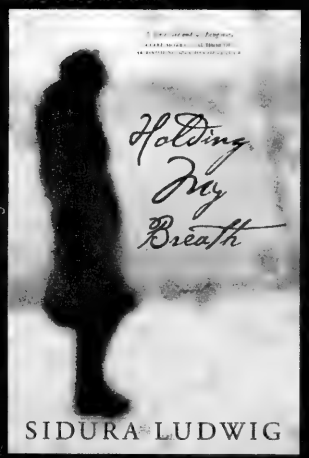

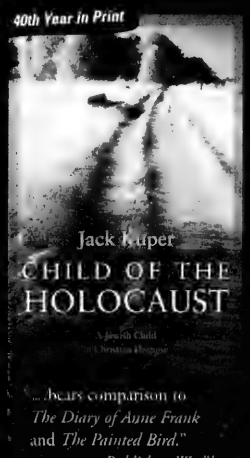

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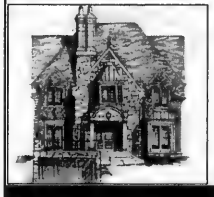

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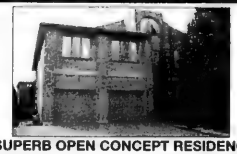

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The Canadian Jewish news

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APRIL 5 ISSUE:
Regular Display deadline is
Thurs. March 29 at 12:00 noon
Organization and Classified deadlines are
Wed. March 28 at 12:00 noon

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Israel's voice heard in Iran

By PAUL LUNGEN
Staff Reporter

When Israeli President Moshe Katsav wanted to address the people of Iran directly, he needed only travel to downtown Jerusalem to do so.

There in a radio studio of the Voice of Israel's (VOI) Farsi language section, he was able to call for rapprochement between the two countries and then answer phone calls from listeners in the Islamic state.

Katsav no doubt knew the VOI's Farsi broadcasts have broad appeal, with an estimated two million to six million listeners around the world at any one time.

The broadcast to Katsav's northern Iran hometown of Yazd was "a very emotional program," said Menashe Amir, the Tehran-born director of the VOI's Farsi section.

In answering telephone calls from Iranians (directed through a third country), he was asked how Iranian he had remained while living in Israel. "He said he liked Iranian culture, music, food and that he'd like to see again [the city] where he was born," Amir recounted.

He also delivered a message "that Israelis like Iranians, consider them friends and that we have had fruitful and good relations before the [1979] revolution and we hope for the day when those relations can resume."

Katsav's message of goodwill came in the midst of heightening tensions between the two countries, spurred on the Iranian regime's repeated denunciations of Israel, the denial of the Holocaust, the threat of obliterating the Jewish state and the pursuit of a nuclear weapons program.

Despite the stepped up rhetoric demonizing Israel by such Iranian leaders as President Mahmoud Ahmadinejad, the VOI has proven to be a remarkably popular media outlet in the Iranian republic, as well as among Iranians in the Diaspora.

It is, Amir claimed, "the most popular Iranian broadcaster all over the world."

Menashe Amir

The reason, he said, is simple. "We are known for our credibility and good programs, so Iranians are interested in our news."

Broadcasting 90 minutes a day on shortwave, VOI Farsi provides its listeners "full coverage of Iranian events" that the state-controlled media in Iran will not cover.

The broadcaster relies on information from people in Iran and out, including journalists, exiles, writers, poets – even politicians. "We have one million contributors," Amir quipped. "We have good sources of information. They are very reliable and very credible."

VOI is an independent entity that relies on funds from advertising and license fees from Israeli owners of radios and televisions.

Remarkably, the government of Iran has not tried to prevent the VOI broadcasts. "They consider us a [safety] valve for Iranians," he said.

Based on his global sources, Amir believes "at least 60 per cent of Iranians are very much dissatisfied with their regime and would like it toppled. But because of the lack of leadership and the suppressive nature of the regime they won't go on the streets."

Nevertheless, he continued, there are signs of dissatisfaction and of a willingness to confront the regime. Students conducted public protests at Amirkabir University of Technology in Tehran last month. More recently teachers protested publicly in Tehran and there have been reports of oil workers going on strike.

Inflation is high and teachers earn less than $200 (US) a month, which does not even cover rent. Poverty in Iran is expanding, unemployment is high, prostitution and addiction are growing. The country is beset by political corruption and the regime is impotent to solve its chronic economic problems.

Ahmadinejad, meanwhile, promised to use the country's oil wealth to bring economic benefits through social welfare projects. But people are actually rationing oil, he said.

"There is a big dissatisfaction."

Even Iranian parliamentarians are becoming unhappy with Ahmadinejad. Fifty of 290 representatives recently signed a petition criticizing his presidency.

These are important indicators of a shift in Iranian politics, Amir contended, since "whoever dares to open their mouth can be sent to jail."

Iranians believe the regime is weakening, that "it's not the same powerful and ruthless regime as before."

Opponents of the regime "feel Iran is under international pressure and that gives them support and increases their protests," he said.

"Most Iranians are fed up with shouting 'death to Israel' and 'death to the U.S.A.' For them, the important thing is their own good life and they are very dissatisfied their oil money is going to the Palestinians, Hezbollah and terrorist organizations.

"They want peace, good life and good relations with the international community. I believe most Iranians are against the assertive, hostile position of the Iranian regime against Israel and the Western countries."

As for the country's nuclear program, "until last year, most Iranians were in support of Iran getting a nuclear bomb, because Iran is a rich country, is [alone] in the region, without alliances and friends, [had] tasted invasion by Saddam Hussein and a war of eight years.

"So, many Iranians believe their country needs a deterrence weapon like a nuclear bomb to defend them. I have the feeling that in the last years, something has changed profoundly in Iranian opinion and they see that Iran's rulers do not want the bomb for Iran's security but for waging adventurous war against other countries."

However, should Iran be attacked Amir believes the people will rally around the government, though he acknowledged other observers disagree.

He said the regime could fall if sufficient pressure is brought to bear. He suggested a multifaceted program that included financial sanctions, encouraging minorities to oppose the regime, urging Iranians to demand their rights and by calling on the three million expatriate Iranians to advocate democracy in their homeland.

"I'm not a prophet, but if they go according to this plan, it will be a very good possibility of solving the problem without shooting even one bullet," he said.

Amir was in Toronto as a guest of UJA Federation of Greater Toronto.

Jewish life continues

When 67-year-old Menashe Amir was a youngster, Iran was still in the grips of the Shah. The Islamic revolution was a far way off and the country's Jews could look back with some satisfaction on an uninterrupted 2,500-year history in the Persian state.

Amir was born in Tehran but his father hailed from Shushan Habirah, the biblical name for the modern city of Hamedan. An Iranian patriot who served in the country's military, his father turned down Menashe's offer to join him in Israel where he had gone to study in 1960.

Amir's educational sojourn turned into a full fledged migration. Soon after his arrival he was offered a position with the Voice of Israel (VOI) to broadcast in Farsi back to his homeland. Over the next 27 years, he juggled a number of additional careers, including consultant, lecturer and adviser on Iranian affairs, working for the Israeli and international media.

His efforts to persuade his family to join him in Israel bore fruit only in 1979, after the Shah was deposed. His family, including his father, left Iran for good, with his parents, one brother and two sisters settling in Israel and another two brothers and two sisters moving to California.

Once the Iran-Iraq war began in 1980, it became very difficult to leave the country, though many Jews and others were smuggled out through Turkey or Pakistan, Amir said.

In 1979, the Jewish population stood at approximately 80,000 with most living in Tehran, Shiraz and Isfahan.

Jewish youth in a synagogue in Tehran [RNS/Reuters photo]

Today, Jewish population estimates range from 17,000 to 25,000.

"Superficially, everything is fine," Amir said of Iran's Jewish community. "They have security. They have their businesses. They make a good living. Alcohol is forbidden for Muslim society, but permitted for Jews (for kiddush) and two Jewish schools are left. Every Jew can leave Iran anytime they want.

"But all these are superficial. In fact, the life for Jews in Iran is threatened. There is a great anti-Semitic propaganda, even on Iranian official TV and radio."

The Jewish schools are run by Muslim principals and most of the teachers are Muslims. Torah studies are conducted in Farsi, not Hebrew, even by Jewish teachers.

His review of school texts suggests their treatment of Judaism "is very superficial. There is data and numbers, but nothing of the essence of Judaism."

What's more, "Jewish schools must be open on Shabbat by government order."

Kosher food is available and Jews are free to attend synagogue.

"Jews want to keep close together and support and be supported by [each other]. The synagogue is a place of meeting, social gathering. It's a kind of social club.

"There are more kosher restaurants in Tehran than there was before the revolution," he added.

Israel is home to many prominent Iranian exiles, including the current president, Moshe Katsav. Other figures of Iranian origin include Shaul Mofaz, the Minister of Transport but also a former Defence Minister and Chief of Staff; Dan Halutz, recently resigned as Chief of Staff; Bahar Soomekh, a Tehran-born actress who played Dorri, the shopkeeper's daughter in the film, *Crash*; Sacha Baron Cohen (*Borat, Ali G*), whose Israeli mother is of Perisan descent; and the Ghermezian brothers, Canadian real estate moguls.

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Home runs and matzah: baseball, Passover share openers

By MARTIN ABRAMOWITZ
JTA

BOSTON — This certainly won't be the first time that the opening day of the baseball season coincides with the first Passover seder, but the confluence seems particularly appropriate this year.

Why is this spring training different from all other spring trainings?

It turns out that this winter saw the greatest exodus of Jewish major leaguers, or JMLs, in the history of the sport. Six of last year's record-tying 13 JMLs will begin the 2007 season with new franchises, and three are among the top 10 Jewish players in career rankings.

After fading as a starter for St. Louis in the second half of last season – and being left off the post-season roster that eventually took the Cardinals to a World Series championship – Jason Marquis took advantage of his free agent status to sign a three-year, $21 million (all figures US) contract with the Chicago Cubs.

If Marquis wins as few as four games this year, it will send him past Barry Latman into seventh place on the all-time victory list for Jewish pitchers, with 60.

If Marquis has three decent years as a starter with the Cubs, he could become just the fifth Jewish pitcher with 100 victories and he'd still be only 32 years old. The other four 100-game winners, in descending order of victories, are Ken Holtzman, Sandy Koufax, Steve Stone and Dave Roberts.

Mike Lieberthal, a catcher who had spent his 13-year career with the Philadelphia Phillies, signed a one-year, $1.15 million contract with the Los Angeles Dodgers to back up Russell Martin. Lieberthal's first hit and first homer, in 1994, both came in Los Angeles.

Kevin Youkilis

Apparently in the twilight of his career, Lieberthal is in fifth place among Jewish home-run hitters with 150, seventh in runs batted in with 609 and hits with 1,137.

Scott Schoeneweis struggled in the Toronto bullpen during the first half of 2006 and was traded to Cincinnati, where he went 2-0 with a 0.63 ERA and three saves in 16 appearances. The second-half success for the Reds apparently helped the lefty earn a three-year, $10.8 million contract with the New York Mets, the fifth franchise of his career.

Schoeneweis is particularly effective against left-handed hitters, whom he has held to a .231 average over his eight-year career. He has 466 career strikeouts, 10th overall in the history of Jewish players.

If he makes 41 relief appearances this year, Schoeneweis will pass Larry Sherry and Allan Levine to move into third place on the all-time appearance list for Jewish relievers.

(Editor's note: Although his mother is Jewish, Schoeneweis once told *The CJN* that he doesn't consider himself Jewish.)

Late-season call-up Jason Hirsch was traded from the Houston Astros, where he went 3-4 with a 6.04 earned run average, to the Colorado Rockies. The right-hander was the Texas League pitcher of the year in 2005 and the MLB.com triple-A starting pitcher of the year last season.

In pitching to catcher Brad Ausmus last year, Hirsch was part of the first Jewish battery since the days of Koufax and the Sherry brothers.

The Boston Red Sox will open with at least two fewer JMLs than their 2006 complement of four. Outfielder Adam Stern was the "player to be named later" in the deal with Baltimore for catcher Javy Lopez, and outfielder Gabe Kapler retired to begin a managing career at the helm of the Sox's single-A Greenville franchise in the South Atlantic League.

If Kapler works his way back to the major leagues as a coach and manager, he would be the first former JML to manage in the bigs since Andy Cohen stepped in as Phillies skipper for one game in 1960.

The seven JMLs who are returning to their 2006 teams are Mets outfielder Shawn Green; Ausmus, a Golden Glove catcher for the Astros; first baseman Kevin Youkilis and lefty pitcher Craig Breslow of the Red Sox; second baseman Ian Kinsler and right-hander Scott Feldman of the Texas Rangers; and lefty reliever John Grabow of the Pittsburgh Pirates.

Martin Abramowitz produces Jewish baseball cards and lectures on Jews in baseball as president of Jewish Major Leaguers, Inc., on the Web at www.jewishmajorleaguers.org.

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Spitz, Cosell among Hall of Fame picks

JTA

NEW YORK — Swimmer Mark Spitz and broadcaster Howard Cosell were among those chosen for the National (U.S.) Jewish Sports Hall of Fame and Museum.

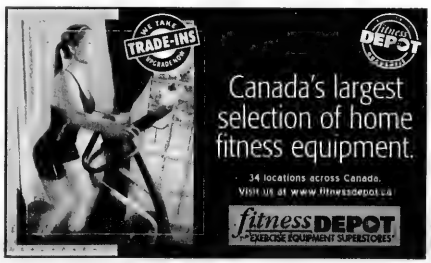
The 2007 honorees were announced last week.

Spitz won seven gold medals at the 1972 Munich Olympics.

Cosell was best known for his work on ABC's *Monday Night Football* and his relationship with boxing champion Muhammad Ali.

Others inducted include Senda Berenson, a pioneer in women's basketball; Bonnie Bernstein, broadcaster; Harry Haft, boxer; George Kalinsky, official photographer of New York's Madison Square Garden; Deena Kastor, marathoner; Craig Ludin, special Olympian; Dan Lurie, bodybuilder; Jerry Markbreit, NFL referee; Lennie Rosenbluth, University of North Carolina basketball player; and Dwight Stones, high jumper.

The inductees and student athletes will be recognized at an April 29 ceremony at the Suffolk JCC, site of the hall, in Commack, N.Y.



The great Halifax exodus, circa 1992

ALMOST FAMOUS
By Jacob Medjuck

Israel may be the home of the Jewish people, but Halifax is where I'm from.

I have wandered 15 years since leaving for university, and if history repeats itself, when my time away equals 40 years, perhaps I'll find harbour again in the East Coast land of pubs and lox whence I came.

With 10 days until the first seder, I've just received my 88th nudge to come home this year for Passover. I miss my family daily. We're really close – just decidedly far apart. With a sister in New York, me in Vancouver and the executive branch in Halifax, we all finally get along.

To "find oneself" is not entirely self-indulgent. Historically, the phenomenon is well-known. The Hebrews spent 40 years in the desert sand, and I know some people who've never left their parents' basements.

Every Passover, I'll tell the tale of Father, reclined in his armchair. Looking across his living room kingdom, at all that he had built, he said – "My kingdom is greater than my father's, and his father's before that."

And the child who cleans that kingdom replied, "Let my people go – away to university."

The Father got angry and said, "Who will set the table? Who will change the batteries in the remote control – the tiny batteries, the ones that aren't quite AAs."

And in the years of high school, the work grew harder, the brain more taxed and the chores heavier. Lifting. Painting. Washing the car. And the children were made to toil – and their parents set before them tasks.

And the children asked again to go away to university. And the parents got angry. "Who will shovel snow? Do laundry?"

And the taskmasters made the children's workload double, with choir in the mornings and athletics after school. And still the Pharaoh's heart grew harder – "You will go to university – but you will go to Dalhousie across the street, where I went to school, where I met your mother. What's wrong with Dalhousie?"

He continued, "Why leave? To wander Canada for a time? It's way bigger than the desert. You'll be gone far longer than 40 years."

The parents did not understand – and so the children asked God to make them understand. And God heard their pleas, sending 10 plagues onto the parents (feel free to dip your baby finger in Pepsi as you read them out loud):

- Rap music.
- Porn magazines.
- Gameboy (specifically the looping Tetris theme).
- Early morning rehearsals.
- Late night rehearsals.
- Various house smells.
- The birds and the bees.
- Report cards with only four As.
- *South Park.*

And when the parents' hearts had grown stone-like, the final plague came down, and it brought fear:

- The first-born son took a non-Jewish girlfriend to the prom.

And the parents realized that they had "protected" the child from finding Jewish friends in the world. And so they let their son go to Ontario, and then to British Columbia.

Rushing out, with barely the sense to pack food, the child took only some counter-top bananas – which is why we eat matzah on Passover, because in our right mind we would never eat that many bananas twice, and only matzah approximates the complex constipation that was experienced during the hastened exodus that year.

My word to the wanderers: most of the world will feel like a desert. And "finding yourself" is awesome, but relatively outdated. In truth, most of what you need to know can now be learned on the Internet.

So backpack once or twice and perhaps don't spend as much time away from your family. Your foremothers miss you – and their stone hearts and bones have likely been softened by menopause anyway.

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4-6 matzoh boards
1 c Passover margarine
1 c brown sugar, packed firm
3/4 c chocolate chips or semi-sweet chocolate, coarsely chopped

Preheat oven to 375°F.
Line a cookie sheet COMPLETELY with foil, then parchment paper. *Important as mixture becomes sticky during baking. Line bottom of sheet evenly with matzoh boards, breaking extra pieces of matzoh, as required, to fit any spaces on the cookie sheet.
Combine margarine and brown sugar in large, heavy-bottomed saucepan. Stir continually over medium heat until mixture boils. Continue cooking/stirring 3 more min.; do not let brown. Remove from heat; pour immediately over matzos. Reduce oven heat to 350°F. Bake 15 min., checking every few minutes to ensure matzohs are not burning (if browning quickly, remove from oven, lower heat to 325°F, replace)
Remove from oven VERY CAREFULLY; sprinkle immediately with chopped chocolate or chips. Let stand 5 min. then spread melted chocolate over matzoh. Chill in refrigerator until set and break up into chunks.

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THE JERUSALEM HALF MARATHON

About 2,000 runners participated in this year's Jerusalem Half Marathon. The winner of the race, Naile Admasu from Ethiopia, third from left wearing vest number 2693, finished the 21.1-kilometre route in one hour, nine minutes and 24 seconds. The second place finisher was Israeli Asaf Bimro, who clocked in at one hour, 10 minutes and 18 seconds. The women's event was also won by an Ethiopian, Dagne Kalkidan. **[Isranet photo]**

Let my people go

By AVRUM ROSENSWEIG

URBAN WRITER

Pesach is on our doorstep.

The phrase that rings in our minds is "Let my people go" – the instruction that Moses gave Pharaoh to release the Jewish people.

Let my people go. This slogan is not only found in the Torah. It was also adopted by the Soviet Jewry movement in the 1960s and '70s. It was the political demand of the Jewish world to the Communist leadership to throw open the doors of Russia to allow our people to emigrate to Israel.

These were indeed exciting times. Having been born in 1960, I witnessed many rallies on behalf of Soviet Jewry. One such gathering was held at the Inn on the Park in 1971, where Premier Alexei Kosygin (a Russian leader at the time) was attending meetings. The rally was attended by members of the Jewish community, as well as Ukrainians and other nationals who were demanding freedom for their own people.

I was 11 years old and remember looking up and feeling an overwhelming sense of awe at the oceans of people huddled together, singing, chanting and holding placards that read, "Russia is not healthy for all living things" and "Let my people go."

I also have traumatic memories of that rally, because things got out of hand and various groups became agitated and began hurling stones and debris at the RCMP on horseback. The officers stormed the crowd. I was terrified as I looked up and saw a gigantic police horse about to trample me. To this day, I can feel the fear that I felt at that moment. This may have been my first payment of dues as a Jewish activist.

I am also fortunate to have been part of another "Let my people go" moment in history. Two decades later, Soviet Jews were indeed allowed to leave Russia.

I began my career with the United Jewish Appeal in 1990, around the same time that numerous rescue missions were launched to bring Jews from the former Soviet Union (FSU) to Israel.

I recall our team sitting around an office table listening to daily reports on airlifts of Jews from places such as Azerbaijan, and soon afterward Odessa, and later dozens of other communities.

Those times played out like the Exodus story – adventurous but dangerous, and plagued with uncertainty, yet driven by bravery and the Jewish commitment to save Jews wherever they are prevented from being free.

Let my people go.

Soon afterward, the situation in the FSU became more relaxed and rescues became less frequent. Then, war broke out in the Balkans. Once again the Jewish world was called upon to liberate another Jewish community – this time, the Jews of Sarajevo.

Once again, the drama of our history resurfaced. Buses emblazoned with the logo of the American Jewish Joint Distribution Committee carried out hundreds of Jews and non-Jews from the capital of the former Yugoslavia as bombs went off in its main marketplace.

Guts. Valour. Jewish determination.

Let my people go.

According to Rabbi Joseph Telushkin in his book *Biblical Literacy*, "Let my people go" is found in the Hebrew word *veye'av-duni*, meaning "they may worship me." Rabbi Telushkin writes that Moses' goal was not only to win freedom for the Jewish people, but also to give them the ability to "worship God." He writes: "Freedom is not in and of itself a good. How one conducts oneself once one obtains it determines whether or not freedom is really worthwhile."

In essence, being Jewish means to have been rescued at some point in history. Our challenge now, as Rabbi Telushkin says, is to be free in the correct way.

At Pesach time, one way to achieve this is by remembering those who still need to be set free from their chains.

Let my people go.

Yell it loudly for all to hear.

Avrumrosensweigideas.blogspot.com

The Israeli Source wishes you and your families a Happy and Kosher Pesach!

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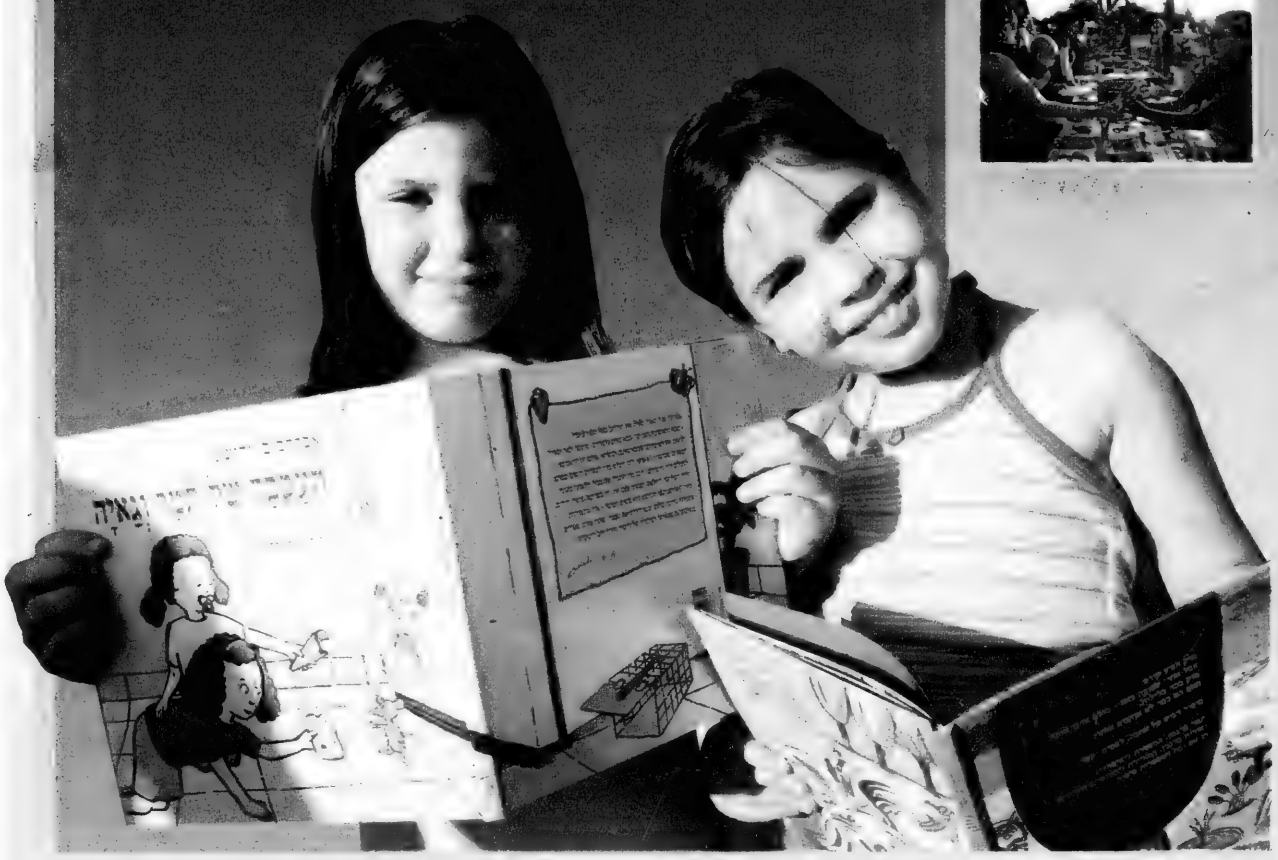

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The Canadian Jewish news

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Holocaust archives II: first yahrzeit

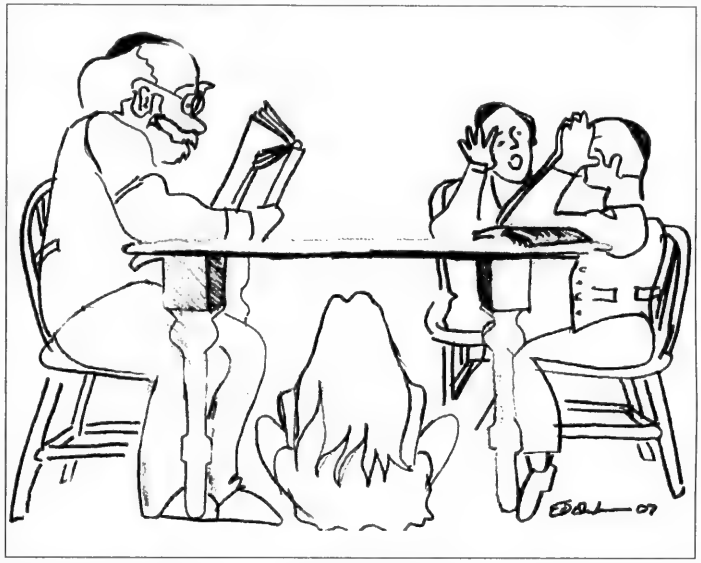
By CHANNAH MAGORI

When my mother was still small enough to fold herself up like an envelope, she would crawl under the table and wait for the letters to drop in. There, settled in a spot between her father's bent knees and three pairs of her brothers' shoes, she would collect the mail: the chapter and verse, the oral words and the written words, the text of the Holy Torah.

How much she understood, I don't know, but in the inwardness of her soul, she could perceive the whispers of God's Divine speech – a map and ladder to the highest worlds, where she alone could see the sounds and be the words.

They flew in flocks, storks with precious baggage, delivered from mouth-to- ear, from once-upon-a-time, and for one-day-when. Tiny letters wrapped in organza and taffeta, love letters tied-up-tight in little girl ribbons – my mother played mailman with God's Holy Torah.

She would wind these letters, one by one, round and round her make-believe curling iron. She would watch them grow big and fat. Every night, she would lock her letters away – for safe keeping, for protection. During the day, in her make-believe world, she built a cupboard for her treasure – strong and safe, warm and wise, polished and pure. So fine was her cupboard, so eloquent, so deep and endless its inner space, that she named it Aron – for her father. For what other name could be like his? Inscribed and sealed in the heart of her mind.



From one era to the next, from one Aron to the next, she would safeguard the sounds.

"Aron," she said, "I love you. I love inside of you. And I love you forever."

Too soon, the table was burnt for fuel; her brothers' shoes were running from spit-and-polished Nazi leather. Her father's knees lay stiff, unbent and buried. The storks – formations battered, baggage scattered. And she, little girl, lost her address under the table.

She was moved to the ghetto. Concentrations of cruelty. Her neck stiff with the stubbornness of survival, she stretched out the hand of her mind and locked the cupboard door. Turn, turn the locks this way and that way, in every possible permutation, in every possible incarnation, for safe keeping, for protection. Never wondering how the cupboard might be opened again. For again was a time that would never be hers to have. As the last action and the liquidation of the Lodz ghetto began, her soul, too, began rolling back over time, seeking out ancient and archaic locks for fortification.

When the SS officer ripped her mother from her arms, herded her, stuffed her, locked her into the transport car for Auschwitz, she – her daughter – climbed the car and begged the Nazi to release her. He laughed, threw her down, laughed again and bolted the stalls, guarding his cattle from animal rustlers.

For every Jew whose flesh was branded with the hot iron of Nazi Germany, she would hang another lock on the cupboard door. And when she, too, took up residence in Auschwitz, the nimble fingers of her mind took up the fine art of spinning flax and weaving linen.

Her outside hands would spend the days in forced labour while her inside hands created shrouds for the vapours of incinerated Jews. She taught herself the art of wrapping the bodiless dead: twisting the cloth into impossible knots – never to be undone until the resurrection. She encapsulated the dead into these linen knots, hanging them over her

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Holocaust archives II: first yahrzeit

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cupboard. Her magical cupboard could expand space within space, creating inner dimensions with room enough for more. After six million, she began looking for others. Little girl, but 20 now, she became a one-woman burial society. Searching the past, unravelling strands of time. Ingathering the exiled dead.

They were the unfound drowned, shattered bones, raked flesh, stretched necks, decapitations and crucifixions, staked, impaled, hanged, disemboweled, burnt alive, drawn and quartered, perforated, penetrated and gassed. But these were only the deaths caused from the outside-in. How many died from the inside-out, and by what means, was impossible to know because the torment of the mind was specifically designed for each and every soul. For the ultimate art of human torture, she would weave the final shroud, to grace her cupboard. And for the babies, and all the unborn children whose parents' death cut them off from entering the land of the living, she spun hymns on tiny spindles and wove psalms on little looms, wrapping their souls in lullabies. These, too, she hung from the cupboard as the crowning piece – for they alone could tinkle.

Fifty-four years of fallen dust. Layers grow thick over the cupboard, like facial powder covering the abrasions and the aberrations of life. And beneath, five more years of holocaust ruins. An archeology of pain. A sorrow of pieces to dig through and sort out and tag and remember.

This layer, over time, has settled so densely that the keyholes have been filled and forgotten. She remembers the cupboard, sometimes. She remembers her Aron. Her mind, once clear and focused, shifts back and forth, back and forth, through debris. And although time moves on, taking her unwillingly, her mind sinks into shafts, unable to gain future without her cupboard. Her doctors called this Post-Traumatic Stress Disorder. But, I know that she still searches for what was lost.

I know she still searches for what was lost

She named her son Aron, after her father. He was the unbroken echo of her father's voice. A miracle of sound born after silence. Hearing him, she was compelled to pass on the long lost letters. Blindly single-minded, she spent the years of his childhood, his adolescence, and his adulthood, burrowing furiously – her tunnels forever collapsing.

Her treasure, unmarked and unmourned for, has eluded her aged eyes – lost under the sands and the storm winds of her plaintive sighs. And so she prayed every night and every day for her young Aron to become an archeologist, an adventurer, a bibliophile. He would pick up the spade, the pan and brush, the pointer and parchment. He would search the rust and ruins for the artifacts of her memories. He would be the one to unearth the lost ark, open the locks, slip the knots, release the souls-in-waiting, unroll the scroll and say the words. He would find her cupboard. Her father. His grandfather. He would say the words. But yet, he never has.

She has lived 79 years now – their weight packs the loose earth, waiting, weary and mute. Lying motionless now, with a broken arm and a broken heart, her plans so powerless and her thoughts so thwarted, she says the Silent Prayer.

And the Silent Prayer echoes back in resound, in the wave of perfect pitch. This silent sound, this tremor, cracks the boulders, bites the rocks, creating chasms and waterways for the collective of tears. And this water – down, down, down – leaves the bitter salt in the earth behind and washes away the aching dust.

And she hears the tinkling of the bells, and the breaking of starched linen, and the rustling of taffeta and organza, and the slipping of the knot, and the creaking of old parchment, and the words, and the words, and the words, and the words, and the words…

May His great Name be blessed forever and ever.

For my mother, Sarah Sala (nee Zylberberg) Landgarten, of blessed memory.

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An angel at our table

By NADJA ZAJDMAN

Aunt Felicia was a sour woman. The only person she showed affection for was my little brother Mikey. It unnerved him. "What's wrong with me? She likes me! She doesn't like anybody but she likes me! What's wrong with me?"

I suspect it went against my aunt's principles to demonstrate her true feelings for her own little brother. As a boy, my dad had been a prankster. As a man, he had donned the cap of the court jester. Yet each Passover, it was my father who led the seder service, even though it was held in his brother-in-law's house.

Raised to become a rabbi, Dad had turned to socialist rebellion. He could recite the Haggadah backwards, forwards, with full expression, and at any speed he chose. One year, Aunt Felicia informed my male cousins that they could be excused from the table to watch the hockey playoffs if the service ended before the game did. Hockey playoff games go on forever – but the seder service goes on longer. Auntie's mistake was to make this promise within earshot of my father.

At first, the shift in rhythm was imperceptible. Dad began chanting more quickly than usual, and the uncles dutifully picked up the pace. Incrementally, his chanting grew faster and louder and faster still, until he was hurtling through the Haggadah at the tongue-twisting pace of a Danny Kaye patter song. Daddy kept his head down, his face straight, and his eyes fixed firmly on the Hebrew text before him. The uncles were forced to follow as best they could. Aunt Felicia fumed in helpless fury. The boys beamed. Before the evening ended, they got to see the last part of the hockey game.

* * *

It is the role of the youngest child to open the door for Elijah – prophet, angel and protector of children – so that he can enter the household and drink from the goblet of wine that has been prepared for him. By rights, that task should have been performed by my little brother, but when the moment came for the participants to dip their pinkies into their wineglasses 10 times to symbolize the 10 plagues that befell Egypt – and it comes before the entrance of the angel – my little brother would cuddle up to our mother and merrily dip his pinkie into her wineglass along with her. Whereas my mother would then wipe the residue onto a napkin, like the rest of the grown-ups, Mikey would remove the wine from his finger by licking it off. Ten drops of wine would knock him out, and he'd spend the rest of a very long evening curled up on my mother's lap, his pudgy palms clasped as if in prayer and pressed against a cheek, his yarmulke askew on his flaxen crew cut, a beatific smile on his cherubic face. Thus, the role of gatekeeper fell to me.

"You mean to tell me that he comes to our house and to everybody else's house all at the same time?" I would query, when instructed to stand watch.

"Well he's an angel, he can do that. Except in Israel. In Israel he gets there seven hours later, because of the time change."

As my aunts and uncles and older cousins remained at the long dining table continuing the recitation, I was told when to open the door, I was informed when Elijah had finished his drink, and then I was directed to close the front door to my aunt's duplex because Elijah had just made his exit.

"But I can't see the angel!"

"Look harder," urged my father.

I squinted my eyes. "I still can't see the angel!"

Daddy smiled his warm, gentle smile. "Shepsaleh, you have to look with different eyes."

My big cousins snickered. The entire tribe insisted they could see Elijah clearly. It occurred to me that if I joined my relatives at the table, I'd be able to see the angel too.

"Why can't I just come back to the table and watch the angel drink the wine? Why can't he let himself out?"

"It's not polite to let a guest leave alone. With an angel, you have to be a gentleman."

I had no answer. Yet.

* * *

By the time I was eight, I was fed up with this game. "I don't care if I'm a gentleman or not! After I open the door, I'm coming back to the table! I want to see him drink!" I was adamant.

> ***Dad could recite the Haggadah backwards, forwards at any speed he chose***

Daddy quickly improvised. "OK, You can come to the table and you will see the angel drink." (Mikey still couldn't hold his wine.)

When cued, I opened the door for Elijah, as I did every year. I marched back to my aunt's dining room table. Maybe I walked behind Elijah, maybe alongside him. If I bumped into the angel, I didn't notice.

I stood among the adults in front of my aunt's long dining room table, which held a large, ornate, silver drinking vessel filled to the brim with a deep burgundy-coloured wine. The moment of truth had arrived.

"OK," my father instructed, "watch. The angel's going to drink."

I held my breath. My father slipped his knee under the table and shook it. The silver vessel shimmered under the twinkling crystals of the chandelier. Within the confines of the oval-shaped cup, the dark liquid trembled.

I lowered my head and peered. "It didn't go down!" I scowled. "When you drink, there's suppose to be less in the glass! It didn't go down!"

My father's frustration was beginning to match my own. He pursed his lips and pointed to the goblet. "Watch again. The angel's going to drink again!"

This time, my father kneed the bottom of the table with such force that the wine spilled over the rim and onto the tablecloth – onto my aunt's snow-white tablecloth with the lace trim, which she used only on special occasions. Auntie stared in horror at the deep burgundy-hued stain.

I gazed at the goblet in wonder and awe. I gleefully clapped my hands, convinced, at long last. "What a sloppy angel!"

Daddy was satisfied. Auntie sat stewing over the ruin of her finest linen. She glowered at her youngest brother. Daddy met her smouldering glare and softly, sweetly, in accented English, he reminded her, "You can't get mad from an angel."

* * *

The last seder my father led was held in his own home. Our last seder was our last supper together. A week later, Daddy was felled by a massive coronary. My mother found him. He was wearing a smile. He had been getting ready to attend a hockey playoff game.

Poetry of the Jews

By Ken Kalman

HAIKUS OF THE JEWS

With joyous remembrance
He lifts the Torah
Giving thanks to God

The bar mitzvah stands alone
His nervous voice
Begins the brachot

Remembering the Temple's destruction
The young groom
Crushes the glass with his heel

I A Silent Prayer

The ghosts of you and me
Reside on the Wall
A young boy
Reads to us
From his prayer book

He was told
By his parents
Of the trucks and trains
That carried us away
To certain death

As young children they hid
In the walls of his church
This man of God
Who gave his sermons weekly
Knowing that they were safe
At dusk he brought them
Food and water
And blankets
To keep them warm
On cold winter nights

Now as the young boy reads
I say a silent prayer
For the man they call Jean Paul
A man I do not understand
But who granted him life

II A World Away

Sitting here so far away
I think of what you must be doing
Late afternoon here in Tel Aviv
Mid-morning in Montreal.

I sit and dream then let it go
I see soldiers arrest a troubled Muslim boy
You see a rabbi escort a young Jewess back to her parents
I see the sun setting on a pro-Palestinian peace rally
You see the sun rising on a pro-Israel student demonstration

I am exhausted from a swath of endless threats and sirens
You are refreshed watching our girls board the Hebrew Academy bus
I feel the cool breezes of evening,
For a moment I feel safe.
You feel the warm winds of morning,
You always feel safe.
I watch the news of a car bomb's devastation this morning
You are living this morning
I drink a relaxing cup of tea to calm me down
You drink a pick-me-up coffee to get you going
I am tired and weary of all this violence
You are energetic and ready for each new mission
And yet we are both here and there
What is a mile or two or a thousand or more
When we are both here together
You are in my heart this evening
I am in yours this morning.

HAIKUS OF THE JEWS

Listening to a sermon on goodness
I remember the young girl
Giving her watch to the bag lady

Listening to a sermon on duty
I think of my father
Attending minyan every morning

Listening to a sermon on violence
I remember my cousin
Gunned down in a market square

III Our Meadow

A bomb fell in our meadow today
We watched it from our front window
It just lay there exposed
A child wandered into our meadow
She just lay there laughing

A prophet once said
You see in everything
What you want to see
I see her frolicking
Every day in our meadow

They say if you can't find the pieces
Then they must still be part of the whole
Our meadow is awash in mud
The crater is a foot deep
Will the grass ever grow there again

Today my pain is so deep
That I take my rifle
And walk across our meadow
Up into the hills
And fire it into the air repeatedly

Is there no way for us
To ever find peace
In a meadow surrounded
By the pain and agony
Of two thousand years

Continued on page B6

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Poetry of the Jews

HAIKUS OF THE JEWS

J(uden) Streets in Germany
Visible ghosts
Interspersed in every day life

On vacation in the Dominican Republic
I stand before
The first synagogue in the new world

Wedding music in his ears
An Israeli soldier stands on guard
At the entrance

IV The Good Boy

You must marry, Chaya
Before you are twenty
To an Orthodox boy
He will learn to love you
Give you children, lots of them

I want to find love, she said
How will I know
If he loves me
If I will more than simply care
Bringing his children into the world

He is a good boy, Chaya
His parents are good people
His brother married your cousin
You see how happy they are
With four little ones

But Ma, he is not his brother
He spends his nights
On the computer playing games
He is a good boy, Chaya
Using his logical mind

But Ma, I went out with him
As you suggested
He hardly said a word
Your father doesn't say much
But his advice is sound

Talk to him Chaya
He is a good boy
He will make you happy
But Ma, I don't just want to be happy
I want to be in love.

The girls at my school
They are waiting for Mr. Right
Why must I be chosen
For this nerdy guy
Who could never find a date

He is a good boy, Chaya
I'm sorry, Ma
I do not choose to marry him for your sake
I do not choose to listen anymore
My lawyer will speak with you

Within the month
Chaya went to court
To plead for her freedom
It was granted
And she moved out of her parents' house.

Her mother heard from her
It was a year later in a letter
She and the good boy
Had emigrated to Israel
To work on a kibbutz

HAIKUS OF THE JEWS

Listening to a sermon on human rights
I recall a young Filipino boy
Eating with his fork and spoon

Listening to a sermon on forgiveness
I remember my merciless words to you
For being unfaithful

Listening to a sermon on Jewish values
I remember my first marriage
To Ashrah, a Muslim.

V Not Jewish Enough

I cannot comprehend
Why you find me
Not Jewish enough for you
I was born a Jew
I am still one
Yet, no matter what I say
There is reluctance on your part
To accept me for who I am
A man who hates politics
And loves the human race

Each time we talk
I get the feeling
That you respect me less
And in so doing
We grow further apart

So here I sit
Sipping a coffee
Thinking of you
So far away
In Tel Aviv

I met you there
On my last visit
Saw you in a café
Went over to you
And quickly we became friends

I like to remember that time
It is a happy place in my mind
For now I sit here with this letter
Just a notice of sorts
Describing how you died.

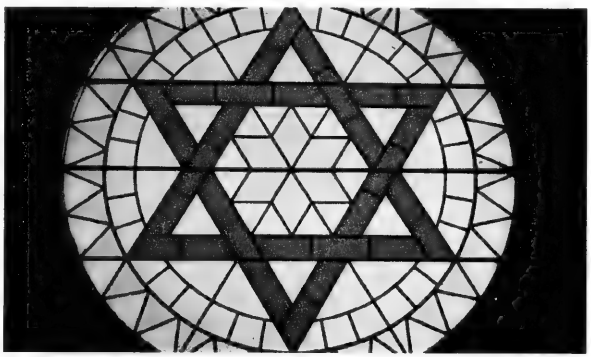
VI To be a Jew

To be or not to be a Jew
That is the question
Should we remain
Or should we let the whole thing go
Is our time past or present

To be a Jew
You must be born
Of a Jewish mother

Continued on page B7

Inspiring



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Poetry of the Jews

Continued from page B6

Or decide to convert
With the help of a rabbi

It is difficult to get in
Easy to get out
Yet even so
Few denounce their Judaism
More actually join

Yet even when we count them all
We are but twelve or thirteen million
A mere pittance
When compared to Islam or Christianity,
Or the Eastern religions

We lost six million in the war
Who might have translated
To twenty-four million more
Not a big sum but a tragic loss
To all our people

It is hard being part
Of such a small minority
That as a holiday approaches
We are the only ones
Who know about it

And every day we must live
Constantly worrying
About our security
For the anti-Semitic rage
Is still strong in our world.

I suppose
We have only ourselves to blame
We let others best us, beat us down
Claim our inheritance
Crucify us

Is would be easier
Just to let it all go
Leave the flock
And live freely
Among the others

HAIKUS OF THE JEWS

Listening to a sermon on hunger
I see the sad faces
Of children in Darfur

Listening to a sermon on hate
I remember the swastikas
Painted on my schoolroom door

VII Extinction

I sit here trying to contemplate
A horrifying notion
The extinction of the Jewish people
A museum of sorts
Depicting who we were

Animals have become extinct
Many because of disease
Or some cosmic calamity
But none because all remnants
Were murdered by madmen

I try to imagine
How I might feel
Reading a history book today
Learning of a people
Who once walked this earth

That is what they want
A future rid
Of God's Chosen People
Our ashes
A crucifix for their oppressive society

God, where are you now
During these trying hours
Did we lose favour with You
Did we do something wrong
To get You to ignore us

I try to pray
But in my heart there is no love
I cannot see
I am not whole
Yet long to be

And if I die
In nightly sleep
I pray the Lord
My soul to keep
And maybe then I will believe

Continued on page B8

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Poetry of the Jews

Continued from page B7

VIII Sesame

I am a big yellow bird
On your TV screen
I show you how to strap bombs to my body
Enter a children's hospital
And blow myself up

I am the Cookie Monster
Who feeds cookies to the children
Each laced with poison
I laugh as each child
Curls up, and dies in agony

I am Oscar
I put bombs in my garbage can
I wait until lots of people are around
Then blow it up
Remotely

I am Kermit
Miss Piggy and I
Enter a classroom full of six-year-olds
We take out our toy guns
And shoot them all

I am Sesame on Palestinian TV
I am watched by millions of young ones
With impressionable minds
I teach them hate
They carry it to my enemy

My only fear
That some parent
May turn me off

IX Marching

We are marching today
To Jerusalem
Taking a path towards hope
Trying to ensure a more positive outlook
For all our peoples

As I hold your hand
We walk together
Contemplating
All who have walked before
These last twenty-five years

We walk for the youth
That they might drink
From the fountain
Of Israel's fort
Against further annihilation

We walk for the middle aged
That they may go
And thrive
In Israel's abundant
Democracy

We walk for those who cannot walk
That they may stand up
For all Jews everywhere
And show the world
We truly want peace.

Continued on page B9

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Poetry of the Jews

Continued from page B8

X The Arab Next Door

As Jews we often think
That we know
What others are thinking
What do we know
Of that Arab next door

They are part
Of our population
They vote as we do
They walk and talk and laugh
As we do

She is my neighbour
She is my friend
We work together
At the same firm
In adjoining offices

Some days
I take her kids to school
Some days she takes mine
We walk in the park
And talk together

She is happy
Her family is happy
Being citizens of our land
They wouldn't trade it
For a thousand Palestines

She brings her cousin Ashrah
To our company party
They eat and dance
And everyone enjoys
Meeting her

Then as a speech is given
Honouring me for some selfless task
Ashrah walks into the crowd
Destroying the hopes and dreams of many
With her suicide bomb

XI A Longing

I too have a longing
A longing to return
To my life
As a Jew
In my own way

Yet as I imagine
Myself in shul
I see an aged man
Under a tallis
Davening

I am no longer
The young man
Who sang the Haftorah
At Rosh Hashanah
My wedding, the births of my children

It all stopped
When my father-in-law died
He was president of his shul
I was proud to be there
And sing out my Judaism

I haven't been
To services
For ages
Just deaths and births
Born of necessity

Yet now
I feel poised
To return
To re-Jew myself
But when

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Elul

By FRAIDA LIBA LEVINE

Inspired by Li Young Lee

he reads, a wise Asian poet,
looking younger than his years,
but sounding older,
sounding holy, when he asks

did you pray today?

is he talking to me?
in this month of repentance and prayer
is everyone answering silently, sheepishly?
or perhaps it is You, the voice that whispers

did you pray today?

I didn't open a holy book,
yet, a prayer, like a poem begins.
his father asked him,
and my Father asks me too…

did you pray?

the question comes from within me,
it's not the wind asking anymore, and the poet
has gone on
to talk about less sacred things.

Prayers at the Kotel

by Sharon Miller

They come from all over the world
To pray at the last remnant of the Temple of the King
The Star of David, proudly unfurled
The Lord's praises they will extol and sing
Solemnly, they insert their small notes
Asking for peace and good health
For twenty centuries, the world's scapegoats
Smuggled into a land, barren and devoid of wealth
Who are these people, two thousand years dispersed?
To gather once again, in their holy city
To return to Zion, they did thirst
Over two millennia, the host nations showed them no pity
The giant stones, as old as the hills
Have seen the land captured many times without a country, their blood did spill
Subjected to many unspeakable crimes
Oh, Jerusalem, city of gold
You have seen many, many, tragedies unfold
But now, they come again, to ask the Lord to give anew
A lasting peace, for every gentile and every Jew
Like the ancient stones, we have survived
The nation of Israel is still alive.

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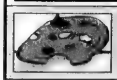
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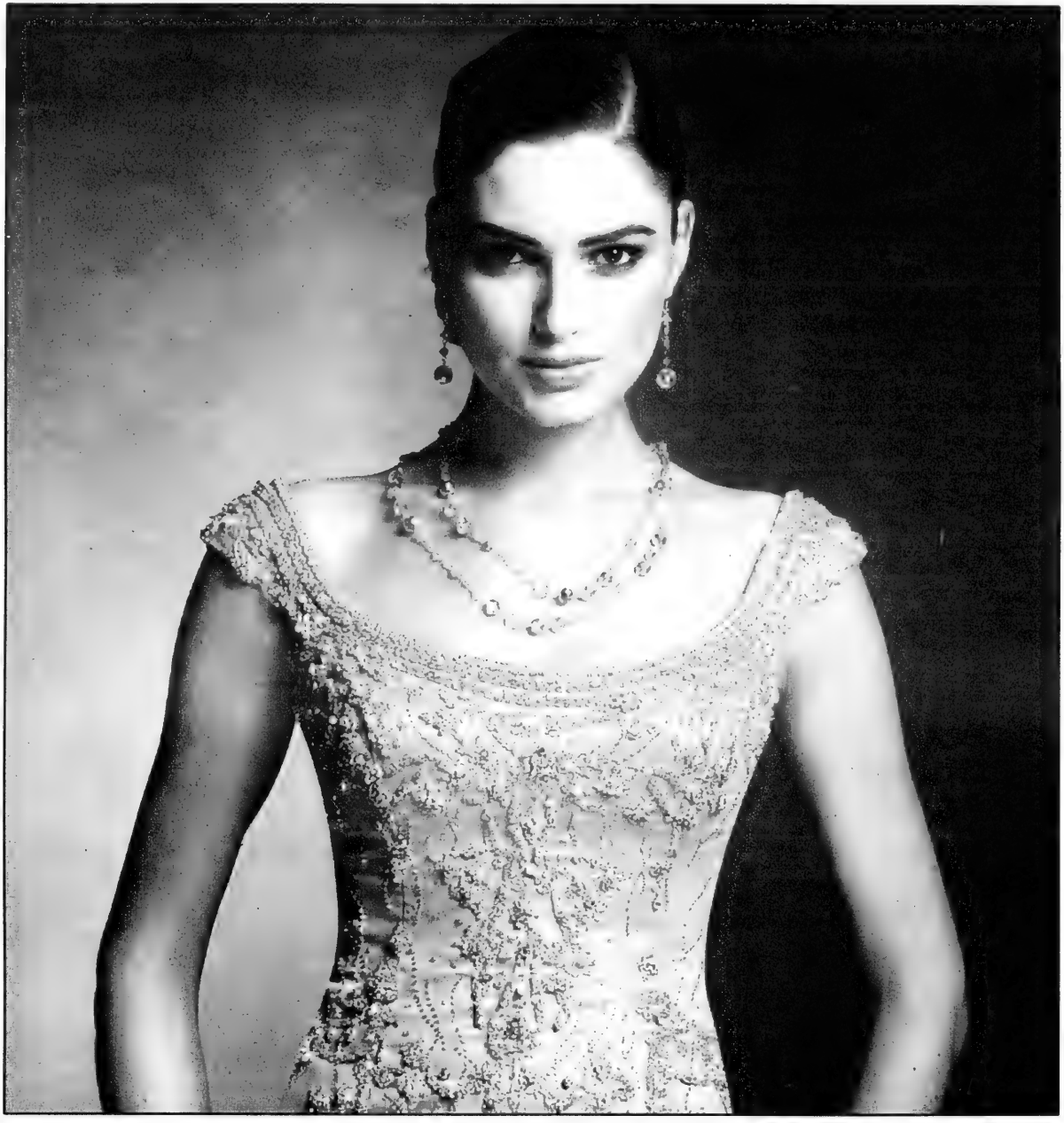

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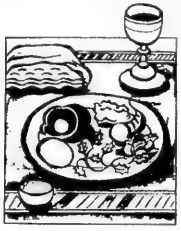

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2007 Literary Supplement

Passover Greetings

By DANIEL M. FINE

Two poems on visiting the former Vilna ghetto written in successive years, the second reflecting on and completing the first

Vilna '98

I stand alone at the silent convergence
Of the three great thoroughfares
Zydu (Jewish), Gaono (after the great teacher himself)
And Stikliu

Little more than cobblestone lanes
Lanes so narrow that when reaching
From the middle the walls on either side
Are almost touched

As the grey overcast rolls overhead
Threatening another assault
I imagine the voices of children playing
They sound alive – but there are none

I look for some identification with the past
There's nothing. Only a small plaque on a wall
Further down, near the end of Stikliu street
Life of the Quarter extinguished without a trace
Previously the centre of such a vibrant way of life

Yet the ancient walls and stones demand more
Amidst this omnipotent silence, this barrenness
My solitary presence is acknowledged
And I am told – Don't leave them behind
Alone once more

Where are the children, where are the sounds?

Anonymity – Vilna Revisited '99

They're paving over the sounds
As the sands of the millennium drain off
Drowning out the cries, the hopes –
Exteriors smoothed over with stuccos
And creamy coloured plasters

Decaying rough hewn edges boldly gripping
For posterity set aside by anonymous textures
Content to portray a present and future
Without the past

Only the cobblestones remain
Though subdued by the impact of all around
The walls calling to be touched seem farther apart
Suffocated by new forms and coats of fresh paint
– Anonymity –

Streets once empty filled with parked cars
Restaurants brimming, a boutique hotel
And antique shop whose wares
Bear no reference to what was
Insane injustice profanely depicting a past
Never resident here
– Anonymity –

No museum, no cultural site
No great stone synagogue razed after 400 years
In their place facing the hotel itself
The sad indignity of an Austrian Embassy
Arrogantly averting accountability for catastrophe
Inflicted by misfits who regarded people
In inane ways

The voices of children, the sounds, reside still
Confined behind the new veneers
They'll work their way through again
For our words are their everlasting monuments
Sustained while all else comes and goes
But the infamy of those to blame

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All the mothers dancing on the roof

By MARLEE PINSKER

The summer my husband Stuart left to find himself, finally, as an artist somewhere in the tropics, and the twins departed for university, I was left alone in an echoing house. I practically sat shivah for myself, unable to move past the living room couch. I couldn't stop crying. I, who had been surrounded by parents, brothers, sisters, husband, children and enough pets to fill a good-sized zoo, was alone for the first time in my life.

My only company was Goldie, the last living goldfish in the tank, who remembered, as I did, that a family had once whooped and yodelled through these rooms. The boys and their father had once tended a whole undersea cohort – the north wall of the front room had been renovated for a tank of colourful fish and tiny blue lobsters in a parallel universe. On the morning I found Goldie belly-up, I felt the last whoosh of air leaving the house, and I choked alone through the allergy season of late summer, floating in a sea of grief through Rosh Hashanah and the days leading up to Yom Kippur.

I went to the synagogue and nodded to my friends and stared at my prayer book and rose and sat many times, breathing a different, sharper air than everyone else. In my house the fish tank was beginning to smell, and I carried the smell with me. We rose and sat and swayed and sang with the holiday choir. Everyone else was breathing in the smell of renewal, the careful accounting of *heshbon nefesh*, weighing their souls and finding them fragrant, and I was inhaling decay. Somewhere my husband was delirious with island scenery and my children were attending Hillel. I forgot to cook and ate canned sardines and stared across at Goldie, my last company, delicately decomposing.

I remembered a wisp of a dream when I woke up the day after Yom Kippur. It came to me as dreams sometimes do, as a vision that wove in and out of my day. In some time and some place I had been looking up to the night stars through a hole in the roof. It was startling, as though I were now the one in the fish tank, and I was looking up, up towards the world of air. The dream made me stop weeping long enough to think about the next holiday, Sukkot.

From my former life as wife and mother I retained the family-sized house and the family-sized van, and the unfortunate family-sized fish tank. In the kitchen, family-sized boxes of Cheerios and Rice Krispies and Total the size of billboards dominated the cupboards. A huge refrigerator tended my tiny shelf of food like a giant cradling a just-hatched yellow chick. I walked into the garage to take out the family-sized sukkah kit, which I decided to put together with the help of God. Maybe that was a bit presumptuous, but within the first half hour my Serbian neighbour saw me struggling with the two by fours and came over to offer assistance. Together, we set up the framework.

The sukkah walls were crafted from white nylon, and the wooden beams across the top supported a roof of cut green branches, a gift from my front hedge that gets its yearly trimming just before the holiday. I had no little children to bring in their paper chains and pictures this year, and no zeal to go to the store to buy fresh fruits to hang up alone. I remembered the sukkah we used to make when the boys were little.

They fought each other for the chance to swarm up the ladder and hang up fruits and vegetables so thickly the roof seemed a field of produce and the sky could hardly be glimpsed beyond gleaming ruby apples and fat yellow pears. Putting it together had been an exercise in excitement and bravado, the children shouting with glee as they swung the rubber mallet to pound the sections together. The mallet made them feel like their father, who could reach the top of the sukkah without a ladder and put on the greenery without breaking a sweat. If Shalom of Safed had visited in those days, he would have painted a joyful scene with fruits and vegetables in graceful borders around a wheat-coloured hut, and plenty of twins with tiny violins on the surrounding hills.

My empty sukkah reminded me of my empty life, and I quickly set myself to work, scouting out my garden to find something to suspend from the ceiling. I couldn't face a trip

Continued on page B14

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All the mothers dancing on the roof

Continued from page B13

to the supermarket for the produce. I was afraid I would confront my former self in the wide corridors, pushing a shopping cart with my young ones shouting encouragement at my sides. I had nothing to say to her, this Lily of the past. I didn't even want her to see me, grey as a ghost, gasping for breath.

We didn't have orchards or vineyards, but lavender and mint and rosemary were abundant, a gift from my former years as mother and gardener and cook and provider. I twisted their stems together with yarn and hung them from the roof of the sukkah. When I had hung many bundles of the herbs, I stood back and breathed in. Here was something different, a spice sukkah that I recognized from my dream. It glowed in muted lavenders and greens. I stood there alone in my spice sukkah and wondered about guests.

I was afraid that if I had invited my friends they might have capsized in a flood of my tears and washed away in a salt sea of misery. My first Sukkot alone in this world! I thought I would have to do with celestial guests, so I went to my kitchen and designed an elaborate *ushpizin*, an invitation to historic guests to come and sit with me.

The traditional *ushpizin* sets an order for our distinguished ancestors, all male, to come and visit. I started to write out their names, but threw out that copy right away. Did I really want Abraham and Moses and Aaron and King David? I pictured them lecturing to me about what I could have done to please my good husband. Cook better meals? Entertain his clients like a kitchen goddess? Squeeze into those skimpy negligees? Please. I imagined myself ushering the male sages out, one by one, to go off and visit other sukkot where intact families sat in readiness for their teachings. I put my head in my hands at my kitchen table and waited for the grey lead weight of despair to pass.

I sat like that for a long time, waiting. Finally, I stood and walked to the back of my house to the studio I had built into a corner of the mud room, sharing it with enough oversized shoes to outfit a platoon. I took out my acrylics and crafted an *ushpizin* for Sarah and Rivka and Rachel and Leah and Deborah and Miriam and left the last space blank for a mysterious finale. I didn't know who would be my final guest, but as so much of my life was so up in the air I couldn't bring myself to choose. Let it be a surprise, I thought. A little change might be just the thing to halt the downward plunge.

The night before Sukkot I went out and hung the ornate invitation, now covered with an acrylic fixative so it would be preserved through the rain. I had used a light purple to echo the lavender's tiny flowers, and grey and green like the roof to decorate the invitation, and I had written the names in gold. The whole thing was hardly visible at night, so I just imagined it hanging there, an invitation to another realm.

On the eve of Sukkot I went out to the sukkah with the red lantern flashlight that my parents had given me 57 years ago. I set it on the table with the round challah and wine. I lit candles right in the sukkah, which meant I would have to stay there until they burned down. I had brought two place settings, as though one of my invited celestial guests would surely appear. I lit the candles and said the *Kiddush* over the wine and turned around to see that my daft old neighbour, Mrs. Zucker, had entered my sukkah behind me. She let out a laugh like a donkey's bray, and I was startled by its volume, filling the flimsy room to the rafters.

Guests are a blessing, I told myself. After all, I had taken out two place settings. We poured water over our hands and recited the brachah (blessing), *Al netilat yadayim*. Mrs. Zucker settled herself down happily across from me and joined me in saying *Hamotzi*, and we tasted the challah, sweet with raisins and cinnamon. Then Mrs. Zucker looked around the sukkah.

"Apples aren't good enough for you?" she asked.

"This is a spice sukkah. I thought I'd try something different this year."

Mrs. Zucker rolled her eyes. "I didn't see your husband helping you."

"He's gone," I said.

She laughed like a car backfiring, and I wondered suddenly if sound could actually explode the sukkah. Then she sighed. "They come, they go… My Chaim left, too."

"Mrs. Zucker, Chaim died. Stu just left."

"What's the difference? You've got to keep on going just the same. I yell at my Chaim every night for abandoning me."

"I'm still at the crying stage, myself."

She laughed again, making me jump. She said, "I cried, too. What's for dinner?"

I passed the challah to her again. She took it, frowning,"That's it? That's all for dinner?"

I nodded.

"Oy! Such a thing! Your husband goes and you forget how to make a proper dinner. Did he take your pots and pans with him? I made a better dinner than that. I'll go get dinner."

So that is how the first night of Sukkot was spent in my sukkah. We ate noodle kugel, salad, salmon teriyaki and chocolate cake.

"You are a wonderful cook, Mrs. Zucker," I said.

"Oh," she replied, "just call me Sarah."

"Sarah?"

"That's my name."

"I just made an *ushpizin* inviting Sarah," I said. "Look!" The golden letters shone in the lantern's red glow.

"I don't usually make this much food, either," she said. "This afternoon I just started cooking. It's too silly, because tomorrow I'm going to my daughter's house."

"Maybe you are here to represent Sarah."

She shook her head, "You won't catch me nursing a baby when I'm a hundred."

We laughed at that, and sang the *Birkat Hamazon* together, our voices filling the sukkah, loud and discordant. Then I helped her take her platters back across the street.

I came back into the sukkah and thought about the visit while the candles dwindled down. If the biblical Sarah had come to me, she would have spoken like Sarah Zucker. After her lifetime of change and disruption and massive disappointment, she just kept on going, laughing whenever she could. We know that our mother, Sarah, had a laugh, for sure. Maybe, it sounded like my neighbour's, a sound like a shofar to startle me awake and start me laughing again.

When the candles burned down, I got up to walk back to my house. I was standing straighter in the night air and smiling like our mother, Sarah, as I reached my door.

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Ode to Jonathan of Entebbe

By GEORGE BERNSTEIN

Jonathan, warrior of
David's clan
in haste, you left
your Babylon
in haste to reach
your People's Land
rising on wings of faith
you shepherded your
threatened kin
into the silver eagle's
craw
and the devil's legions
rose
to crush your flame
kindling anew
the fires of Zion
to light the Ages
in your new
your ancient land

May it Be your Will

By BRANDON MARLON

We will be like dreamers
Our mouths filled with laughter
Our tongues with glad song

We will march forward with ease
Our feet will not falter in the night
Our step will not stumble by day

We will be catapulted onto spiritual summits
Our souls will not become spiritually stagnant
Our hearts will scale heights rising heavenward

Praiseworthy is the worldly warrior
Who fills his quiver with the arrows of the Almighty
Who summons his soldiers with the blast of the shofar

For if He will not build the house
In vain do its labourers construct it!
If He will not guard the city
In vain are the watchmen vigilant!

More than once were we worthy, may we be so still
More than once we earned mercy, may it be Your will

Holocaust Cemetery

On visiting the Zaglembier Monument

By I.B. ISKOV

Grass and mud mingle
in trodden sorrow
around the granite

Beloved names
of the dead
etched in Yiddish
like a story by Sholem Aleichem
written in Auschwitz

Engraved columns
bitterly sleep
on a slate grey landscape
in the orphaned park
without a voice
or a dream

The sun is buried too
under swollen clouds
the compressing sky
near tears
and the wind clings
to my legs
like a frightened child

The air is in pain
its dull white grasping breath
makes the minutes crawl
in naked trembling silence

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Passion Fruit

By DONIA B. CLENMAN

At Hod Hasharon
we visited a young man of eighty;
still straight as a fir and handsome,
a pioneer who nursed a sick soil, dried swamps,
survived malaria and hate –
to build a home, a garden, a nation.

In the shade of a giant walnut tree we rest.
He will give us a bag-full as a parting gift,
I will crack them musing on history.
"Have you seen a passion fruit?" he asks.
"In love with the name already," I reply.
"Difficult to grow, preserve. – Delicate.
Each to be picked at its own time
and kept still soft to the touch.
Capricious. It won't last."

I gaze at the green marvel:
spirals, concentric circles, crisscrossing lines.
A wondrous calligraphy.
He quarters it.
Sweet and sour, moist and mellow,
the creamy flesh firm
and a taste of salt that lingers.

I ponder the essence of passion.
White flesh, green seduction,
meeting of extremes?
Sweetness turning to acid,
filling yet unrequited.
Fragile. Individual. Demanding.
And the salt:
Salt of the earth? Tears? Longing?

Gingerly I carry two home,
let them ripen, chill,
to neither restrain nor quicken.
A disciplined passion.
Yet the salt lingers.

Forgive

By SUSIE BERG

I am trying to keep myself
from snapping
at my five-year-old niece -

after all
her mother did collapse and die
getting her morning Starbucks -

but she is kicking
my chair
as we seek atonement

God
she really is getting
on my nerves

which reminds me
that I wanted to ask

why:

Luke
cool at 15
foot caught between two rocks
the rush of pure spring water pulling him
under
and keeping him

Ruby
sparkling on her second birthday
dead of pneumonia
the next month

Jane
on the hunt for a deal on shoes
getting more than she bargained for
from the bullet of a stranger

For sins against God the Day of Atonement
atones
but for sins of one human against another
the Day of Atonement does not atone until
they have forgiven one another

All right then.
I forgive you.
What have you got to offer?

Our backyard: a short story of my life

By GEORGE BERNSTEIN

You can walk into our backyard through a stubborn gate that we share with our neighbour, Marge O'Brien, her two cats and a golden retriever, Cleopatra. On the other side, Salvatore Marietta lives with his daughter, Tiara.

Lots of grass in a war with islands of scrub. Gate to the alley groans when you shove it.

Getzela, the junk-man, comes by here on Monday and Thursday. His peeling chariot crunches when sagging Seltzer drags rhythmically in cadence with contrapuntal hoofs – the wagon in a perpetual race with collapse, overflowing with contorted sofas, broken chairs and broken dreams. Grey vest dotted with paint and sawdust, eyes clouded with history. Takes the shiny apple with fingers gnarled by battles and trouble.

"For your horse," I say.

"*Adunk*." He pats my messy hair.

Bubbe Rivka hangs towels on the clothesline, wheel screeching in rusty protest. Bubbe cups her hands and yells me to lunch. "*Heshela, kumpt essen di hulipchas eder zai veren kalt*."

Have to watch the third step on the porch – you can break your neck. In the corner, a leaky ice-box. Sandwiches and cold milk for exhausted indigents climbing out of boxcars two blocks away, looking for food and work.

Backyard of my childhood. Short story of my life.

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Passover

By SARA LIPSEY

Passover 1924,
the Little Detective weaves through the exceptionally tidy rooms,
his bare feet, flip flop along the glossy wood floors.
Bright eyes frantically search the bookcases,
Under the couch, he checks on all fours.
The drawers in the kitchen are pulled out,
the closets in their entirety, have been cleared.
He wonders where it is hiding,
It seems as if it has disappeared.
Frustrated, he escapes to the basement,
and drops into his favourite chair.
Which is when he hears a crunch,
and finds the afikoman there.

Passover 1960,
the charismatic storyteller illuminates the events of Exodus,
and suddenly there is sand under your feet.
Out of Egypt, with just your robes and staff,
In your sack there is only matzah to eat.
The miracles you have witnessed, still fresh in your mind.
But in reality your ancestors were there.
He sits at the head of the table,
of his talent he is completely unaware.
The detective tools he once used have taken up dust,
instead he is entertaining this young herd.
Growing from a curious boy to a father,
the audience hangs on his every word.

Passover 2000,
my Zaida stares at each of us, grandchildren,
on his face there is a familiar smile.
Mah Nishtanah is coming up soon,
We have been practising for awhile.
The tantalizing smell of roasted chicken,
permeates the air.
He turns to his wife, squeezes her hand,
and gives her a loving stare.
Clearing his throat, he leans to the side,
and his glass is filled.
Another Pesach meal with his family,
He could not be more thrilled.

Passover 2007,
my family joins together as they do each year,
but the seder does not feel right.
Tonight we will remember the splitting of the sea,
thoughts of my grandfather we will ignite.
The four sons will join our table,
bitter herbs and salt water will be eaten.
All the memories of his traditions,
The night, they will sweeten.
Pesach is a time to reminisce on
not only how we became a nation.
But it gives my family a chance,
to give Zaida's life a celebration.

Sara Lipsey is a Grade 12 student at Ulpanat Orot.

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Let's Eat

By BRENDA SPIGELMAN AJZENKOPF

Let's eat, an endearing culinary word
Upon hearing any problem can be cured.
Chicken soup so soothing from the start
A glass of schnapps a must for the heart.
Let's eat, a form of traditional greeting
At holiday homes or the office meeting.
Chanukah latkes on a silver-plated dish
Celebrating Passover with gefilte fish.
Let's eat, are two words most auspicious
To feed the spirit's heightened wishes.
Bagels, cream cheese, lox and herring
A few extra pounds well worth bearing.
Let's eat, awakens memories of youth
To stimulate the proverbial sweet tooth.
From homemade tzimmes and honey cake
We distinguish the real thing from the fake.
Let's eat, I hear my father shout
Hot boiled potatoes and sour kraut.
The hunt is on for the best lokshen kugel.
Or a sensuous dessert of hot apple strudel
Let's eat, my mother's bold endeavour
To hold her children's loyalties forever.
A toast, to ward off evil and all strife
Wishing us l'chaim for a long and healthy life.

2007 Literary Supplement

Passover Greetings

Peach Blossom: a Tu b'Shvat story

By RIVKA BERMAN

Once upon a time there was a beautiful garden where many wonderful trees grew – tangerine, lime, orange and peach. This garden was in a country called Israel, where every year the holiday of Tu b'Shvat was celebrated. This was a holiday for the trees, the Rosh Hashanah for the trees.

All the young children from all the schools would celebrate this day by singing and dancing, planting plants, carrying flowers, eating fruits and visiting gardens and parks to see the blossoming of the trees.

A few days before this holiday, a little girl told her teacher that the tree in her garden had started to blossom. The teacher asked if she and the whole class might visit her tree. The girl asked her parents, and they agreed that it would be nice to have all the children over for a visit.

The children began to sing and dance around the tree

On the day of the celebration of Tu b'Shvat, the class came into the garden to see the tree, but only one branch was in bloom. The teacher looked up at the tree and at the branch that was in bloom and said, "This branch does not belong to this tree, but to a tree in the garden on the other side of this high wall.

"Do you know to whom this tree belongs?" asked the teacher of the little girl. "And do you think we could go over there to see it?"

The little girl asked her mother to ask the next door neighbour, who was a very nice lady, if the teacher and the class might visit her garden. The neighbour was very happy to have all the children over to her garden. All the children went into the garden next door and, lo and behold, this tree was in full bloom, with beautiful flowers of white and a pale pink to almost white centre.

The children began to sing and dance around the tree. When ready to go home, they all received candy from this nice lady. The little girl went back home and into her garden, where she sat down on the ground and looked up at the tree that was still bare, and felt so sad because her tree was not yet in bloom and because no one was going to dance around it or sing to it. So the little girl said a prayer that her tree should soon blossom like all the other trees.

A week and more went by. Every morning the little girl would go into her garden to see if her peach tree was blossoming, and every day she went away sad because her tree was not in bloom. Then one day when the little girl was so discouraged and sad for her tree, she went into the garden and, lo and behold, she did not even have to look up. Her tree was full of flowers; all the branches were weighed down with beautiful blooms.

The little girl's eyes shone like stars and her face was aglow with joy. She was so happy that she started to dance and sing around her tree. Then she ran to her mother, to ask if she could take a small twig with flowers to school. Her mother cut a small twig with pale blossoms and pink centres, which the little girl took to school.

When the children saw the little twig full of flowers, they were all happy, and said, "These are the most beautiful flowers, of all the flowers."

The twig with its flowers was placed in a glass of water on the teacher's desk.

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We would like to take this opportunity to wish all of our patients, family and friends a healthy and happy Passover. And may we see peace in Israel and around the world.

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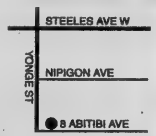

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The Shabbos Queen

By PEARL SABAN

She shakes out the
crisp, cream linen,
placing it on the cherry wood tabletop.

Unfurling and spreading its edges
and smoothing out
its fine wrinkles,
she steps back to admire
her handiwork.

A set of silver salt-and-pepper shakers
come next –
a wedding gift from
years ago.

Silver, yet tarnished,
it's difficult to make out
the filigreed S and P.

Perhaps this Shabbos, like an earlier one,
a little pepper will mistakenly do a dance with a little salt –
the Lambada, the "forbidden dance" –
atop our challah slices.

The olive wood challah board
and its jagged-ridged knife
have their place in the right-hand corner
of this table –
two sesame-seed-sprinkled challah buns
warm from the oven
soon to take their place
atop the board.
The bottle of grape juice
holds centre court,
surrounded by little silver soldiers all lined up.
And nearby,
on a smooth melamine-wooded surface
sits an elongated tray,
a modern piece of art that doubles as a wedding gift.

Atop that tray, standing tall and proud,
are Shabbos candlesticks: the parents and the children.
The parents, a wedding gift from the man of the house,
bought in New York's Brooklyn,
where the silver is grand.

The children, a smaller set,
identical twins to the parents,
bought in Toronto,
where the silver is elegant sterling.
The smaller set, a gift from the man of the house,
upon the birth of a second child.

These four candlesticks and another lone candlestick
warm to the sights and sounds of Shabbos,
each one glowing happily.

Reflected in their flames is the holiness –
the transformation of everyday to special day.

The Shabbos Queen sits back, admires the scene and smiles.

Her blessings are bountiful.

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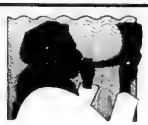
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The last Passover

By JUDITH RUBINSTEIN

The author, a Hungarian-born survivor of Auschwitz, came to Canada after the war. She wrote this reminiscence about the last Passover seder of her youth, before Hitler and the Germans destroyed her world as she knew it.

At holiday time I get quite nostalgic. My mind goes back to my youth. Even after all this time, I still long for that warm feeling my family gave me. Every little detail of my lost childhood, the sharing of the holiday spirit with my parents and brothers, rushes back to me.

Life was not easy while I was growing up. The rising anti-Semitism gave us much pain. But even under that tension, we tried to create an atmosphere as pleasant as possible for the holidays.

It was a false security and we were at the mercy of the Hungarian government, which was under the influence of the Nazis. Even so, the preparations for Passover were carried out as usual. Every corner of our house was cleaned. Tablecloths were freshly washed, starched and ironed. Candlesticks were polished until they gleamed.

We children brought down the special Passover dishes from the attic and set the table the way we always did in years before. We were allowed to do our shopping during a certain time of day only, and we went, with fear in our hearts and the degrading yellow stars on our sleeves. Our spirits were crushed; we had no joy to welcome the forthcoming holiday.

My father conducted the seder, the ceremonial Passover meal, with all the dignity and hope he could muster. He explained the Exodus and the burdens our ancestors had to bear under the hard-hearted rulers of Egypt.

While we were reading and listening to the story of how Moses led the former slaves to freedom, we felt a faint hope that maybe we, too, would be taken out of bondage soon and this nightmare would end. Our tears flowed as we felt our own misery.

My brave and practical Mother still put away our Passover dishes and made order in the house, pretending that all this nonsense was just temporary. Little did we know that the command was already out to destroy our people.

After midnight, my younger brothers were tucked into bed, but sleep eluded me. Father, in the other room, was still praying, begging God for a miracle. The flickering candlelight made him an eerie figure wearing his white *kittel* (burial shroud) as was customary in our family. I was crying bitterly, feeling helpless and sorry for all of us.

Unfortunately, our fears were justified. Right after the holiday, our precious family life was disrupted. We were taken from our home by the police, never to be reunited again.

As we marched down the middle of the road toward the railway station, our good Christian neighbours watched without protest. Some were looking down, embarrassed maybe, but no helping hand or sympathy came our way.

Each of us was allowed to take a bundle on our back, nothing more, as we marched towards the Nazis' Final Solution. Among the town's newly emerged Nazi sympathizers was a half-orphan, a young boy whose mother, Aunt Julie as we called her, had done our family's big monthly wash. My mother had taken pity on the boy, fed him regularly and given him clothes, as they were very poor. When the Nazi terror began, Aunt Julie's son became a big shot in the Nazi party. Wearing a gun and uniform, he became full of hatred towards the Jews.

Passover holiday will never be the same for me. Time has taken some of the pain away, but I will always long for the wonderful memory of our seder of long ago.

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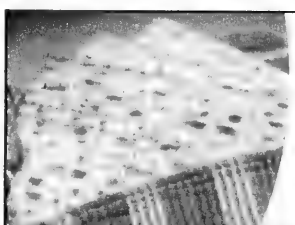
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The bubblegum tattoo

By MARINA MASHAAL

In tribute to Mr. Melding, teacher, survivor, z"l.

She still remembers the first time she saw those markings. A heavy breath of aging death overshadowed it and loomed over it like a stink that would not go away.

Mr. Melding, it was assumed, was nearly 80 years old. To a Grade 4 class, that was ancient. To Jayme, he was older than a tree. He looked two part oak and two parts weeping willow. Mr. Melding's body was as short as it was broad, and in his billowing grey trousers that mopped the classroom floors over shuffling shoes, and in his long, draping flannel jacket with soft grey stripes to match, he looked like a piece of oversized lost luggage.

His breath had as heavy a weight as the invisible burden of his body dragging in step with his worn soles, and yet the kindness in the weathered face of this lost man exceeded it.

Jayme remembered the forlornness in his eyes. At times, her 80-year-old teacher looked like a deer suddenly caught off-guard, frozen by the glare of searchlights. The odd time she successfully dipped into the reflection in his eyes, Jayme felt a lost, water-picture of deep hurts. When it came to being in the classroom with her teacher, something in Jayme felt a need to be protective.

Jayme's teacher could command no discipline, and the classroom noise that trailed him seemed to explode on his brain like high, piercing bombs. He'd raise his hand half way to the large flap of his ears in an effort to bully away the loud shouting. Sometimes you would hear him angrily raise his voice to defend himself. "*Sheket, bevakashah*," he'd beg in Hebrew. "*Sheket*! Please. I said, *sheket*."

The trunk of his body lurched forward as a couple of unruly kids noisily spilled out of their chairs. His tree-branch arms swung out and desperately tried to grab at them so that tree-arms, trunk body and crackling voice strained like a chorus in unison snapping back in synchronous rage at an unquenchable pack of angry dogs.

"*Dai, bevakashah, dai*," he pleaded in Hebrew. "I said *dai*."

Jayme wished her own quiet could echo his straining word. "Enough!"

Jayme hated that the class laughter would escalate as much as his begs did.

"Quiiii—et", he would call out, with a plea so frustratingly wearied you could only hear the word "why" spilling out.

She'd raise her hand and call him over – anything to help him weaken those voices and put a stop to the classroom noise. She didn't mind if he approached to help her. Jayme wanted her teacher to feel wanted.

Mr. Melding came toward her. For a moment, that walk of belonging seemed to make his eyes dance. His smiling spell beamed like a flash, then broke in an instant. Jayme felt as sad as Mr. Melding just then. The spillage of class jeers blotted out any chance for the twinkle in his brown eyes to actually spark.

Without looking up, Jayme could feel his breath fan out from the fat curl of his lower graying lip. A white spray told her that his clutched words collected spit as he talked. The sides of his mouth were always caked with a dried white foam at the cavern.

"Miriyam," he'd say, calling Jayme by her Hebrew name, "look here. You. I beg you to look here."

The gray of Mr. Melding's suit brushed against Jayme's arm, and as he moved his arm to help her find her place in her Chumash, the air from his open mouth breathed out sad ghosts that seemed to suck life from the pages and cloud over the prophetic words like an angel of death. There were no two ways about it. For Jayme to breathe and avoid a sharper stench, she had to keep her head down.

Eventually, she could see the pajama-like toughness of his grey, faded, striped jacket, if she dared to look, and the sleeve slid up his arm. The aging branch that was his arm was stained with a wrinkled blotch. The mottled skin encasing it bumped and then tattered into faint stains of blue with bubbles of a bruised-black purple that seemed to knit over and into the thick of his bulbous veins. The tincture looked like one of her Bazooka Joe cartoons washed-out by rain on a piece of bubblegum paper. Jayme didn't know what it was. In her mind, she nicknamed the mysterious, unknown stain the bubblegum tattoo.

She watched, mesmerized, as the six blue numbers – no seven, no six – folded into the veins of his arm. In a fraction of a moment, the numbers disappearing into the folds of his skin looked a sickly green. In another fraction of a spellbinding gaze, the numbers marbled together like blue spots biting into the white fat of butcher's meat. Jayme watched. His forearm shook with the slightest palsy and the blue of the bubblegum tattoo was palsied too.

Continued on page B23

The bubblegum tattoo

Continued from page B22

The teacher's palm curled like a beating heart and then pumped open as his long fingers glided over the words on her Chumash page. Mr. Melding's motion momentarily broke her bubblegum gaze.

"We are here," he said. "*Anachnu po*." You could hear the stale accent of old Europe tailor in each of his English and Hebrew words. He was Romanian, it was rumoured, a Romanian Jew who spoke the old tongue called Yiddish, which meant only more mystery to Jayme, because her family was of Sephardi heritage and didn't even speak of Yiddish.

The mystery of the bubblegum tattoo was all the more heightened for Jayme by the class whispers and broken telephone rumours, as his tree body leaned over her at her desk.

"It's a sin to have marks like that on the body," dare-whispered one of her unruly classmates. "That's why they put them there. My mom, who lost all her 13 brothers and sisters, told me."

This meant that Jeffrey Gorodensky didn't have any aunts or uncles or cousins, and Jayme, whose circle of cousins and boisterous world of aunts and uncles she didn't have enough fingers to count was all she knew, was completely dumbfounded. The world in the classroom seemed to shift, and something of her teacher's silent prison unlocked something in the bubblegum tattoo well beyond what her Grade 4 brain could grasp. His bubblegum picture was more than just a scar on the body. Something had branded the skin with stains of unblotched memory that no mind could completely escape. Mr. Melding had a living scar to bear witness, to give testimony. Even if his memory couldn't speak out to Jayme, his arm could.

Jayme held the numbers captive in her mind: 2-4-0-1-0-6, 2-4-0-1-0-6. Could she break the code? The numbers merged into a chorus in Jayme's head and seemed to come alive. What did the numbers mean? Why were they even there? Jayme wondered.

"Jewish people aren't supposed to get tattoos," the rumouring classmate had said. She stared at the blue folds. As Mr. Melding motioned to the passages of her Hebrew text, she watched how the numbers seemed to fall into and out of his skin like empty pockets, the numbers stitched into his veins. Then they crumpled and faded back into his skin. She imagined the creases and crinkles of the bubblegum tattoo lost in bubblebath water. For a split second, the illegibility of the numbers lengthened like fingers and loomed large; for a split second the tattoo lines that shaped the numbers grew misshapen before all of it amputated in one fell swoop and sank back into a murk she didn't understand.

"My-dumb-neck, My-dumb-neck." Mr. Melding's dinosaur voice scooped into her daydreamer thoughts and broke Jayme's gaze. "My-dumb-neck," he kept babbling. "My-dumb-neck, My-dumb-neck," and Jayme didn't understand.

He pointed to the forearm. He asked her to look up at him as he pointed to himself and tapped at his heart. She concentrated and followed every step of Mr. Melding's efforts as his right hand washed over the numbers on his left arm. For Jayme, Mr. Melding made his arms become a living branch. "2-4-0-1-0-6."

The slow echo in his voice momentarily silenced the disruptive class jeers. Jayme watched his long finger stop under each number as he spoke. "2-4-0-1-0-6," he said with a quivering voice that shook at silence. "2-4-0-1-0-6," he said to Jayme. His palsied hand repeated the gesture.

To Jayme, his accented voice syncopated like that of a piano student learning how to sound out the names of musical notes. As he repeated the numbers, she heard: "Two for nothing. One not six" (Two four nothing. One nought six).

The old tree then pulled the cuffs of his jacket sleeve over the bluing forearm with a hard and sorry shake. "That's because of My-dumb-neck," he stated broadly. The feeling that had welled up inside him suddenly pumped out of him, and he looked and sounded more like a robot. "That's because of My-dumb-neck," he repeated.

Jayme looked up. The living tree of lost-luggage-turned-robot walked away. His trousers mopped the floor between the long row of desks, and she watched his steps that moved with a Chaplinesque sadness.

My-dumb-neck, My-dumb-neck. Inside her brain, the words rattled, skittled and skimped. Even now, Mr. Melding's voice bleated inside her like a faint and wandering sheep's. Back then, she had called the stain you weren't supposed to talk about or see, and certainly not show, the bubblegum tattoo. It had made sense to her 8¼-year-old brain way back when bubblegum chewing of any kind wasn't allowed on the school grounds.

It was years later, when she immersed herself in a Holocaust project as part of a Grade 10 tolerance class and read a survivor's testimony unmasking the silences behind a concentration camp called Majdanek that she remembered the long-forgotten words and put two and two together. Mr. Melding was not bleating. He was urging her with all the power of his raw and stinking breath to have her bear witness to memory he didn't want time to forget.

The day she finally broke Mr. Melding's code, Jayme felt a rush of pent-up release at the same time as she felt very adolescent, and worse, perfectly stupid. She felt anger that she hadn't understood. Mr. Melding was likely a dead tree now, and she felt all the worse that the memories added to his dying days were of classroom jeers that Jayme couldn't effectively help him to erase. Those jeers must have ached into and haunted his bones. He wanted the world to remember. He wanted Jayme to remember. He wanted us all to remember. Memory counted for something as much as it hurt. Silences, Mr. Melding in so many words said to her, didn't empower. It was important to say the ugly truth, to separate the ugliness of the truth stamped into your skin from the beauty of the tree veins that grew and learned how to root themselves with it.

What do you do when the memory scraping at your reality is harsh? What do you do when it is important to remember and it is just as important to not look back? Mr. Melding couldn't do it. Or so it seemed. Most of the world wasn't even talking about it then. In spite of how tired his bearing witness to her and her Talmud Torah classmates had appeared, Mr. Melding lost the ache of tiredness in the brief moments he had with Jayme. Like a pillar of strength, Mr. Melding found a way, and talked the silence out.

Bless the living scar and bless the life of our teachers who come to tell us our memories are real.

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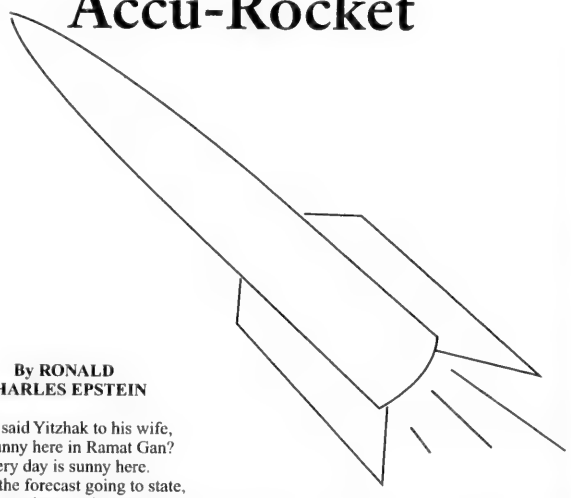
A Survivor Reflects

By SHERRY LEVY

Hatred killed innocent Jews, an unjust war was fought
helpless amid inhumanity's carnage, I was caught
a brave little boy, they stole my childhood
I learned to survive, practised being good
accommodated early, the captors I dreaded
freed my mind to escape memories of my family all dead
I challenged evil, regained control, depravity defied
released my soul to keep my sanity, so away on wings I'd fly
judgments, mortality I often eluded
resisted peril, imminent death disputed
refused to succumb to murderous hands
then finally faced a new reality, uncertain I could withstand
this ominous sentence, terminal illness, I tried to understand it
heard my number called, the word cancer, my doctor was candid
although thankfully, with luck, I'd evaded death before
now fate left no options, truth could not be ignored
but once again, so far, I've survived this ultimate test
and continue to dedicate my time, committed to this purpose
to honour innocent victims murdered in the Holocaust
to ensure they are never forgotten, I tell their story
so the world will always remember – I never rest.

Accu-Rocket



By RONALD
CHARLES EPSTEIN

"So?" said Yitzhak to his wife,
"It's sunny here in Ramat Gan?
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When's the forecast going to state,
'Clear, no chance of rockets.'?"

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2007 Literary Supplement

Passover Greetings

Up, up towards the air

By MARLEE PINSKER

I couldn't go back to my regular shul after Stu left. I could just imagine the chorus of dismay from the little, old yentas who packed a punch.

"Stuart, oy, what a mensch! You should have held on to that one, Lily!"

"What! He left? What did you do wrong? Did you forget how to cook?"

"Lily, you want maybe I should have a little talk with him on long distance?"

Even those were better than the more private comments I could expect, when I would be drawn aside and addressed in a stage whisper audible equally in Toronto, the Netherlands and Miami, "Forgive me for asking, but you want I should teach you my secrets to satisfy a man, Lily – you know what I mean?"

A creature of habit, I turned to the synagogue down the street and sat in anonymity for almost a year. No one there knew me in this shul; it was as though this community existed on another planet. Even when I saw people I recognized from the supermarket or the law firm, they sighed and passed without comment. This my old shul would never have allowed. The older people here just nodded to me in a way that was abundantly proper and more than a little remote. They just didn't know me, and I guess I was a bit remote myself. In hindsight, I would say I was actually clinically depressed. They probably gave me an extra wide berth because they had enough troubles of their own.

It was quiet, sitting in my group of one. I could pay attention to the Torah reading without having to confer with Tzila about the problems of the kiddush. I could crowd into the aisle when the Torah passed each week and nod to the rabbi who always gave me a bright nod of total non-recognition. I could see him acknowledging to himself that once again he had failed to find out who I was. He was ancient, sweet and totally clueless, and I found that his bland sermons were an excellent invitation to meditate.

The High Holidays were spent in total anonymity, and on Sukkot my elderly neighbour Sarah came to join me in my sukkah on the first and last days of the holiday. My friend Cynthia, who isn't Jewish, came to visit me on chol hamoed Sukkot. I showed her how the sukkah was made and relaxed with her over lunch under its canopy. This was lovely, and served to make me feel both observant of the holiday and grateful for community. And I still hadn't had to go back to my old shul, the one I loved to hate.

I told Cynthia that old joke you can't tell a Jew, because every Jew everywhere has heard it already. How a Jew was rescued from a desert island and was seen to have built three synagogues. "This is the one I go to every week, and this is the one I visit for the sermons, and that one over there is the one, pheh! I wouldn't be caught dead in it!"

If my old shul loved Stu so much, why didn't he stay there and go to services instead of running off like Gauguin to a tropical island and painting young girls with no blouses? It was really their fault, my old shul and all its members, because Stu used to get angry at me for wanting to go every week. Every week, he would say, what Jew in his family ever had to go every week? Still, I thought of him there, and if I went without him, the people would guarantee he was abundantly present in the spirit, wanting to know how he was and how was his mother? And why didn't he come and tell his stories again, and when did he want to get together for tennis?

So I exiled myself, over at the Other Shul and spent Chanukah with them, and even Purim, walking past their children in bright costumes without recognizing a single child by a bright peal of familiar laughter or a well-known cuddle and hug.

Continued on page B26

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Up, up towards the air

Continued from page B25

On Shabbat Hagadol, right before Pesach, the rabbi gave a sermon on all the signs and wonders accomplished by Moses in the name of God. These were miracles, the rabbi said, even though there were naturalistic explanations for each item mentioned. Miracles, he said, and the people around me nodded and murmured to each other while I sat alone. Miracles.

The word alone took me far away from the lovely little chapel of my new shul and back to the plain folding chairs of my homey old shul. I remembered like an ancient rhythm the whole reality of sitting there surrounded by friends, listening to my own rabbi talk about this same topic. "A miracle can be a moment when all the usual things in your world conspire to take on a special significance," he was saying. "A miracle can be the most usual thing in your world, but when you look at it with new eyes…"

I remembered it so well, the sermon, and my friend Natalie beside me, who nudged me. Maybe it was two years ago, but the memory was so vivid I could see the sun streaming through the windows to land on the shoulders of my friends in golden embraces of light. Natalie's face had been lit up by a glow brighter than the sunlight and she whispered to me, "My Cory is a miracle," and my heart had stopped and lurched, because her Cory was so profoundly autistic he had once gobbled up a vial of pills while I was standing and watching him for only five minutes…Cory was a miracle? Oh yes, I had felt it from Natalie's expression. Cory was a miracle, capable of giving love when most unexpected and making the sweetest ceramics.

I was practically shaking when I exited from the new synagogue, but in all this time I had not advanced myself to shake a hand or say a word after "Good Shabbes," so no one called me back or said hello. I was a closed, anonymous stranger to them, and they were very nice people, but in their congregation there was no Natalie and no Cory. There was no inquisitive elder, presuming on our past association, and there was no history for me at all. Even the time I spent there was erased as it happened, since I had no connection to anyone and was socially invisible.

I walked home in a daze, but I was still hesitant. Could I return? What would I say to explain my absence? On my mantel, there was the Rosh Hashanah card from Natalie that I hadn't answered. Neatly stacked on the kitchen shelves was every newsletter my old shul had sent me over the months since Stu had left. A call from the rabbi still lived on my answering machine, endlessly recycled as a saved message that I refused to delete. Tzila had called, too, eager to talk about the ever present conundrums of the weekly kiddush. This I had deleted, quickly, and without a second thought. I had deleted Natalie's last message more thoughtfully, and also that of my friend Jo, head of the adult education committee.

I went back to my old shul on chol hamoed Pesach, on Shabbat. I was scared as I walked up the stairs towards the synagogue, and cringing lest someone grasp me in a herring-scented embrace with a hearty welcome of, "So where have you been?"

I was nearing the top of the stairs when Cory ran by. He stopped and turned back to watch me coming up towards him. Step by step I climbed, thinking of my last living goldfish swimming up, up towards the air. I would have run back down if it wasn't that he had seen me, and was unpredictable enough to call me back and demand an explanation. He didn't like to use too many words at a time, either, so he might just ask me the precise question I felt it so hard to answer, "Lily, why?"

He watched my ascent with his characteristic stare. There was, as usual, no expression of emotion on his handsome face. When I was near enough to touch him, he opened his mouth to speak, vocalizing each word loudly, as though he were making an announcement.

"Lily is here," he said. "Love."

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2007 Literary Supplement

Passover Greetings

Lehitraot – See you again

By HELGA STUMMER

It was not supposed to happen. The night was neither dark nor stormy. Roads were clear of ice, snow and slush. So how did Sarah hit what must have been the last vestige of a small patch of ice that had stubbornly refused to melt, resulting in a 45-degree turn, stopping within inches of a Toyota heading in the same direction – setting a whole series of events in motion?

"Wow, that was close," a not unfriendly, slightly accented voice greeted Sarah as she hesitatingly got out of her car, simultaneously lifting her eyes to heaven.

Someone has been watching over me – maybe God Himself, was her first thought.

"Ari," he introduced himself.

"Sarah," she responded quietly, taking his offered hand. Noticing that neither of them was hurt and that there had been no accusations, no recriminations, she relaxed somewhat.

"Near miss," he said cheerfully.

"Guess so," she replied, still in a daze and with a million thoughts going through her mind. "I remembered to take my foot off the brake. It was all over in seconds. What else…"

"You did fine. Nothing more you could have done. Could or should," he laughed. "I get those two mixed up."

A quick, surreptitious glance from one to the other – they liked what they saw. Sarah's youthful looks, charm and warmth appealed to Ari. In return, Sarah was impressed by Ari's athletic build, his self-confidence and his mature bearing.

Over coffee and bagels across the street, Sarah was finally able to relax totally, as she happily chatted about her university, her family and friends, and possibilities for the future.

Ari laughed as he recounted his experiences during this, his first winter in Canada. His reasons for spending the winter weeks here were to get to know this part of the world and to improve his English.

"Your first real winter? Where did you spend all the others? My guess is in a moderate climate – Israel?" She wondered.

"*Tov m'od*," he exclaimed. "I'm a sabra" he added confidently.

"*Tov m'od* must be 'very good.' I recall a bit of *Ivrit* from my Jewish school days. So, your winter experiences in Canada? Have you skated, skied, tobogganed, snowboarded?"

Ari hesitated. "Does skiing down Mount Hermon on borrowed, old skis count?"

"Why not? You must try to find time to make use of this winter here. You've skated at Metulla, I imagine? Amazingly, I have heard the ice is so well kept."

"I have not had a chance yet. The army keeps me busy. I am lucky to have three weeks leave."

"You know, I guessed right away that you are a sabra. There's something about the Israelis. Is it something in their deportment or self assurance?" she wondered out loud.

"By the way, did I mention this is my Zaydie's car?" he asked. "Friends drove him down to Florida. When he returns, he will need his car. He's a great Zaydie! Right now, I bet he's either playing chess or swimming – his hobbies."

Sarah laughed because her Zaydie's hobbies were exactly the same. "Bubbie says she can't get him out of the water. She calls him the *meshugener*. It's really an endearment. They've known each other for who knows how long. They celebrated their 50th anniversary last year. Can you imagine?

"Are you thinking what I'm thinking, Ari?"

"I think so – like the two of them have already met and become *chaverim*! What do you think they will be talking about in the *shvitz*?"

"The *kinderlach*, of course" Sarah replied.

On the way back to their cars, Ari had an idea. "We need a cook's helper at the camp I'm staying in," he blurted out. "He is despert!"

"Despert?" she queried. "Desperate, you mean?"

"That's it! Des-per-ate OK. He needs a helper and you, Sarah, are just the right person. You are bright, no doubt. You'll learn quickly, you also have three weeks vacation and you already know how to cook, right? You will become a cooking maven, and who knows…"

Sarah cut him short. She was laughing so hard she could barely get the words out. "I'm the original cooking klutz. The last time my mother left me to prepare a meal for my brother and sister it was a disaster! I overcooked the fish, undercooked the glazed carrots, and nobody wanted even to try my couscous. I ate it all myself – they'll never know how yummy that was."

"So," said Ari. "Let's go, and you'll make couscous!" He started the Toyota's engine.

She shouted out, "Just to look, not to cook," and ever so reluctantly, followed him in her car.

As they headed toward the camp, they passed large tracts covered with trees and undergrowth that would one day replace the gnarled, aging, bent trees. They crossed an extensive clearing, and arrived at a vast outdoor sports complex. Beyond it was a series of buildings, some old and stately, some covered by vines, each building bearing a plaque with an English, Greek or Latin phrase honouring a person, a turning point or an event in the building's history.

When they entered one of the buildings, Sarah heard music. Her heart soared, making her forget what had brought her here.

"Ari!" she burst out, "do you dance?"

"Sort of, sometimes," he replied unenthusiastically. Round and round they went, over and over. First in the outer circle, then even faster in the inner circle laughing and humming as they joined in the hora.

"I'm beginning to like your Camp Boker Tov. Isn't that the name you said, Ari?"

"Yes, we like to start the day on a happy note – 'Good morning, camp.'"

"The csárdás," someone announced.

"That DJ, he comes prepared," Sarah remarked. "I love the csárdás; it's my heritage. Bubbie taught me and Zaydie…"

But before Sarah could tell Ari about Zaydie, they announced a polka. The dance was in full swing, everyone up on the floor!

"Come on, Ari," she urged. "Let's dance again like before".

"Sorry, I'm no polka guy."

She started to do the polka right there, by herself, hoping her enthusiasm would rub off on him. Something held him back, and Sarah knew enough not to urge him any more.

Continued on page B28

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Lehitraot – See you again

Continued from page B27

She had no good explanation as to why she was suddenly jerked back to reality or why she was actually considering becoming the cook's helper, but she found herself asking, "When do I meet this cook?"

"*Machar*," Ari replied, reverting to his mother tongue.

"*Machar*, that's his name?"

"Sorry, I was many miles away in Ima's kitchen. *Machar* means 'tomorrow.' That's when you'll meet Gideon."

The next day, after a restless night, she was introduced to Gideon, still of two minds about this whole cooking thing.

So, did Sarah turn from a self-professed cooking klutz into a cooking maven?

First things first. It takes more than three weeks for us mortals to turn from a klutz into a maven. Gideon's inherent good nature was put to the test a number of times, but he watched closely until a real calamity occurred. How could she have known that the lid of the large salt shaker was not on firmly, and how would Gideon have stopped the almost full shaker from emptying into the borscht? It happened, and this just as Sarah seemed to familiarize herself with all cooking utensils and their different uses. She had been pleased with herself.

Gideon took great pride in his cooking, and patience was not one of his virtues. Whereas he had previously only mumbled little words to himself in Yiddish, he now burst out loudly. All Sarah could be sure of was that these words were not compliments.

"Just what is a *sachl*?" Sarah wondered. "Does he mean my satchel?"

Sarah was ready to call it quits. She sought out Ari. He would know how to handle the situation.

"Well, what causes these outbursts?" Ari asked. "Is he a happy person, a morning person? Is he a perfectionist? It he demanding?"

"Yes, to the last two, but I don't know why he gets this way. He knows I'm improving every day. Sometimes he is so nice, then suddenly…"

"Aha-a chameleon. It's a word I looked up in the dictionary. I had read it somewhere."

"And that means, what?" Sarah wanted to know.

"It's a person who changes moods just like that animal changes colour."

"That's him all right" Sarah burst out.

"Let's talk it out. Gideon does not appear to be a miserable person. He may just take his profession a bit too seriously. He needs to relax."

Ari spoke to Gideon, after which he satisfied himself that he understood the problems. He had heard it all before. A clash of personalities here, a counsellor who needed a push there and a camper unwilling to follow rules. No different from Israelis. People need to learn about each other, appreciate each other's temperaments and aims. There followed a lesson on co-operation, collaboration. It didn't click, didn't seem to sink in. Maybe he should try humour.

Ari then talked to Sarah, and her spirits lifted bit by bit. A heartfelt thank you, a friendly hug and a kiss on the cheek for Ari – the first since they met.

Returning to Gideon, she said, "Gideon, let's be friends, real *chaverim*. Go and speak to Ari. He's really wise beyond his years. Living with soldiers, men and women, many of them having arrived from all over the world, has taught Ari to look beyond superficialities. He is funny, experienced, and knows people with all their warts and foibles. He will make you laugh and see things in their proper perspective."

Gideon looked straight at Sarah. He had never noticed how bright her eyes were, how her shoulders rose when a thought hit her; never noticed how quiet yet perceptive she could be. Up to that point, she was just Sara, a young women sent to help him in the kitchen.

Ari greeted Gideon with a smile. They talked and talked about everything – life, sports and movies, which Ari learned were a hobby of Gideon's who had a collection of movies in several languages. Comparing notes, they realized they had both been immersed in basketball. They talked and talked, forgetting the reason for their get-together until it was dinner time and Gideon ran back to the kitchen, arriving just as Sarah was putting the finishing touches on chopped fish balls.

It was as though Gideon was a changed person. The man-to-man talk had done wonders. Maybe it was just possible that he and Sarah could open up to each other too, learn to laugh instead of scowl, learn to praise instead of finding fault. Yes, he would try!

"Sarah," he said gently, "when would you like to take some time off to go on a hike or just hang out with your new friends here?"

Sarah did not reply immediately. She just smiled. Quite obviously Ari had, in his quiet way, worked his calming magic on Gideon.

"What a mensch, Ari is," Sarah mused. "How can I persuade him to spend his next leave here?"

A little peck on the cheek and she had fallen in love?

"Don't be silly." she told herself. "There will be others, and I'll see him again, somewhere."

After Ari returned to Israel, he sent several e-mails to Sarah – he was well, had been promoted, had led a brigade. He promised to be as vigilant as possible, not to worry. The last one to arrive was in the form of a wedding announcement, which caused Sarah to have conflicting emotions.

"Mazel tov," was her reply. Short and to the point, but not without a little heartache. She had known all too well that sooner or later, this would happen. She tried to be brave, not to let her heartache be known. It just wasn't meant to be.

That night, Sarah dreamed of 100 campers on skis, all looking like young Aris, waving as they left the university grounds, all calling out – "Lehitraot."

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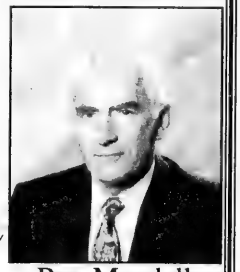
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Passover Greetings

So Lucky

By BRENDA SPIGELMAN AJZENKOPF

So lucky, the nurses exclaimed at my birth
Conceived out of war, out of need
The daughter must be the reincarnate
For the multitude murdered seed.
So lucky, they whispered among the throng
To have risen from the ashes alive
My mother's soul searching for freedom
And finding the will to survive.
So lucky, the congregation announced
To have braved the impossible, to dare
My father's heart keeping the faith
Which prophesy foretold was "bashert."
So lucky, cried the tearful immigrants
The banished descendants of Eve
Our ancestral garden turned to dust
Shall bloom for us who believe.
So lucky, remarked the Canadian sentry
At the wretches dredged up from the sea
Our spirit seeped in our common sweat
We arrive in the land of the free.
So lucky, laughed our golden children
Secure in their knowledge of love
A new generation of family bound
By the "mazel" bestowed from above.

A Song to the Ascents

By ISRAEL SARNA

I raise my eyes to the desert mountains
From where will my help arrive?
To the Rock of Jacob, the Shield of Abraham
Will I look for deliverance, goodness, grace, compassion
Lauded, upraised, mighty, extolled, exalted, glorified, praised and blessed
Be the name of the Holy One
Not in any man do I put trust nor on any angel do I rely
But to His glorious and holy name do I declare praises
To His greatness and strength, splendour and triumph
Rock of the Eternities, Shield of David
May He remember the covenant of the spiritually mighty
May He help, shield and save all those who take refuge in Him
You who cling to the Almighty are all alive today

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Life is such an accident

By ELAINE BATCHER

The hospital bed is cranked half-way as Rivie slopes against it, surveys the endless parade of visitors – family, friends, people she hasn't seen since the year gimmel, plus pastors of all types in case conversion crosses her mind, and the only people she hasn't seen too many of are nurses, what with recent cutbacks, but luckily her children have hired an aide who can intercede on her behalf with the demands of life here.

Sometimes she watches the tiny TV and sometimes she puts on earphones, but often she lies back and merely ponders, her face puffed by whatever gunk they're pumping into her to keep the tumours down, because surgery, she's been told is on hold, but maybe radiation? *Don't I look like a chipmunk?* she asks and after that reels off whatever's in her mind, opening doors to sleeping dogs and telling truths once avoided. Is it the drugs?

Tumours? No one knows but she's spieling up years of prudence into this long and lasting attempt to tell… before the window closes, before she's under the chemicals, knife, ground – whatever, and they're growing, those tumours, at least three she's been told, but no way to know without cutting her open and that's surely the reason for all the stiff, sore, stumbling over the past year plus deafness and blurred vision that hearing aids, glasses didn't fix despite all attempts – it all makes sense to her kids now – needing help where once so autonomous, one husband divorced, the other outlived, and it's not old age but brain tumours. Two-mers, what a word, two or three in her case, but are they what's causing her new penchant for prophecy? for like a biblical patriarch she spiels oaths – shalts and nots – lots and lots – and recollections!

During a back massage: *He was wild for her but she went ahead with termination and never looked at him again.*

When the phone rings: *He stole $5,000 people knew but they didn't want to upset his wife, so no one blew the whistle.*

Over a glass of orange juice: *My neighbour the city girl, her boyfriend thought he could fool with her, got her P.G., then said the twins she was carrying weren't his, but she had four brothers, Catholics, who took him for a ride and changed his mind – you can be sure they weren't thrilled their baby sister took up with a Yid, but there was a quick conversion and a quicker wedding.*

Upon waking from a catnap: *You remember my friend Minnie and her husband Paul, their girl studied ballet, from infancy a dancer's body, she won a scholarship to Juilliard, worked with Balanchine and then she met Keith and he ruined her – these were smart parents – and what I want to know is why they let him.*

After a diaper change: *No love lost in that family, none of the brothers talk nor their wives, and the kids hate each other too, what can you do!*

For this everyone waits outside while she's changed, powdered and freshened, then when the curtains part we all return and pretend to be in adult company even if the rest of us never prophesied. *Don't talk crazy!* her sister Cippy yells, still owning the right as eldest to yell but after 70 years it's wearing a bit thin, this family privilege, and anyway here in hospital it's Rivie's right to insist – *You don't know what's coming, every day you get up and you walk around and you never know*, and everyone has to agree. *They're coming later*, Rivie says of her girls and beloved granddaughter, and truly they all check in daily but she doesn't always remember what time it is and days melt into each other.

Rivie's helper also spiels, a woman on a mission for her son still in Russia, a doctor whose family is starving, she tells us, for life under communism was much better and now the country is run by *How you call them, Mafia?* We say we've heard that and cluck about the injustice of immigration rules, but it's not Canada she wants for him, he was here but didn't like it, he's renowned at home – it seems Canada didn't care – and we're left to guess that like any newcomer he'd have to start all over again. She reminds us of the six million, tells survivor stories, coolly aware that North Americans may feel guilt for what was suffered in Europe, hints that we must now use whatever influence we have to help her son emigrate to Germany, quite acceptable to German officials, but not until August of next year, *you know how precise they are*, and they've said no sooner.

But Rivie says *Your son and his wife will suffer terribly if they move to Germany!* And what visitor wants to get between them, especially since she's so helpful to Rivie, and it may only be later that we wonder why a child of survivors wants to live in Berlin, later still that we decide to let her son take care of himself since the foolish man was offered life in Canada but turned it down.

The grandfather I share with Rivie did the same – came here but hated it and went back, spinning tales of wonders he'd seen, milk in glass bottles delivered to houses, bread baked daily and sold everywhere for pennies, and so many motors on city streets that at least once a week there'd be a crash, and everyone laughed at his stories and called him Chaim Liar.

He married twice, fathered 11 babes and died in his bed, and it was his children who fled Europe, cheating Hitler, except for the family of his firstborn, who tarried too long and were caught. The clan has flourished here and that's why Rivie has so many visitors, all of them shocked to see this happen to one of Chaim's younger grandchildren, since the brain was never a family weakness – stomach, yes, heart, yes, but brain never – we've lived on our brains, this family. *They've told me they're going to put me on some kind of program*, Rivie says, jolly and cheery and as hopeful as we've seen her in years – unburdened it seems, with the awful prospects everyone else intuits – surely a blessing! But she must know something's afoot – there's this unrelenting push to prophecy.

You'll meet a man next month, she tells her younger girl, amazingly single at 30, and long past the age of Rivie's second marriage, *but I'm telling you to let that one go and wait for the next*. Then shifting her gaze to the older girl, *Have you done your Pesach shopping?* and waiting for no answer she states, *You'll be happier when this is all over. You'll want to get your kitchens in order.*

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Passover Greetings

Mother's secret

By MAURICE KRYSTAL

My mother was born in 1911 in southeastern Poland, in a small town no longer on any map, called Potak Slota, near the Ukranian border. She told me her parents were farmers who grew wheat and had apple orchards. But the war came along and interrupted the serenity of my mother's idyllic childhood. She and a brother were the only members of her large Jewish family to survive the Holocaust. It left a scar that she had to deal with for the rest of her life.

According to her story, her survival was due to a series of unusual circumstances. At age 16, she wanted to see the world. She left her family and travelled alone to an uncle in Vienna. Six months later, she got restless again, got back on a train and continued further west to Antwerp, Belgium. While in Vienna, she had been in touch with a distant cousin who lived in Fort William in Canada, and she hoped to cross the Atlantic. She made her way to Belgium and expected to earn some money and book passage to the New World.

I wanted to know about the family I never had

Through sheer determination and audacity (that's how she described it), she learned to become a diamond cutter. The money was good, she learned Flemish quickly and made many friends. She lived life to the fullest in cosmopolitan Antwerp. Those were the happiest days of her life, buying the latest fashions, going to clubs, dancing and attending operas. It was quite an experience for a restless and adventurous farm girl from Poland. At the age of 22, she had enough money saved to bring Pnina, her 20-year-old sister, to Antwerp. Those years with her sister, away from the oppression back home, were so liberating that Pnina did not want to return home. She stayed in Belgium and met a man she loved.

At the same time, my mother met my father-to-be, who was a diamond polisher and a British citizen. They married in 1936 and settled in London. In March of 1939, she returned by train to visit her family in Poland. After a few weeks stay, she returned to London. War broke out six months later. My mother worked feverishly to get her sister and her new husband out of Belgium and into England. The border was closed to all but British citizens. She survived the bombs dropped on London, and in early 1946, went to Antwerp, trying to find out what had happened to her sister.

Some people who had survived the death camps confirmed that she had perished. The drop of the Iron Curtain in Eastern Europe made it more difficult to find out all the facts about her parents and family in Poland. But, through the Jewish Agency, it was finally confirmed that all but one brother had died in Auschwitz.

In 1949, angry and frustrated, with two young sons and her husband, my mother finally realized her long-delayed dream of coming to Canada.

Growing up, I had heard her story many times. I believed my very existence was only possible because my mother had been willing to take major risks in her life. She always talked about being a tomboy and wanting adventure. Her childhood stories were usually about getting hurt climbing trees, riding horses, or fighting with her siblings. She was my feminist hero before the term became fashionable.

But some aspects of her narrative left me puzzled, even when I was quite young. From what I read, and I did read a lot about this period, I imagined that leaving a religious Jewish home all alone in 1927 must have been more rare than chickens' teeth. The idea that a Polish village family had enough money for her to take a train across Europe was also highly suspect. Her independence, pluckiness and ability to adjust to such major historical upheavals at such a young age were extraordinary.

Meeting Dad when he came on a trip to Belgium was a stroke of good fortune. She survived for a purpose, and that purpose was one she did not let me forget. It was to raise a family to prove Hitler did not win!

In the house were some photographs of her family. Her favourite was taken in 1938, and in it were my mother, her parents, four of her siblings, two brothers and two sisters, (Pnina was in Antwerp), some uncles and aunts, and their children. There were about 20 people, all dressed in dark, sombre clothes, all standing by a garden next to a farmhouse. But my mother stood out, in clothes that must have been the height of fashion at the time. This picture was always kept on the mantle. She would stare at it often. On certain days of the year, she would stare at the picture for hours and cry. Those days, Dad took us out of the house so that she could have some privacy.

I wanted to know about the family I never had, and would often ask her about her brothers, sisters and parents. Sometimes she would reminisce about how strict her father was and how being the eldest, she was a disappointment to him because he had wanted sons. Her mother protected her and gave her more freedom than any other girl in the village.

But I had an unquenchable thirst to know more, and sometimes she didn't have the patience to answer any more questions. I was most curious about where my grandparents ended up. To be told, "They are dead," did not tell me much. My dreams became nightmares as I tried to figure out all the various scenarios. One day I caught my mother in a bad mood. I must have been eight or nine years old.

"How did they die? Where did they end up?" I asked while I was doing homework and she was cooking.

Her face turned crimson and she rushed off into her bedroom and came back with a history book she was reading. She turned the pages angrily as she hissed through clenched teeth.

"So you have to know everything, do you?" She slammed the book down on the kitchen table in front of me. "That picture there." She jabbed the air with the book. "In that pile, you will find your grandparents!"

Continued on page B32

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Mother's secret

Continued from page B31

I read the inscription underneath and realized this was a scene taken in a gas chamber at Auschwitz where Jews perished. I had seen similar pictures before in newsreels, but it suddenly became more personal. I read something in this book that I didn't know before – that the bodies were always stacked in a pyramid shape when they opened up the supposed delousing shower chambers. This was because the last to die would climb on top of the others because the gas being used was heavier than air. The picture became another part of my dreams for years. I was Grandma or Grandpa struggling to stay alive a few more seconds. I would wake up sweating and choking and not be able to distinguish reality from illusion.

When I was in high school the nightmares began, reminding me of my own when I was a child. In the middle of the night, she would start banging the walls and screaming. My parents went together to see doctors, who prescribed a variety of pills. Her bedroom walls became the walls of the gas chambers; sometimes she wanted to get out, other times she wanted to get in to save her family. I learned quite quickly not to make a fuss, but to help Dad boil milk for her and dissolve the pills in her cup in the middle of the night, as she cried for her sister, Pnina.

For most of my 20s and 30s, she became more and more afraid of the outside world. She isolated herself in her home, rarely venturing out. She had to be medicated and carried by her two sons to attend our father's funeral and she almost fainted at the gravesite.

All through the years, I had to protect her from the outside world's "cruelty," remembering this was once a heroic young woman.

She was 91, and she adamantly refused to go to the hospital. "They will kill me there!" she cried. "They do medical experiments!"

I was forced to hire nurses to go to her house. The doctors, nurses and social workers all warned me that her health was deteriorating rapidly and soon there would be no choice. She started rejecting her food. Judy, the latest nurse, called one evening and said, "Your mother has something she wants to tell you. Can you come over right away? She is quite agitated."

Mom was in her bedroom, and it was obvious she had not eaten the supper on her night table. Judy had asked me to see if I could get any food down before she went to bed. I told her I would try.

I sat on my mother's bed; she had shrunk to less than 80 pounds on her five-foot frame.

"You wanted to see me?" I asked.

"Yes, I'm leaving soon. Mother is calling me and I have something important to tell you,"

When I first witnessed my mother speaking and crying out to her long dead mother, I thought it was bizarre. She was both crying and elated, believing that she would soon be reunited with a long lost parent.

"First, you eat something, and then we talk."

I lifted the spoon of mashed carrots. She tightened her lips like a small, obstinate child.

"If you want me to hear what you have to say, you have to open your mouth." Surprisingly she did. I got three spoons in before she pushed my hand away. Better than I hoped for.

"I have to tell you what happened before the war." Her voice was so soft and subdued that I had to bend down so that our faces almost touched.

"World War II?" I asked.

"Yes, I left home at 16, but I never told you the whole story." Her hand reached out to touch my arm, and then she held on with surprising strength. "I was touched by my father's brother."

I reached over for tissues as the tears streamed down her cheeks.

"Touched?" I asked. "Do you mean he touched you in a bad place?"

That was my mother's expression when I was growing up. As I looked at her small, convulsing body, I was amazed at how our positions had become so reversed that I was even using her phraseology.

"He… raped me!"

The silence was deafening. I could hear the clock by her bed ticking; it dominated the room. What to say, how to respond?

"Why?" I asked stupidly.

"It was the times. People were crazy. People did mad things when they drank. Father took a whip to his younger brother and he was driven away from the village. When I started showing, money was borrowed to send me to Austria to see my mother's brother who found me a doctor. I survived because I was damaged, because they drove me away. Mother cried, but father said it was my fault for acting like a boy. He was ready to whip me also, but my mother stepped in between us."

She couldn't stop the tears. I put my hand on her flushed face. She was hot and exhausted; the memory had drained her. I looked at her – her lips were trembling and wordlessly pleading for me to respond.

"Thanks for telling me, Mom. It must have been difficult to tell me all this. I'm glad you didn't take this story to your grave."

"I had to tell you," she whispered conspiratorially. "I promised my mother!"

I squeezed her warm hand and kissed her forehead goodnight the way she did for me when I was a child.

A week later, she was in the hospital, and three weeks later, she went to her mother.

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A mosaic of memories carved in stone

By ROSE ROMBERG

The clarion call of the Shofar
announces the threshold of the
New Year, time to visit gravesites
Rebecca moves among her family head-
stones.
Father, mother, husband, sisters, aunts,
uncles
nieces, nephews so many; departed so
young.

Back to Papa's stone, remembering…

Her beloved Bubbie Sarah and Zaidie
Avram.
Her thoughts deep as the Atlantic that
separates her from Papa's beloved parents.
Tears blur her eyes and flow unrestrained
as she stands alone in deep meditation.

Her thoughts unfold as though in clear
reality.
She is once again in her Bubbie's farm-
house.
Can she truly hear the rooster's crowing
crescendo? Ko-oo krra kooo!

His vibrating silvery strains echo
upon the distant hills.

The four-year-old Rebecca slips off
her straw mattress in the dark, for
there is no window in the loft.

Quietly, she moves to the opening
where the ladder leans. She peeks
down into the room where Bubbie
and Zaidie are asleep.
It is the Sabbath!

Silently she climbs down.
Tiptoes along the sawdust
earthen floor and with great effort
heaves herself upon the table below
the high window. She looks out.
The emerging sun has painted the
sky in swirls and ribbons of orange
and magenta under a curtain of
morning mist. Her emotions are
mixed with dread and wonder.

A child at an open window looking
down out of loneliness sees sparkling
jewels on dewy grass.

A cat stalks ready to pounce on prey.
She hears a bird's tweet from a
tree brushing the hut.

Suddenly, a cacophony of sounds
reach her delicate ears from the barn.
The horse neighs and stomps his hooves.
The cow's husky voice moos and the
hen cackles as she comes in to lay her eggs.
All in their own language claiming break-
fast.
Were they not to be fed because
it is the Sabbath?
"Thou shalt not do any work on the
Sabbath."
While she sits on Zaidie's knees he teaches
her the "Ten Commandments."
Tears fill her eyes, remembering…

Little Rebecca has become attached
to her animal friends during her stay
the summers with her beloved Bubbie.
Bubbie took her everywhere.
To the thick woods to fill their
baskets with blueberries and mushrooms.
To the neighbouring farms to exchange
eggs for pickles and cabbage.

How she loved frolicking in the fields
thick with purple and white clover,
its fragrance still lingers.

Suddenly, she sees in the distance a
figure hurriedly approaching. Her layered
skirt
flowing freely in the cool morning breeze.
Happily Rebecca remembers. Pana Pietroff
is
coming to feed the animals; and yes
she is carrying a basket.
For sure there is a jar of sauerkraut.
Even Bubbie doesn't make it as good.
How she loved that sauerkraut.
She eases herself off the table and
runs out to meet her.
Memories, memories…

A siren's sudden shrill careening
along Bathurst Street, breaks Rebecca's
reverie.

She places burnished leafy-twigs
on Papa's gravestone, as she reads
from his Siddur's discoloured pages
Aged by time…
Yit-ga-dal-ve-yit-ga-dash-she-mei-ra-ba…

Slowly she takes her leave in sombre mood;
With thoughts of never-to-be-forgotten
Her precious youthful family,
Their names carved in stone.

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Jordan "Passover"

By DONIA B. CLENMAN

As our annual custom has been since 1982, we booked a trip to Israel this winter, intending to return toward the end of March, in time to celebrate Pesach with our children and grandchildren. Little did I know of the special Passover I would be celebrating there.

Like most important events, it started innocuously with my interest in booking a trip to Jordan. I made arrangements for a three-day tour that, in addition to seeing Petra, would give me a glimpse of the country. I was fortunate in dealing with an Israeli company, which, to my delight, arranged for a small group of seven people to begin the adventure.

Little did I know that I was embarking on a journey
into the past to meet
Moses Miriam Aaron
the first "seder."

'Mah Nishtanah Haleilah Hazeh Mikol Haleilot?'

Yesterday. The yesterday of yesterdays. Going to Mt. Nebo, in the footsteps of Moses. I, Donia of Opatow, survivor of our people, survivor of the Shoah, a slave in an evil Pharaoh's camp, again one of the "*Mixed Multitude*," walking toward freedom and at 73, retracing your footsteps, Moses.

For the first time seeing the terrain, the journey, the difficult lands leading toward the Promised Land. The geography unchanged, the mountains as hostile as they are rounded, the valley deep, the sand eternal, the sky luminous, the journey as tortuous and unending.

Retracing your steps, Moses, for the first time giving body, flesh, substance, geography to the jumbled names reverberating in my mind. You came from Sinai through *Eilat/Aqaba toward Petra named Selah Adom* – still "red rock" in modern Hebrew – crossed the canyon at the *Amon Valley, toward Moab Mountains and the Rock/Fortress of Karak*, continued toward *Amman – Rabat Amon to Jaresh, Gilead*, crossed *Jabbock*, and then the entry and history of the Promised Land began.

From Mt. Nebo, I saw what you, Moses, saw. Jerusalem, Hebron, the Dead Sea, Jordan, Gilead, the Promised Land. And today, on the site, a Christian Monastery stands, the "inheritors" who even invented your unknown grave "exactly" on the spot of the church, while the Bible clearly states that you were buried below and your grave is unknown while God took your soul with a kiss. The most extraordinary "unreward" for the most extraordinary prophet, forever preventing the future excesses of shoddy pilgrimages, turning you into another idol and not the son of an invisible, existential Yahveh who

"*Shall be what He shall be.*"

Today, on to Petra to complete my little journey. Rocks of a Red City, mountains gleaming with colours of rainbows, temples, mausoleums, theatres, built into endless rock. And my poor mind, roaming back centuries, trying to clothe words in the garments of reality, for the first time, thinks of the "*Mixed Multitude*" having had to travel through the Mountains of Edom, the dry, hot Nabatean/Edom country.

I try to juggle thousands of years of history and give body to the Mixed Multitude. Understand the blank between Sinai and Jordan, now the reality of the terrain imprinted on my mind. To understand their longings for freedom, their regrets and desire to return to a less hostile, harsh land; the heat, the sand, the wind, the leanness, the beautiful poverty of the region; the encounters with warlike, territorial *Edomites, Moabites, Ammonites, Amalekites*; the forging of a dream, a nation, a Leader struggling with reality, hardships, and yet creating laws of ethics, morality, compassion in a land with nothing of the above, only mere survival.

How green and beautiful must the Promised Land have looked with a real river, a real lake, a real sea, after the *Amon Valley, Edom's Mountains, Moab's Canyons*, and always walking walking walking. One understands well why washing feet was foremost in hospitality, those tired, blistered, bleeding feet traversing mountains, deserts, to follow an invisible God and the promise of an invisible, unknown land.

I, Donia of Opatow, Poland, Survivor,
am one of the "*Mixed Multitude*" wandering in

The desert of Sinai,
in the killing fields of the Shoah,
in Passchendaele and Flanders Field;
witness to Egypt's Pharaoh,
crossing with Moses, Miriam, Aaron,
Petra's "Selah Adom,"
beholding the Promised Land
Jerusalem, Jericho, Hebron
Jordan, the Dead Sea;
Aqaba and Eilat guarding Sinai's entrance,
the mountains of Gilead and
Jabbock, the entry to the Promised Land.
Dying with Moses, Miriam and Aaron,
crossing with Joshua,
singing with David, Solomon,
Exiled, dispersed by Babylon, Assyria, Persia.
Returning, dispersed again by Rome,
from Justinian to the Crusaders, the Inquisition
in the furnaces of the Shoah.
Returning, the new Edomites, Amalekites, Philistines
rising under Islam's vengeful Crescent
Imperial Jihad in our blood unstilled.

"Mah Nishtanah Haleilah Hazeh?"
I, Donia of Opatow, Poland, served at Sar El's "Machanei Naftali" in 1991.

"Mah Nishtanah Haleilah Hazeh?"
I, Donia of Opatow, Poland, served at Sar El's "Tzrifin Camp" in 2001

"Mah Nishtanah Haleilah Hazeh?"
"This year in Jerusalem."
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2007 Literary Supplement

Passover Greetings

An interview with Miriam

By ALICE LEHRER

Aliza: *What brings you here?*
Miriam: You. You thought of me, so I came. One can hear, touch or speak to anyone in history – reading and thinking brings us alive.
Aliza: *You mean this interview isn't an exclusive?*
Miriam: Sorry. That's the nature of Torah. We belong to everyone. The more a person learns, the more our life is perpetuated. This interview, if it is published, will awaken me even more. And what brings you here?
Aliza: *I'm wondering why Jewish heroes have been studied so much, and I'm thinking that my life might be enriched by knowing more about them.*
Miriam: And has your life been enriched?
Aliza: *So far yes, but I don't know you well enough to decide. Tell me about yourself, who you are.*
Miriam: Most people know me as Moses' sister. Moses, who led the Jews out of Egypt. What most people don't know is that I led them out, too, but with singing and by dancing.
Aliza: *And what made you do that?*
Miriam: The anxiety and fear of leaving Egypt left most Jews concerned only with the immediate needs of moving and survival. With little room for extras, I took my tambourine knowing there was also cause to rejoice. Joy and celebration had to be part of this if we would survive.
Aliza: *Did Moses have a problem with what you did?*
Miriam: No. He made his own song. It is part of Jewish daily prayers. But dancing and singing was my idea, and that is one of the reasons I'm called a prophet.
Aliza: *How?*
Miriam: I saw the potential of our people. I had faith in God's power propelling us to become a nation. We had come down into Egypt generations before as a family of 70, became a multitude, then were enslaved and finally, freed with our beliefs and traditions intact. It was a miracle, a turning point in history. Part of a greater plan.
Aliza: *Weren't you afraid of the desert, the unknown? At least in Egypt, life was predictable.*
Miriam: Predictable slavery? We were restricted and oppressed more each day. Pharaoh was killing our newborn sons. We were a dying people.
Aliza: *And what was so prophetic about dancing?*
Miriam: I understood the meaning of one God. I understood that we would embrace Him as a free nation and no longer be subjected to the fickle will of the many Egyptian gods. I saw how God was behind these events, moving hundreds of thousands of people on a return to the Promised Land. This called for singing and dancing.
Aliza: *So what actually happened?*
Miriam: After miraculously crossing the sea intact, I took my tambourine from under my dress, hidden from those who would never have let me take it.

I begin shaking it and grab my mother's hand, and she takes another girl's hand who takes another's and we break away from the column of people and begin to sing and dance. Soon we are a great circle of women and everyone is singing and dancing while the men and boys watch. Many begin to clap their hands in rhythm with us and smiles come across faces.
Aliza: *So you uplifted their spirits, too?*
Miriam: I did. When I began singing, the joy and relief burst beyond words and song into dance. Our bodies became our instruments of the emotional moment.
Aliza: *You make me smile. If I had been there, I would have danced, too. I'm thinking how many times in life we could be thankful and dance and we don't. Tell me more of who you are. You said this event was "one of the reasons" you were called a prophet. What were the others?*
Miriam: Knowing as a midwife that I had to save Jewish babies. Knowing that my parents, who had decided never to bring more children into the world, into slavery, must try and conceive again. But don't forget, dancing out of Egypt was what also defined my prophecy.
Aliza: *Can you tell us a bit about these other events?*
Miriam: I was born in Egypt. Our forefather Jacob and his family migrated from Canaan down into Egypt because of famine in our homeland. They settled in the province of Goshen, but some moved to other cities where they eventually assimilated. When I was born, Egyptian society was faltering and we were its scapegoats. Hebrews thrived and multiplied, holding on to our identity and anti-Semitism was born.
Aliza: *How was your identity different from Egyptian?*
Miriam: We believed in and worshipped one God. We gave charity to the poor, even as slaves, Egyptians and Hebrews alike. We circumcised our male children. We dressed in a modest fashion, differently than Egyptians. And we kept our Hebrew language and our Hebrew names.
Aliza: *So Pharaoh was forcing you to assimilate?*
Miriam: He tried to undermine us, to break us. Shopkeepers were forced to close, professionals lost their positions, our men were forced to work at tedious and mindless manual labour, outrageous taxes were levied on us, and finally, we lost our right to be free. As we struggled, Pharaoh saw our resilience and ordered all midwives to kill Hebrew male newborns.

I was a midwife trained by my mother, Yocheved. We worked together, often in Pharaoh's household because we were considered the best. The Egyptians referred to us by our secular names, my mother, Shifra, and I, Puah.

Continued on page B36

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An interview with Miriam

Continued from page B35

Following Pharaoh's decree, I convinced my mother that we had to hide and save Hebrew newborns through a network of families in our community. The stress and fear was overwhelming, but we did it. We took measures to quiet the infants by constant nursing until I could find a family unsuspected of having a newborn. These children spent most of their lives hidden until we left Egypt. The families who took them in took on the new nursing mother, all heroes in my opinion. Which brings me to my own parents.

Aliza: *Were you their only child?*

Miriam: Yes. I was young and very precocious, and they wanted more children but voluntarily separated from each other when Pharaoh declared that every male Hebrew child be thrown into the Nile. My father feared my mother would conceive and couldn't bear the loss of her baby. Other couples followed their lead. I saw this could mean the end of our people. They couldn't see beyond their fears of the moment. This was a surrender to Pharaoh that would destroy us.

Aliza: *So you thought they should stay together and have more children even in such a dangerous climate? How did you reunite them?*

Miriam: They truly loved each other. I convinced them to see through my eyes. I let them see my vision.

Aliza: *What is it like when parents don't see as clearly as their children?*

Miriam: It is frustrating and disappointing since we look up to parents. Mine listened to me when I told them that they were sacrificing our people, foregoing our future by abstaining. They heard me when I reminded them how we were leaders who had saved baby boys from death. Soon they remarried and other couples followed their lead.

Aliza: *You were quite the daughter.*

Miriam: Soon after, my brother Aaron was born. The birthrate actually rose in spite of Pharoah.

Aliza: *And when was Moses born?*

Miriam: My brother Moses was born in 1393 BCE. He had a strong cry and those deep dark eyes that charmed us. My mother was nursing constantly, keeping him quiet for fear he might be discovered. Pharaoh became suspicious of her when she stopped working. One of his officers, whose baby I had saved from a difficult delivery, warned me that they were about to take Moses. My mother immediately placed him in a basket made of reeds and set the cradle free on the river, lulling him to sleep.

Aliza: *Where were you?*

Miriam: I kept my eyes on that basket from the top of a rise overlooking the river, followed it as it floated along, and not letting it out of my sight. He was my responsibility. I prayed intensely for his safety and didn't stop until I saw Pharaoh's daughter pick him up as the river took him to the palace. At that moment, he started crying and she heard him.

Aliza: *Didn't she see he was circumcised, a Jewish baby?*

Miriam: She did. But he was a beautiful baby and she was desperate to have a child. Her arranged marriage was a disaster, but a baby would satisfy her constant need to love and be loved. She named him Moses, meaning, "For I drew him from the water." I took my mother, well-known in the palace as Shifra, the master midwife, to nurse him. On my way home that day, I looked up to the heavens and felt the deepest love for God I had ever experienced. I would never have a greater partner in life.

Aliza: *OK. So things worked out and you made things happen. Does this mean anyone with a vision is a prophet?*

Miriam: No, but Judaism says that someone who is very connected to something higher, for the good of the world, for rectifying the world, is on the way. It doesn't reserve the title for saints. And in Judaism, it's not only God who chooses who will be a prophet. The person has to take the job, hear the inner voice and have vision. The Bible calls me a prophet, but the rabbis of the Talmud debated whether I really was one.

Aliza: *And they concluded?*

Miriam: No conclusion.

Aliza: *Do you think you were a prophet or a hero?*

Miriam: A hero seizes a moment and in an instant does what has to be done without hesitation.

Aliza: *It's true that when interviewed, most heroes say that. But again you're called a prophet.*

Miriam: Prophecy is about seeing synchronicity as God's hand and not as coincidence. For example, we do something good and everything falls easily into place. The prophet sees it as God at work with us. This very strong connection is the fibre of a prophet. We all have that potential.

Aliza: *Do you have a message, because we have to conclude?*

Miriam: Two things. First, children can teach more than books. If parents could hear their children's truths, bypassing their own adult egos, some clear and powerful messages would be heard.

And second, Passover is the holiday of freedom. We all can be freed and step away from the mundane with a greater vision for ourselves and our community. We can make significant things happen, great or small.

At the beginning of our conversation, I told you that I came because you sought me out. Will you have me back?

Aliza: *Yes, and often I hope. You have much to share and I have so much more to learn than two thousand words will ever allow. Thank you and shalom shalom.*

Wishing you a Happy Passover

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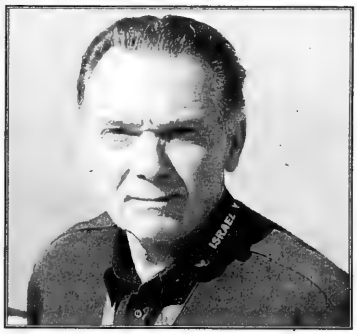

Peter Kent
Candidate, Thornhill
Conservative Party of Canada

Wishing you a Happy, Healthy and Peaceful Passover
חג כשר ושמח

2007 Literary Supplement

Passover Greetings

Untitled

By ELAINE ONROT

life's dynamic "landscape"
embedded within
the "fabric" of the "Book of Life"
as a "diamond in the rough"
constantly evolving
is, as,

T imeless
O vertones
R esonating
A midst
H armonious composure

and

T enacious
A adherence to
L imitless interpretation
M agnetic yet
U niversally
D iverse

through which
"past" and "present"
provide the phenomenal "backdrop"
to
dynamics yet unseen

the "core"'
is, as, intrinsic "impressionistic art"
the easel – compassion
the brush – the "degree" of patience
hence
a canvas "textured" in respect
"weaving" its intricate pattern through inclusion
and, yet, throughout
"passages" of/in time are "fragmented"
illuminating life's "winding" path
embracing the continuum of introspection
within "our" inner sanctum
through
realization that
ultimate strength
resides
within
the "degree' of "equilibrium"

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DAVID SHINER
Ward 24 – Willowdale
sends his best wishes for a
HAPPY & HEALTHY PASSOVER
to all of the residents of Ward 24 – Willowdale, the City of Toronto and surrounding communities

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From Mari Rutka
Your TDSB school trustee for Willowdale
Trustee Mari Rutka – Willowdale
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M2N 5N8
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Toronto District School Board

Heather and I wish you a Happy & Healthy Passover
HON. JIM PETERSON
MEMBER OF PARLIAMENT
WILLOWDALE
5799 Yonge Street, Suite 806,
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Thornhill
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a healthy and happy Passover
Sincerely James Pasternak
Your school trustee for York Centre

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Toronto District School Board

Best wishes for a Happy and Healthy Passover

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Website: www.johngodfrey.on.ca

The Honourable
Maurizio Bevilacqua, M.P.
Vaughan

Wishing everyone in the community a healthy and happy Passover!

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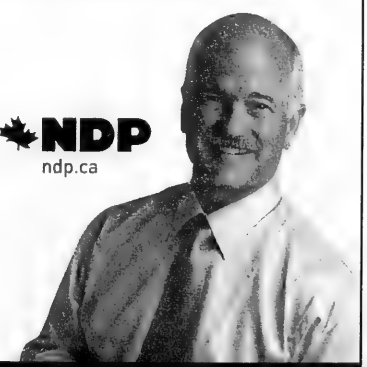
Shalom at Pesach
New Democrats wish you a happy and peaceful Passover



HOWARD HAMPTON
Leader, Ontario's NDP

JACK LAYTON
Leader, Canada's NDP

Beatification on the Kinneret

By MYRA SHUSTER

You skipped effortlessly up the Tiberias Bus Station stairs,
soldier's jaw braced, shouldering our weighted duffle bags –
perilous, like weaponry.
Massive as the life we gave up.

Four shekels for plastic sandals slipped into pack pockets,
To wade through the Kinneret's waves, walk its rocky bottom.

Smooth we lay, sun-drenched, delicious,
on the Kinneret's scorched grasses,
runaway high-strivers, joy-mongers,
blocking out an unrelenting sun
with Durrell and Marx paperbacks.

Monolithic domes caught our sight, perverse cement protrusions
from the water;
(Jesus's signposts: "I walked here"?) Obsolete as stale breadsticks,
yet beckoning. "Come on," you cried, and we scrambled up,
tucking fear away, leaving no blood or skin behind.

"Smashed skulls and bleeding flesh, no help for miles," I think now.
but your camera caught the daft curve in my hip,
the extravagant, self-championing stance,
opalescent light on sepia water, and a beatific smile.

Elijah's Light

By IRIS KULBATSKI

You and I, we stand
On both sides of the threshold
Between Heaven and Earth
Elijah's flaming chariot
A prayer for our freedom

In our estrangement
We lose ourselves
Like slaves of the finite
Only to awaken
From moments of slumber
As visionaries
In our mind's eye

Our faith ebbs
With the waning moon
But in her fullness
We are elevated
On waves of redemption

You and I, we stand
United at the threshold
Of Moshiach's Kingdom

A tale of horror – finding a brisket at Pesach

By BRURIA LINDENBERG COOPERMAN

As winter begins to recede, Pesach moves in to occupy my thoughts. First, there's the question of who is coming and on which night. Someone once told me that the reason we have two nights of Pesach is to accommodate the various sides of the family. It keeps everybody happy. Well, as happy as we Jews can be. But Pesach also brings back the memory of my first seder as a new bride.

Having come to marriage late in life, I was finding the intricacies of running a Jewish home a bit tricky. One thing I discovered early on was the pressures women felt as each holiday approached. Many began preparing weeks before. Our cousin, Ruth, comes back from Palm Springs a month early so she can do her cooking and baking. But the key to being organized was something my husband, who had been a single father of three, had taught me. Like a mantra, he repeated that I had to absolutely, no matter what, order the kosher meat in advance.

There were, as well, those lessons I had intuitively absorbed from many years of watching my own mother. Rule #1: Nouvelle, shmoovell. Make enough food to feed no less than the thousands of Jews who escaped out of Egypt. Rule #2: Have a minimum of three starch-laden dishes. The only greenery required was on the seder plate. And Rule #3: A turkey, a veal, a prime rib. Order whatever you like. But no matter what you have, you still need to have a brisket. Just in case. I can still picture my mother in the kitchen, the night before. While peeling onions or baking her famous 36-egg sponge cake, I could see her calculating in her head how much food she would need. By the 100th count, she would turn to my father who was shlepping boxes of dishes and equipment from the basement, declaring in that not-to-be-questioned tone of voice: "Favick, just in case, you better go to Saul and get a brisket. Just in case!"

Saul, my father's best friend and the kosher butcher in Hamilton, was always there for us. However, this year, I was on my own. No problem. I had enough time to put in an order with our kosher butcher. The call began well.

"One large turkey… No large turkey? Okay, I'll take the medium. A medium-sized prime rib… No medium? Okay, I'll take the large. And give me a brisket."

Clouds began to gather overhead.

"No brisket? What do you mean no briskets? How could you run out of briskets? It's Passover. Whoever heard of Passover without a brisket?"

I couldn't believe it. Ottawa. Our nation's capital. Jews have been here since the middle of the 19th century. That's 150 years of briskets at Passover. You would think they would have gotten the hang of ordering enough briskets at Passover. And anyway, we're less than two hours from Montreal. Brisket central. It's not like we're living in the Yukon. (I know in my heart of hearts that Jews there had enough briskets for Passover.)

My husband, who had been keeping his distance during the skirmish, tried to interject a note of calm. "There'll be enough food…What are you worried about?"

Husbands! Besides not knowing how to load a dishwasher properly, they just don't get it. My identity as a newly minted Jewish mother was at stake here. I had 25 years of catching up and I was failing – dismally! My parents would be there! The kids were coming. There had to be a brisket.

Perhaps he was right. Wasn't there always more than enough food in our house? Whoever heard of a Jewish house running out of food. Every year, my mother would end the evening the same way: "Next year in Yerushalayim. We have so much food, we could have had 20 more!" I tried to convince myself it would be all right.

Continued on page B40

Wishing you and your family a happy Passover.

From Josh Matlow, your TDSB school trustee for St. Paul's.

Josh Matlow
Toronto District School Board Trustee for St. Paul's
Phone: 416-297-1094 e-mail: josh@joshmatlow.ca
website: www.joshmatlow.ca

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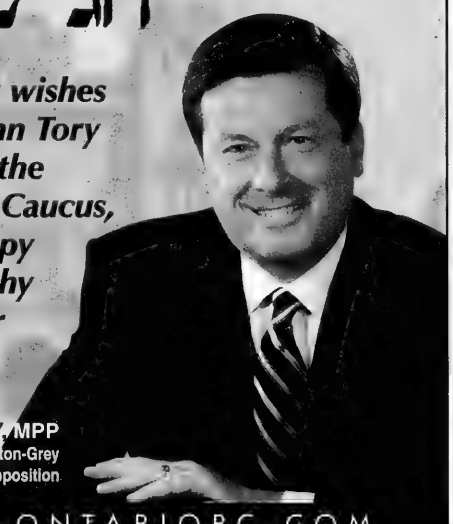

Warmest wishes from John Tory and the Ontario PC Caucus, for a happy and healthy Passover

JOHN TORY, MPP
Dufferin-Peel-Wellington-Grey
Leader of the Official Opposition

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Mayor Linda Jackson and Members of Council extend their best wishes for a healthy and happy Passover

Front (from L): Regional Councillor Gino Rosati, Regional Councillor Joyce Frustaglio, Mayor Linda D. Jackson, and Regional Councillor Mario Ferri.

Back (from L): Ward 5 Councillor Alan Shefman, Ward 4 Councillor Sandra Yeung Racco, Ward 3 Councillor Bernie DiVona, Ward 2 Councillor Tony Carella, and Ward 1 Councillor Peter Meffe.

A tale of horror – finding a brisket at Pesach

Continued from page B39

The next day found me at the Jewish Community Centre for a United Jewish Appeal meeting. As business wrapped up, talk naturally turned to – what else? – Pesach preparations. The committee chair mentioned she had already picked up her second order in as many weeks. My stomach tightened. I asked her, trying hard to keep it light, if perhaps she had been hoarding briskets.

"But I only bought two!" she replied plaintively.

"Dianne," I wailed, "Ottawa was only allotted four!"

We laughed, albeit nervously. We wished each other a happy holiday. Both of us left with thoughts unspoken.

Ten minutes later, in the change room, I ran into the usual regulars. After the customary pleasantries, talk turned to – yes, you guessed it – Passover. Never one to let a story go – at least to anyone willing to listen – I recounted for her, and anyone else within shouting range, my brisket dilemma. One woman, Reta, shared her own story of heartbreak.

As she had done every year for more than 20 years since moving to Ottawa, she called her usually accommodating butcher in Montreal. To her surprise, he begged her to wait until after the holidays. He could get her anything then, but not before Passover. He was in tears. "The butchers are very temperamental this time of year," he added. Feeling sorry for the man, she said it was okay. She would stick to turkey. But, she informed me in a whisper, if I still wanted a brisket, she knew where I could buy one. Last time she checked, they had some left.

I rushed home and relayed the news. My husband had learned one thing during our still fairly new marriage. It was useless to argue. I taped Post-its all over the house – down the banister, through the dining room and leading to the phone – reminding him to call early the following morning. I simply could not handle the possible rejection.

The next morning, at 7:00 a.m., with one day left, he learned that yes, a brisket was available. And yes, we could pick up the brisket that morning! But we had to come that morning… later they couldn't guarantee. Afraid this madness would continue until the High Holidays, he insisted I leave immediately. Still sleepy and in my sweats, I ran over.

I entered the shop and gave my name. The butcher disappeared through the swing doors into the back room. I waited with trepidation. I saw a familiar face. Both of us pretended we were just there casually. Seconds later, I had the brisket. No words passed. It was wrapped and bagged with no identifying marks. I paid and left.

I ran over to Loblaws to pick up my original meat order and shop for what I had missed the first two trips! I strolled, I shmoozed, catching up with people who were there for the same reason. It was a great time to catch up. I was euphoric in the knowledge I had a brisket in my trunk. I even had time for a class at the JCC – a necessity, knowing the eating that would follow in the next two days.

I spotted my husband in the exercise room.

"Did you get the brisket?" he called out.

With this, every Jewish male in the room joined in.

"You found a brisket? Today? My wife's been searching everywhere… Where did you find a brisket? Have you ever heard of such a *mishigas*? … How could you have a Passover with no briskets? It's a crying shame… Weeks before we tried but we couldn't get a brisket!"

Reta reappeared, happy to add to the escalating levels of pre-Pesach anxiety. There had been a brisket spotting. Minutes earlier in the change room, she had repeated my brisket woes to another member who had recently been through similar brisket *tzuris*. However, knowing the right people and exerting the necessary pressure, she was able to secure two briskets. She kindly volunteered to give me one. There she was. On her way home, no doubt, to cook her brisket. I went over to thank her. She regaled me with how she had procured hers.

I rushed to my exercise class, remembering again how much food would soon be ingested. While I was struggling with the equipment, there came a familiar voice from the far corner. "Bruria, I heard you had trouble getting a brisket." All hell broke loose. Everyone had a brisket tale to tell. *Vu den?*

"By the way," someone asked at the end of class. "How are you making the brisket?"

I froze. I had never cooked a brisket in my life!

A couple of notes:

My father informed me that in Hamilton, they ran out of kosher turkeys.

My American cousin told me that a relative on her husband's side could no longer even show his face at their kosher butcher because he had acted on behalf of the butcher's wife in their divorce.

Saul gave me a great recipe for the brisket.

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This Week

National

Rabbis criticize seminary's move to allows gays. *Page 3*

Youths returned from New Orleans transformed. *Page 6*

Quebec election brings peace of mind. *Page 20*

Arts & Travel

Teen launches her debut jazz CD. *Page 38*

CJN Profile

Canadian doc maker to be honoured in Cannes. *Page 41*

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REMOVED WITH REVERENCE: Rabbi Shmuel Rabinovich supervises as workers carefully remove the many notes left by worshippers in the crevices and cracks between the stones of the Western Wall. The notes are removed twice a year, before Passover and Rosh Hashanah. They are then taken for ritual burial on the Mount of Olives. *[RNS/REUTERS photo]*

From waste to clean energy

By KARIN KLOOSTERMAN
Special to CJN

TEL AVIV — The laws of conservation of energy and mass say that energy and mass cannot be created or destroyed – they can only change form.

With the help of Russian scientists, Israeli firm Environmental Energy Resources (EER), has taken the laws of science and turned them into a useful invention for mankind – a reactor that converts radioactive, hazardous and municipal waste into inert byproducts such as glass and clean energy.

A chunk of black, lava-like rock is the result of the process invented by EER to transform radioactive waste into an inert, safe substance.

The problem of radioactive waste is a global one, and it's getting increasingly worse. All countries in the industrialized world are waking up to the need for safer hazardous waste disposal methods.

"In the beginning, nobody believed that we could do it," says Itschak Shrem, chair of investment company Shrem, Fudim and Keiner representing EER at a press briefing announcing the innovation last month in Tel Aviv.

Shrem, himself an invoker of small miracles through the founding of one of Israel's most lucrative venture capital funds, Polaris (now Pitango), points to a chunk of black, lava-like rock sitting on the table in front of everyone's coffee cups.

The journalists cautiously eye Shrem as he assures them that the shiny dark material, emitted from EER's pilot waste treatment reactor near Karmiel in the north, is safe to touch.

Continued on page 33

Judge Sam Filer

1935–2007

By CAROLYN BLACKMAN
Staff Reporter

Judge Sam Filer will be remembered for his sense of justice, his love of family and community, and his determination.

Sam Filer

Filer, who retired from the Superior Court of Justice (formerly the District Court of Ontario) four years ago, died in a house fire on March 28.

Diagnosed 20 years ago with amyotropic lateral sclerosis (ALS), a deteriorating neuromuscular condition, Filer, 71, a native of Saskatoon, Sask., continued to serve on the bench until 2003.

Among his community activities, he was co-founder of the Canadian Committee of Lawyers and Jurists for Soviet Jewry, a national leader in the movement to free Soviet Jewry, chair of both the national civil liberties section of the Canadian Bar Association and its Ontario branch, chair of Canadian Congress, Ontario region, and a member of its national executive.

In a eulogy at the funeral service, Rabbi Yossi Sapirman, spiritual leader of Beth Torah Synagogue, told the standing room only crowd that although Filer "lived with a tangle of [medical] equipment and every moment was a challenge, he was able to speak, feel and laugh."

When Filer was diagnosed with ALS in 1987, Rabbi Sapirman said, he was given months to live, "but he ignored the probabilities and set out to live. He struggled [constantly] against death."

Continued on page 12

Shabbat Chol Hamoed
Candlelighting: 7:32
Havdalah: 8:38
Greater Toronto Area

Arab leaders invited to peace summit — please see page 31

The News in Brief

CANADA

Jewish Museum Opens

VANCOUVER — A museum about the history of Jews in B.C. opened last week in Vancouver's Jewish community centre. The Jewish Museum and Archives of British Columbia takes up most of the JCC's top floor. The archives had been housed in a smaller space in the centre. The move comes a year before the 150th anniversary of the first arrival of a Jew to the province, the *Vancouver Sun* reported.

Deportation Sought

OTTAWA — Canada is not a haven for retired terrorists, a government lawyer said last week at a deportation hearing for a high-level ex-member of the Popular Front for the Liberation of Palestine. It's not in Canada's national interest to "provide haven for retired terrorists or retired members of a terrorist organization," Justice Department lawyer Jamie Todd said in Federal Court about why Ottawa wants to deport Issam al-Yamani, one-time secretary to the head of the PFLP. Yamani, 51, has lived in Canada since 1985 and has fought a long legal battle to stay. He said he isn't "a sleeper cell or a retired terrorist," but admitted to being a PFLP member. He said it was a political association protected by the Charter of Rights and Freedoms. Ottawa designated the PFLP a terror group in 2003.

Ex-minister Honoured

TORONTO — Former defence minister Barney Danson was among six Canadian veterans of World War II who were given the honour of Chevalier in the French Legion of honour last week by France's ambassador to Canada. Daniel Jouanneau presented the award to Danson, a D-Day survivor who served in the government of prime minister Pierre Trudeau, in a ceremony at Toronto's Moss Park Armoury.

WORLD

Heschel's Wife Dies

SEATTLE — Sylvia Heschel, wife of the late theologian Rabbi Abraham Joshua Heschel, died March 29 in New York City at 94. Born Sylvia Straus in Philadelphia and raised in Cleveland, she was a classically trained pianist who taught and performed in New York. The couple met during World War II in Cincinnati and married in 1946. She travelled widely with her husband and read over his speeches before he gave them, their daughter said.

N.A. Jewish Congress Holds First Meeting

MEXICO CITY — Members of the North American Jewish Congress (NAJC) reaffirmed links among their national groups and their shared commitment to the World Jewish Congress (WJC) agenda at an inaugural conference last week.

Representatives of the NAJC, composed of World Jewish Congress affiliates from Canadian Jewish Congress, Mexico, and the U.S. section of the WJC, met March 26 and 27 in Mexico City. They agreed to hold annual plenary meetings.

The Canadian delegation was chaired by Arlene Perly-Rae, vice-president of CJC and wife of Liberal leadership candidate and former Ontario premier Bob Rae.

"The dream has become a reality," NAJC chair Evelyn Sommer said, referring to the fact it was the first continental conference of its type. Rabbi Marc Schneier, chairman of the WJC's U.S. section, announced initiatives to support small Jewish communities in Central and Latin America.

Radler Cash Returned

HAIFA — Haifa University said last week that it returned a $75,000 (US) gift it received in 2002 from David Radler, the former deputy of accused corporate swindler Conrad Black, because of Radler's conviction on fraud charges. The money was returned to the *Jerusalem Post*, the newspaper that Radler, a Canadian citizen, once published, Haifa U said. Israeli media have reported that some of the cash was misappropriated from the *Post*'s charity funds. Black is on trial in Chicago on charges he stole $84 million from the Hollinger newspaper empire he once led. Radler was convicted in connection with these charges and agreed to testify against Black in exchange for a 29-month sentence and a $250,000 fine.

Building Renovated

SEATTLE — The Jewish Federation of Greater Seattle returned to its old building last week after a shooting spree forced it out. The building has been remodelled since July 28, when a gunman killed federation worker Pam Waechter and wounded five others. The renovation includes better security, more bright, open spaces and a large picture of Waechter. The shooting site was turned into conference rooms.

Hate Crimes Spike

BERLIN — A record number of right-wing extremist crimes were reported to German police in 2006. Some 18,000 cases were reported, a 14 per cent increase over 2005, Berlin's *Tagesspiegel* newspaper reported. This was a marked increase from 2004 as well, when 12,553 cases were reported. Left-wing extremist crimes rose by 9 per cent to about 5,300 incidents, up from 4,898 in the previous year.

The Staff of

The Canadian Jewish News

extends its heartfelt condolences

to our colleague and friend

Joanie Niederhoffer Posman

on the passing of her husband

Cecil Joe Posman ז"ל

May the family be comforted

among the mourners of Zion and Jerusalem

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Please accept our heartfelt gratitude for your expressions of sympathy, personal support and charitable donations during our period of bereavement.

Our beloved mother, mother-in law and grandmother

JULIE TAUBEN ז"ל

Will be remembered as a woman of exceptional strength, grace and generosity by all who knew her.

With the assistance of so many contributions in her memory, a donation has been made to the Cummings Centre for Jewish Seniors to supplement programs providing for the personal needs of the frail elderly.

With sincere appreciation,

Irwin and Sara, Steve and Estelle, Evelyn, Michael, Jared, Cary and Mattie Tauben

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Local rabbis decry JTS move to admit gays

By FRANCES KRAFT
Staff Reporter

Canadian rabbis expressed sadness after last week's announcement by the Jewish Theological Seminary (JTS) – the Conservative movement's flagship institution in New York – that it will accept openly gay and lesbian students to its rabbinical and cantorial schools.

"I feel that this is an abandonment of traditional Judaism, and as such I can have no part of it," said Rabbi Wayne Allen, spiritual leader of Toronto's Beth Tikvah Synagogue and president of the Rabbinical Assembly's Ontario region, the movement's rabbinic organization.

Rabbi Wayne Allen

The move "calls into question what it is that the Conservative movement really stands for and how it defines itself and in what significant way is the movement ideologically different from our Reform colleagues," said Rabbi Steven Saltzman, spiritual leader of Adath Israel Congregation.

"It seems we have abandoned an important niche which used to act as the bridge between Orthodox and Reform. With Reform moving to the right and Orthodoxy moving to the right, our moving to the left seems to leave a huge gap, a chasm."

Their views are in line with most of the Canadian rabbis and cantors who took part in a JTS survey released earlier this year. Eighty-two per cent of them were opposed to rabbinic ordination of gays and lesbians.

In contrast, in the United States, a majority of the American rabbis and cantors who took part in the survey – 69 per cent – were in favour of the idea.

The recent JTS announcement came soon after a similar announcement by the Ziegler School of Rabbinic Studies at the University of Judaism in Los Angeles. The West Coast school, which also ordains Conservative rabbis, recently admitted two openly gay students for the upcoming fall term.

However, the Masorti (Conservative) movement's Schechter Rabbinical Seminary in Jerusalem does not plan to change its admissions policy, its female dean, Rabbi Einat Ramon, announced last week.

Rabbi Howard Morrison

"Today in particular, when the traditional family is in trouble, it is especially important that we ordain modern rabbis who are devoted to this institution and identify with this worldview," Rabbi Ramon said.

The Schechter Institute will continue to accept JTS rabbinical students who go to Israel to spend a year of their studies there, a JTS spokesperson said. The Israeli school will "honour the customs" of the individual institutions they come from, she added.

In Buenos Aires, the movement's Seminario Rabínico Latinoamericano is also on record as being opposed to the rabbinic ordination of openly gay individuals.

While some people in the movement might see that as evidence of a "healthy, pluralistic, vital Conservative movement, I'm not prepared to draw that conclusion," said Rabbi Allen. "I applaud [Schechter] for making the right decision."

The changes follow a vote last December on the status of gays and lesbians by the movement's Committee on Jewish Law and Standards. Three responsa were accepted as valid: one that opened the door to gay rabbis and commitment ceremonies while upholding the biblical prohibition on male intercourse was

Continued on page 18

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Greater Toronto Area

From the editor's desk

Searching for images

(Reprinted on the 10th yahrzeit)

They were 10 cousins. The oldest was almost 13; the youngest, almost four; eight boys, two girls. Somehow, they all seemed to fit at one end of a makeshift table that filled the entire length of the kitchen.

To a youngster seven years old, the kitchen seemed, like all kitchens, large enough to accommodate the 20 people who crowded around the table.

The Kelvinator fridge stood at one corner of the room, at the joining of the wall opposite the table perhaps 10 feet away, and the wall between the kitchen and the summer kitchen.

In fact he never did understand why that smaller room attached to the kitchen was called a summer kitchen. No one ate there at any time, let alone in the summer. It was poorly lit, damp and cold, and used mainly as a gigantic storehouse in which cans of food and other household supplies were stacked in jumbled asymmetry on home-made shelves lined with wax paper.

One walked through the summer kitchen and down the four or five wooden steps to get into the backyard, a small postcard patch of concrete and grass, the escape route to the laneway behind the house, the paradise of all playgrounds for the 10 cousins and their many friends.

At the other end of the table and around its middle sat their parents and grandparents. Grandfather sat at the head of the table. Although he was not a stern man, he had a stern bearing, probably as a result of his slow gait, his ramrod straight-backed posture and the way he spoke. Even though he was essentially deaf in one ear, he generally spoke quietly.

To a youngster of seven years old, grandfather was the embodiment of *authority*.

No one challenged his will; no one countermanded his instructions; no one questioned his advice; certainly not any of the grandchildren.

Sitting beside grandfather, on his right, was his son, the seven-year-old's uncle. To grandfather's left sat one of the three sons-in-law, the seven-year-old's father.

The other aunts and uncles found their places around the table. Grandmother, two of her three daughters, her son and daughter-in-law sat on the side of the table closest to the fridge, the stove, the sink, the counter and the cupboards. The seven-year-old's mother sat beside her husband.

That specific night, the cousins did not charge through the summer kitchen to get to their fantastical laneway. They spent the entire evening inside.

It was Pesach. The extended family had gathered at the bubbie's and zaide's house for the seder.

More than four decades later, when the seven-year-old was himself a parent, and he missed his own father, and he wanted to "see" again some of the images of his father as a young man, he recalled the smells and the sounds and the sights of the seders at his grandparents' home – a narrow, two-storey, semi-detached house in the "greener" immigrant neighbourhood of downtown Toronto.

How did we all fit into that kitchen? he wondered bemusedly. How did we not bump into each other whenever we tried to move? How did we have room even to bring the spoonfuls of chicken soup to our mouths without splashing the person next to us?

Though he carefully and lovingly peeled back more of the layers of his memory, he could not remember any scenes of bumping or splashing.

But the echo chambers of his mind did bring back to him the "noise" of the kitchen-dining room.

It was always more than a din and never less than a commotion. Had there been a noise-meter in the room, it would have surely been stuck between ruckus and hubbub. How could it have been otherwise? At one end of the table were the 10 young cousins; at the other end of the table were the 10 adults: grandparents and parents.

Because grandfather was essentially deaf in one ear, the adults spoke rather loudly; and because the adults spoke rather loudly, the cousins, simply to hear each other better, spoke even more loudly than their parents.

Adding colour to the volume of the sound was the cacophony of four different languages. The cousins spoke to each other in English; the adults spoke to each other in Yiddish. The adults spoke to their children in "Yiddinglish"; the children answered them in "Engliddish".

But that was only during the meal part of the seder. During the narrative of the Exodus, there was only one language: the heavily Polish-accented pronunciation of the Hebrew of the Haggadah, and there was only one sound: the familiar, comforting, sweetly melancholy tenor voice of the seven-year-old's father leading the family in the recitation of the story.

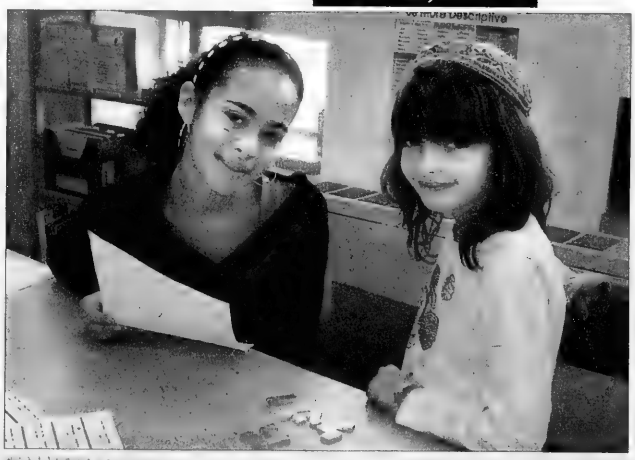
The boy never asked why his father led the recitation-singing. It seemed only natural and right. His father, after all, was a marvellous singer. He had the finest voice of anyone in the family. He loved to sing. But more important, it was obvious even to the seven-year-old, that his father needed to sing.

Many years passed before the seven-year-old was able to see the images of his young father in their truer dimension. He finally "saw" that his father, and other sole "survivors" like him, were also remembering as they sang at the seder.

His father was also searching for images of a younger past. But his memories, barely more than a decade old when his son was seven, could not comfort. They still cut him deeply, the dull edge of recollection's blade piercing his psyche and stabbing at his heart even as his sweet voice became part of the din of the seder in a new life in a new land.

– *MBD*

SeeJN



READING BUDDIES

Chayene Lewis Yu, left, helps Grade 2 student Saphira Hanson learn the aleph bet as part of the Downtown Jewish Community School's Hebrew reading buddies program, which pairs grade 6 and 7 students with those just learning to read Hebrew.

Greater Toronto Area

Rabbinic groups endorse Yom Hashoah program

By FRANCES KRAFT
Staff Reporter

Organizers of this year's community Yom Hashoah commemoration have come up with a program that both the Toronto Board of Rabbis (TBR) and the Vaad Harabonim are supporting.

Last year, after about a decade of participating in the annual event, the TBR, consisting mostly of Conservative and Reform rabbis, withdrew its support and did not take part in the commemoration after organizers decided the full Renanim Youth Choir couldn't be on the program because the group had both boys and girls, including teenagers.

Organizers had invited the choir, minus its female singers, in deference to the Vaad Harabonim – the umbrella group for some 70 Orthodox rabbis – to respect the traditional prohibition against men hearing women sing (*kol isha*).

Morris Zbar, senior vice-president of UJA Federation of Greater Toronto, helped facilitate plans for the event.

By contrast, this year's event, which is scheduled for Sunday, April 15, at 11 a.m. at Earl Bales Park, will feature the children's choir of Netivot HaTorah Day School, a modern Orthodox institution that runs from nursery to Grade 8. The choir includes both boys and girls below the age of bar and bat mitzvah.

"We worked very hard... to come up with a program that was reflective of the solemnity of the day and that was acceptable to all segments of the community," said Morris Zbar, a senior vice-president of the federation. "I think the starting point was that everybody felt very strongly that if in any way we could do a community commemoration, it was important to do it."

Both the TBR and Vaad, along with about a dozen other organizations, had been longtime co-sponsors of the annual event, which is facilitated by the federation.

But this year, the structure is different, with the Canadian Society for Yad Vashem and UJA Federation of Greater Toronto's Holocaust Centre of Toronto serving as the two sponsoring organizations, while other groups are "participating or supporting" organizations, said Lou Greenbaum of the Canadian Society for Yad Vashem. He co-chairs the organizing committee with Joyce Rifkind of the Holocaust Centre.

After a series of meetings that began last September, a draft program was presented to representatives of both rabbinic organizations.

Both Rabbi Aaron Flanzraich, president of the Toronto Board of Rabbis, and Rabbi Reuven Tradburks of the Vaad Harabonim, will participate in the program, which features keynote speaker Sibylle Niemoeller Von Sell, 83, a German-born baroness and resistance member whose family was involved in hiding and transporting Jews during the war.

About 12,000 Holocaust survivors live in Toronto, one of the largest proportions per capita in the world, Zbar said. "It's important that we continue to do a community commemoration. We need to make sure the next generations are aware of this."

The event began in the mid-1990s after Jehudi Kinar, then Israel's consul general in Toronto, approached the federation about organizing a community-wide event. Organizers believe it is the largest of its kind in the Diaspora: last year, almost 2,000 people attended.

Because this year's event is being held on a Sunday – the actual date of Holocaust Remembrance Day this year – Greenbaum is hopeful that even more people will be able to attend.

"It's important this year in light of the rage of anti-Semitism spreading throughout the world and the platform that the world gives to madmen like the president of Iran [who has repeatedly threatened to destroy Israel]. It's all the more important that the community come out to show their solidarity and give strength to the fact that we will not let what happened in the Shoah happen again."

Rabbi Flanzraich said he is "very happy with the way things have turned out" this year. He said that nobody from his group wanted to pull out last year, but "we felt in light of the circumstances it was a position we had to take."

When this year's draft program was brought to the TBR board, they accepted it unanimously, Rabbi Flanzraich said. Having a choir made up of both boys and girls coincides with "what we feel is a reasonable communal standard."

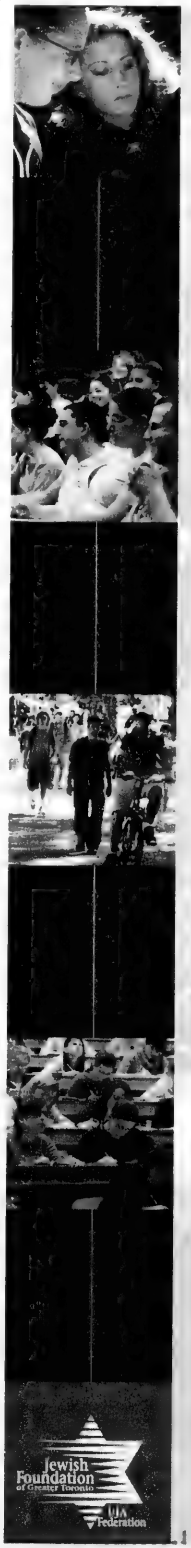
He said the TBR, which has about 40 members, is "proud to participate in the event, and we're very warmed by the consideration of the organizing committee. I think they did a phenomenal job given the constraints that were presented before them."

Rabbi Tradburks said he thinks it's important to have a community commemoration. He believes the program is "good. I'm satisfied with it. I think it's the right way.

"Everyone wanted to defuse this and to focus on having a rabbinic presence at this event."

Rabbi Tradburks discussed the program with colleagues but there was no Vaad vote.

"I'm very pleased that there's shalom bayit," said Greenbaum. "As a volunteer, I'm happy we can put [the issue] behind us and move forward."



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UJA Federation of Greater Toronto
Board of Jewish Education

New Orleans has profound effect on Jewish youth

By ANDY LEVY-AJZENKOPF
Staff Reporter

Gemilut chesed was in abundance from March 11 to 14.

That's when 28 student members of the B'nai Brith Youth Organization (BBYO) and United Synagogue Youth (USY) and their group leaders helped rebuild homes destroyed by hurricane Katrina in 2005 in New Orleans.

The CJN reported on the trip before their departure on March 1.

They left unsure of what they'd find; they returned transformed.

Ariel Greenbaum-Shinder, 24, USY's regional director of youth activities, called the trip one of "the most meaningful experiences of my life."

She spent half a year planning the excursion for the Ontario teens from Ottawa, Hamilton, London and Toronto, and knows it was worth every moment.

"These students... understand that they must now educate their families, friends and communities at large about how much work is still to be done in New Orleans," Greenbaum-Shinder said.

BBYO and USY participants in New Orleans. [USY photo]

Three days of intense manual labour, working in abandoned houses among mementos of families who they will never meet and absorbing the devastation of New Orleans has left an indelible impression upon all who were there.

Last week, five of the participants eagerly shared their experiences with *The CJN* in a group interview at USY's offices in Toronto.

Julie Zucker, 18, said she felt fortunate to have met one of the families and see how grateful they were to her for coming down to help and now realizes that her peers need to "make time in their lives to help others. We can do this."

Samantha Friedman, 17, recalled her group's chance meeting with a local named Darrell Clark, a homeless man down on his luck, who dispensed his own brand of wisdom and praise on the USYers.

"He wasn't even a person whose home we were working on," Friedman said. "He walked right up to us, he was drunk, but I'll never forget him."

At this, all the USYers present nodded their heads in unison and the story thread was seamlessly taken up by another.

"He told us we gave him hope to keep him sane and that he was so grateful people still cared," Rachel Szereszewski, 15, said. "And he said one line that was so simple, 'It don't cost nuthin' to be nice.'"

The phrase has since become the USYers' unofficial motto.

André Ivory and Lior Cyngiser, 27 and 28 respectively, two of the group leaders, were also deeply affected by the trip.

"I think a lot of the kids underestimated their abilities morally and physically [before the trip began]," Cyngiser said. "But at the end of the day they could say, 'I made a difference in someone's life.'"

Ivory said he's since spent a lot of time thinking about how it's no longer enough for him to "sit back and watch the news [dispassionately]. I started practising what I talk about. You have to affect change."

Students and group leaders alike all said this trip was a wake-up call for them and forced them to look at the world through a different lens.

Upon her return, Friedman was determined to continue with community service and enlisted with Habitat for Humanity to help build homes along Toronto's lakeshore.

"The first thing I did when I got home was appreciate everything I have," Szereszewski said. "I just kept telling people I love them."

"I've come back appreciating my life," Cyngiser added. "[New Orleans] was like an archeological dig... it's still deserted."

Continued on page 15

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Terror victims urged to share their stories

By CAROLYN BLACKMAN
Staff Reporter

The only way to heal from a tragedy is to tell your story, says Sherri Mandell, whose 13-year-old son Koby was murdered by Palestinians in the West Bank in 2001.

"When you're in pain you have to reveal yourself. [That is what will] lead you to redemption. If your pain gets stuck, it can kill you," she said.

Mandell spoke March 26 in the second of a three-part series sponsored by Aish Toronto, called Triumph of the Jewish Spirit, in which speakers share how they transformed personal adversity into triumph.

Sherri Mandell

Among the ways she and her husband, Rabbi Seth Mandell, dealt with their tragedy was by creating the Koby Mandell Foundation, which runs programs, including a camp, for those who have lost family members to terrorism.

Traumatic loss feels like "fear, panic and madness," she said.

"My son was stoned to death, along with his friend Yosef Ish Ran, in a cave [near our home], and my grief was like total darkness, [as if] I was in a cave," Mandell added.

"If you don't have light, you can't get out of the cave, and that is how grief is. If there is no light, you cannot get out."

She and her husband had a lot of family support, and Mandell discovered that "giving was the only way to protect our souls. Hardly anything else mattered," she said.

"All of a sudden, life had to have a lot of meaning. I had to add Koby's life to mine, and make it more than it would have been."

People often isolate themselves after a tragedy, she said, "but they don't realize that other people have pain as well. The souls of all Jewish people are joined, and people who suffered loss are united."

It's particularly hard for children to express their grief, she noted, because their parents are often "so defeated. The kids at camp, though, have an incredible time, because we created an environment where they can talk about their feelings."

The camp offers creative therapy, Mandell said, "but the kids have become their own therapists, and they create their own programs. When they are in a safe place they can share what is happening to them."

She said that one nine-year old girl wanted to tell the story of how her mother was shot and killed by terrorists, and although her father and grandmother went to the hospital, she did not get to go. "Another stood up and said that that had happened to her as well."

The kids there were able to receive that story, Mandell said, and "there are many, many other terrible stories at camp that keep on coming. We don't want to make the situation normal, but we do want the story told."

Anyone who lives through a tragedy "has to be believe that one day they'll see the good, and that it is possible to take the pain and transform it," Mandell said.

"We want them to take the pain and [use it] to become greater than they would have been."

Time to reach out to moderate Palestinians, PC hopeful says

By RON CSILLAG
Special to The CJN

It's time for Canada to adopt "really aggressive engagement" and "straight-talking, direct diplomacy" in the Middle East, but also to reach out to moderate Palestinians, says the federal Conservative Party's candidate in Thornhill.

This country "can offer encouragement in many forms" in the strife-torn region, including engaging Israel's enemies, broadcaster Peter Kent, who was acclaimed as the Tory hopeful in Thornhill last month, told a small audience recently at Beth Emeth Bais Yehuda Synagogue.

"Now is not the time for Canada to back away" from its responsibilities to Israel, Kent said in a loosely structured breakfast talk sponsored by the congregation's brotherhood.

He said he's "not suggesting appeasement, but we've got to talk to Syria and Iran."

At the same time, Canada must "isolate" militant Palestinian factions, and "I think we need to speak up on Lebanon, which has been completely hijacked by Hezbollah."

As well, Canada "can't give up on the Palestinian population. We have to somehow – and I certainly have no answer – find some way of sending messages to those in the Palestinian population who are amenable to contacts, a negotiated peace and peaceful coexistence."

He acknowledged that the task is "daunting," given a poll he cited that suggested 75 per cent of Palestinians endorse suicide attacks against Israel.

(That's in contrast to a recent opinion poll by a Ramallah-based firm that showed 68 per cent of Palestinians favour peace with Israel.)

Continued on page 14

WE WERE THERE...

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After Quebec's election

Canadians who care about Canada have reason to be fairly satisfied with the results of last week's provincial election in Quebec. The federalist premier, Jean Charest, won, even if only by a slim margin, and the separatist Parti Québécois, led by Andre Boisclair, was dealt a stunning blow. In its worst performance in 37 years, the PQ picked up 36 seats, finishing in third position behind Mario Dumont's Action Démocratique du Québec, which now takes its place as the official opposition party in the legislature.

The news out of Quebec is promising because Quebecers seem to have repudiated the sovereigntist dreams of Boisclair's party, which has needlessly subjected Canada to two referendums on separation since 1980 and still harbours visions of breaking up this wonderful country.

Andre Boisclair

Boisclair, a realist, accepted his crushing defeat with equanimity. "In the short term, sovereignty is impossible," he said in the immediate aftermath of the election. "It is clear that we have to change our platform." Only in the weeks and months to come will we know whether the PQ is still dogmatically wedded to separatism.

Jean Charest

The question that should concern us at this moment is where Dumont stands with respect to sovereignty. Dumont, a Quebec nationalist like Boisclair, appears opposed to more referendums. But as he warned just a day after the election, he is hardly an unequivocal partisan of federalism. Dumont, in fact, calls himself an "autonomist" who seeks a partnership with Canada in which Quebec's vital interests are never ignored or minimized.

Mario Dumont

"He incarnates a nationalism that isn't sovereigntist," says University of Sherbrooke political scientist Jean-Herman Guay. "It's a nationalism that wants to see Quebec preserve its powers but not necessarily break away from Canada. It's a more prudent kind of nationalism."

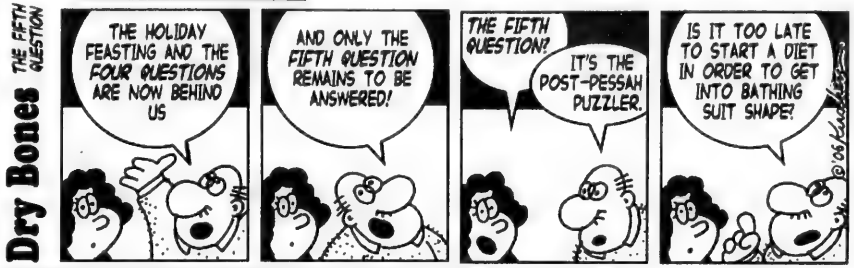
Quebec, like any other province, has a right to bargain for a better deal within Canada. And certainly, the desire of French Quebecers to preserve their linguistic and cultural traditions is understood by the rest of Canadians. Canada, after all, is a mosaic of ethnic and religious groups, all united in their fealty to an indivisible nation.

Although Dumont identifies himself neither as a federalist nor as a sovereigntist, we hope that he never forgets that Quebec is an integral part of Canada, and that separatism is simply not an option, neither today nor tomorrow.

– S.K.

25 years ago in *The CJN*

The PLO was being blamed for a spate of terrorist activity in Europe, including one incident in which a diplomat at the Israeli embassy in Paris was shot to death in his apartment building. In addition, three masked gunmen strafed an Israeli embassy building in Paris, several Jewish-owned shops were bombed in Rome, and a bomb was found outside El Al's offices in Rome. There were no casualties in the latter incidents.


Dry Bones THE FIFTH QUESTION
THE HOLIDAY FEASTING AND THE FOUR QUESTIONS ARE NOW BEHIND US
AND ONLY THE FIFTH QUESTION REMAINS TO BE ANSWERED!
THE FIFTH QUESTION?
IT'S THE POST-PESSAH PUZZLER.
IS IT TOO LATE TO START A DIET IN ORDER TO GET INTO BATHING SUIT SHAPE?
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CJC not moribund

As a longtime reader of *The CJN*, had I not known the paper better I would have thought your headline writers were up to mischief.

I refer to a headline given to the article by Harold Waller, "Organized Canadian Jewry: 'CJC's glory days are long past,'" (Perspectives, March 15). Thankfully, I remain one of those rare breeds that read such articles in full. If I hadn't, I would have been left with an entirely wrong understanding. The article, in a nutshell, addressed the new advocacy approach undertaken by the Canadian Jewish Congress to better represent the community. And while it is clear in the article that the large budgets and days when CJC was separate and apart from federations are over, no one should conclude that CJC is moribund. The headline sadly leaves such an impression.

CJC continues to represent me and all Canadian Jews with gusto and determination. Its lay leaders and professionals have spoken out forcefully and with great dignity on issues of importance to Canadian Jewry. Clearly, *The CJN* made an error in judgment with this headline. It owes the CJC an apology.

R. Burstyn
Whitby, Ont.

* * *

Easy to be an armchair critic

Letter writer Wayne Levin seems not to have grasped that the UJA Federation of Greater Toronto is a charitable organization that does incredible work overseeing the needs of Toronto's vast Jewish community ("Jewish organizations not representative," *CJN*, March 29). It is not an advocacy agency that falls under the rubric of Canadian Jewish Congress. And contrary to a number of articles in *The CJN* over the past few weeks by Harold M. Waller that wrong-headedly target CJC for being less than it once was, CJC honours our community with its steady focus on the issues that concern us. Whether it is the Ernst Zundels of this world or the new terror of Internet hate, it is always CJC that seems to be leading our charge.

It's easy to be an armchair critic and make noise, as does Waller about CJC's so-called "glory days" ("Organized Canadian Jewry: 'CJC's glory days are long past,'" Perspectives, March 15), or, as in Levin's case, harshly criticize Jewish organizations that work for *amcha*. Our community owes a debt of gratitude to the selfless efforts of our Jewish communal professionals and volunteers. In my view, the glory days of the CJC and UJA Federation are just beginning.

Jordan Cohen
Thornhill, Ont.

They *were* left behind

The current campaign that has scores of billboards in Toronto with the slogan, "We do not leave our sons behind," is most upsetting, frustrating and untrue. If we did not leave them behind, where are they? What is the point of these ads? Is this some sarcastic comment by the UJA Federation of Greater Toronto? The fact is they were left behind. Yes, Israel is trying to get them back, but it decided to end the conflict without their return being negotiated.

I know that we as a community are all heartbroken by the fact that these brave souls had to be sacrificed for the greater peace, but the fact remains that to this point in time, they have been sacrificed, they are still held by the enemy and they have been left behind. We are all aware that Israel is doing all it can for their release. Yes, with God's help they will come home alive, but they were left behind.

I cannot understand the purpose of these ads. If they were meant to unite the community, then why not speak to the fact we will not rest until they are brought home. Do not delude us with this twisting of the facts.

Howard Wolle
Toronto

* * *

Passover greetings from the prime minister

It is with great pleasure that I extend my personal greetings to the Jewish community as you observe Pesach.

Pesach is a celebration of freedom and renewal, marking the birth of the Jewish nation and the Exodus of the people of Israel from Egypt over 3,000 years ago. As you come together to mark this key event in history, the emancipation of the Jewish people from bondage, the Haggadah tells of the courage and determination of the Jewish people to overcome oppression through courage, determination and the power of faith. These teachings have resonance for all Canadians, whatever their faith or background, as we strive to establish peace and understanding at home and around the world.

On behalf of the Government of Canada, I would like to extend my sincere appreciation to the Jewish people of Canada for the many contributions they have made to our country throughout the years. May you enjoy a happy and peaceful Pesach. Chag Samayach!

Stephen Harper
Prime Minister of Canada

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Perspectives

Rabbi Abraham Joshua Heschel: theologian and crossover artist

By RABBI BARUCH FRYDMAN-KOHL

Dreamgirls tells the story of the Supremes and of their crossover from black to mainstream music. Similarly, Bob Dylan fused bluegrass and folk and Yo Yo Ma brought together European classical and Chinese music. James Rudin has observed that Rabbi Abraham Joshua Heschel, who was born 100 years ago (on Jan. 11, 1907), was also a "crossover phenomenon."

Born into the chassidic world of pre-World War I Warsaw, Avraham Yehoshua Heschel was named for a famous ancestor, the great Opter Rav. Because of marriage patterns within chassidic dynasties – which resembled the arrangements of European royal courts – Rabbi Heschel was related to nearly all the great chassidic teachers of eastern Europe.

After a traditional rabbinic education that included rabbinic ordination while still in his teens, Rabbi Heschel "crossed over" to study secular subjects in a Vilna gymnasium (academic high school). He was also among a number of significant eastern European intellectuals of Orthodox background who went to Berlin to pursue academic studies. He enrolled in the progressive German rabbinical school, Hochschule for the Academic Study of Judaism, while also maintaining a bridge to the more traditional community by sustaining friendships at the frum Hildesheimer seminary.

While at the University of Berlin, Rabbi Heschel maintained a traditional life, writing later of being overwhelmed by a sunset and the awareness of the time to recite Minchah, the afternoon prayer. In Berlin, he studied subjects that were seemingly distant from his chassidic background – philosophy, art history and ancient Semitics – earning his doctorate after the Nazis had already come to power. His thesis was a study of the prophetic consciousness. It fused biblical studies with the insights of philosophical phenomenology.

In the 1930s, Rabbi Heschel began to publish in both academic and popular circles. In addition to his thesis, he published a book of Yiddish poetry (*The Sacred Name: Mentsch/Human*). He composed scholarly studies in medieval Jewish philosophy, and popular books on Maimonides and Abravanel. He also taught in the Lehrhaus, an institute for adult Jewish education founded by Martin Buber and Franz Rosenzweig.

In his writing, he sought to show that the intellectual achievements of these great thinkers were linked to their inner, personal struggles. His popular writing during that period tried to stimulate inner spiritual development in German Jewry and to provide support and encouragement to a community facing dislocation and despair.

Because of the growth and danger of Nazism, Rabbi Heschel sought a secure way out of Germany, but at the end of 1938, he was suddenly deported as a Polish national. For a short time thereafter, he taught in Warsaw. Rabbi Heschel would likely have died in the Holocaust were it not for Julian Morgenstern of Hebrew Union College (HUC). Morgenstern begged the U.S. State Department for immigration papers for European Jewish scholars. Among the five visas he managed to secure was one for Rabbi Heschel.

Rabbi Heschel came to America via England, crossing over in March 1940. He came to HUC, the Reform seminary in Cincinnati, as an instructor in Hebrew. In this radically different environment, Heschel maintained kashrut in a student dormitory; wrote significant scholarly essays; and unsuccessfully sought to save family members from Hitler's hatred. During this period, he added English to his existing repertoire of Yiddish, Hebrew, Polish and German. The poetic quality of each of his languages is extraordinary.

But Rabbi Heschel was uncomfortable at HUC, which minimized Jewish law and tradition. In 1945, he made another crossover, this time to the Jewish Theological Seminary in New York City, where Rabbi Louis Finkelstein wanted him to serve as a counter-balance to the school's most influential professor, Rabbi Mordecai Kaplan.

Although now in a more traditional environment, Rabbi Heschel's interests in Jewish ethics and mysticism were often denigrated by the seminary's powerful talmudists. Nonetheless, his ability to synthesize traditional Jewish knowledge with the modern world gained him international acclaim. I came to JTS to study with Rabbi Heschel because he had something important to say about Judaism and to the world.

What was so significant about this Warsaw-born rabbi?

Rabbi Heschel creatively crossed the boundaries that usually separate intellectual achievement and spiritual leadership. He wanted to understand how teachers of the past faced the universal and Jewish challenges that vexed his own soul.

In the 1930s, Rabbi Heschel wrote of the "inner wrestling" of Maimonides, and in the 1940s, he described Saadia Gaon's search for self-understanding. "We should not regard them as mirrors, reflecting other people's problems, but rather as windows, allowing us to view the author's soul," he wrote. In his last work – in Yiddish with an English version titled *Passion for Truth* – he wrote of his own struggle to balance the inclusive compassion of the founder of chassidism, Yisrael Baal Shem Tov, with the elitist demand for integrity of Menachem Mendel of Kotsk, one of the later chassidic masters.

Rabbi Heschel had scholarly imagination and the rare capacity to link his immense erudition to life. In the early 1960s, he completed an English-language revision of his thesis on the prophets. In a TV interview shortly before his death, he observed, "This book changed my life. Early in my life, my great love was for learning, studying. And the place where I preferred to live was my study and books and writing and thinking. I've learned from the prophets that I have to be involved in the affairs of man, in the affairs of suffering man."

He translated the passion of the prophets into decades of activism for social justice. At a conference convened by the National Conference of Christians and Jews, Rabbi Heschel, using language reminiscent of rabbinic midrash, said that "it was far easier for the children of Israel to cross the Red Sea" than for blacks "to cross certain university campuses." For him, the themes of the Exodus were not simply to be told at the Passover meal. They were to be brought into the real life of the nation.

In June 1963, he told U.S. president John F. Kennedy that the quest for racial justice called for "moral grandeur and spiritual audacity." Called by Dr. Martin Luther King Jr., on erev Shabbat, Rabbi Heschel flew to Alabama on Saturday night to join the march from Selma to Montgomery. Discussing how he experienced that event, he said, "I felt my legs were praying."

Rabbi Heschel also crossed the divide that separated Jews and Christians. During the Second Vatican Council (1962-1965), Rabbi Heschel would secretly leave the seminary to fly to Rome for meetings in the Vatican. He met Pope Paul VI and helped pave the way for the historic declaration that forever changed Catholic-Jewish relations. It was Rabbi Heschel who persuaded the pope to remove a proposed paragraph that referred to converting Jews to Christianity.

Rabbi Heschel was also an early supporter of the movement to free Soviet Jewry, and as a founder of Clergy and Laity Concerned, he was a significant opponent of the Vietnam War. Just prior to his death, he angered many when he said that it offered the United States the choice between "losing face or losing our souls."

At the seminary, Rabbi Heschel extended the borders of what had, until then, served as the primary models for Jewish theological study. He didn't simply present historical accounts of what important Jewish thinkers of the past had written about Judaism, nor did he adopt the method of presenting an interpretation of Judaism based on existing models of philosophical or social thought. Instead, he explored basic experiences of people, drew deeply from Jewish sources, and presented an alternative way of thinking about reality and religion.

In the 1950s, he wrote *Man is Not Alone*, *Man's Quest for God* and *God in Search of Man*. He wanted to identify the categories of thought by which religion in general and Judaism, in its specificity, might understand itself "in terms of its own spirit." Rabbi Heschel argued that religious thought is a unique way of thinking and should not be reduced to sociology, psychology or philosophy.

Religion should not seek to make someone comfortable with oneself or one's society. Authentic religion "begins as a breaking off, a going away. It continues in acts of non-conformity to idolatry." Unfortunately, as Rabbi Heschel pointed out, religious life is in decline in contemporary society. He argued that it "declined not because it was refuted, but because it became irrelevant, dull, oppressive, insipid. When faith is completely replaced by creed, worship by discipline, love by habit; when the crisis of today is ignored because of the splendour of the past; when faith becomes an heirloom rather than a living fountain; when religion speaks only in the name of authority rather than with the voice of compassion, its message becomes meaningless."

Seeking a way out of this "religious behaviourism," Rabbi Heschel developed what he called "depth theology," which describes a search for the wonder and radical self-amazement that preceded theological speculation and the development of dogma. Depth theology is concerned with the pre-reflective ineffable moment of inwardness in which the human and the divine encounter each other. It warns against intellectual arrogance and challenges us to correlate theological pronouncements with the core of our human experience, to "nurse the song in the recesses of the soul." In response to the primary experience of wonder, religious ideas point toward something beyond themselves, to the realm of the ineffable.

Rabbi Heschel sees paradox as a way of comprehending religious existence. He writes of the polarity between depth theology and theology, faith and creed, doubt and belief, event and idea, prayers of expression and of empathy, regularity and spontaneity, thought and deed. "Paradox is an essential way of understanding the world, history and nature. Strife, tension, contradiction characterize all of reality… There is a polarity in everything except God. For all tension ends in God. He is beyond all dichotomies."

In his great Hebrew language work on rabbinic theology (recently translated as *Heavenly Torah: As Refracted Through the Generations*), Rabbi Heschel argues against a unitary model of Judaism. He explores the tension in Jewish thought between the poetic, mystical approach of Rabbi Akiva and the rational, contextual method of Rabbi Yishmael. He contends that this polarity is responsible for the vibrancy of Judaism, lies at the root of various human efforts to comprehend reality, and reflects the dynamic difference between the infinite God and the finite human being.

Rejecting the modern idea that religion is for human benefit, Rabbi Heschel contended that a biblical view is theocentric: all life stems from and leads toward God. He identifies three paths to God: the Bible, with its midrashic record of the event of revelation; the natural world, whose wondrous manifestations lead to radical amazement; and sacred deeds, when "by doing the finite we attain the infinite." In the first two, God calls out to the human; in the latter, humans respond to the call.

For Rabbi Heschel, Judaism begins with "the awareness of God's interest in man, the awareness of a covenant, of a responsibility that lies on Him as well as on us. Our task is to concur… to carry out… [this] vision." The response of faith is a lifelong challenge to find "meaning beyond mystery." That quest dignifies human existence.

How is that faithful struggle expressed? Drawing upon late-15th-century philosophers, Rabbi Heschel wrote that sacred action, mitzvah, helps us to do more than we can understand. "What cannot be grasped in reflection, we comprehend in deeds." Reflecting a chassidic insight, Heschel contended that each mitzvah we do is "a prayer in the form of a deed." Our acts "must be carried out as variations on the theme of prayer." Prayer bridges the gap between God and the human. It offers us the opportunity "to dream in league with God." Prayer may begin as an exercise in self-understanding, but it should lead to transcending the self and to discovering the self in relation to God.

That new perspective enables us to discern what is truly significant in life and to identify with those deeper and truer aspirations. Prayer moves us from asking of God to discerning the demands of the divine upon us. When we see ourselves as representatives and witnesses of God, we realize our true vocation and understand what it means to be "in the divine image."

The biblical Abraham was called *ivri*, one who "crossed over" from the polytheism of Haran to the land of Israel and to a monotheistic faith. Rabbi Heschel was a contemporary crossover artist who came from prewar Europe to speak to a post-Holocaust world. He taught and embodied an authentic vision of Torah that bridged the intellectual, social and theological gaps that plague contemporary human society. He was an exemplary individual whose life mastery of philosophy, Kabbalah, chassidic thought and Jewish mysticism was linked to an esteem for the biblical prophets, a love for the State of Israel, and a reverence for all people. His moral grandeur and spiritual audacity enabled him to become the person Jacob Neusner calls "the most profound and weighty theologian of Judaism ever to work in North America."

Rabbi Baruch Frydman-Kohl holds the Anne and Max Tanenbaum Chair in rabbinics at Beth Tzedec Congregation in Toronto.

Opinions

Neutralize anti-Zionism on Campus

In my last column (*CJN*, March 15), I reported on a recent series of anti-Zionist programs at McMaster University. In and of themselves, such events are disturbing. But if we reflect as well on reported incidents, on this same campus, of anti-Israel content in the teaching material of some professors, we have the makings of an even less friendly environment for Jewish students.

Lawrence Hart in Hamilton

The question then arises as to what should be done about all of this and by whom. As with any university, McMaster has procedures that can be invoked when students feel threatened by any aspect of their campus experience. Appeals through the university's human rights and equity services and the Ombudsman's Office have met with mixed results in cases where curriculum or teaching practices are the issue.

By contrast, when it comes to public lectures, either by local academics or outside speakers, the process becomes less accommodating. "Freedom of speech" seems to always trump reason as the rather destitute reaction to any complaints about such imposters.

So it's inevitably left to the Jewish students and those who support them to deal with these situations. The problem in Hamilton, shared presumably by other smaller centres, is that the Jewish Student Association (JSA), though active and effective in promoting many other aspects of Jewish life on campus, lacks a critical mass of political activists to ably counter pedlars of anti-Zionism and those who turn out to applaud them.

Add to this Jewish faculty members and a majority of the mainstream community who are either unaware of what's going on or tend not to want to engage in anything confrontational – least of all on campus – and what you end up with is a perception of indifference, even weakness, that merely emboldens our adversaries.

This should not imply that there has been no response to the Israel-bashers – there has. However, the general strategy has been deliberately low key and invariably reactive.

What's clearly needed is a different approach, an approach that demonstrates strength and conviction, and more vigorously communicates pro-Israel positions and perspectives. Programs that seek to demonize Israel need to be pre-empted and neutralized.

To make this happen at McMaster will require co-ordination and goodwill. The JSA needs to be more proactive, determine precisely what it wants to do, and create a structure for meeting its objectives. Faculty need to understand that it's time for them to stand side by side with their students, and the Jewish community at large needs to play a much greater role in facilitating and funding campus initiatives that promote a true and positive image of Jews and Israel. Reticence is not an option.

Olmert needs a clear plan

A year after last year's elections, it's safe to say that Israeli Prime Minister Ehud Olmert's policy is off track. The most blatant expression of this is Israel's diplomatic holding action against the Palestinian national unity government. Once again, foreign statesmen who meet with senior Hamas members are being boycotted, and once again we are pulling out a magnifying glass to identify these statesmen. That is the sum total of Olmert and his government's diplomatic creativity.

Aluf Benn in Jerusalem

Olmert complains that the public is turning its back on him while he is working hard to run the country. He should be reminded that leadership is not measured by the length of one's work day, but by one's ability to indicate a direction and a path, to present goals and to fulfil them.

With all due respect to Olmert's diligence and knowledge of details, an effort that lacks a goal has no value. And to borrow a soccer metaphor, the best team in the world is not worth anything if it doesn't kick toward the goal.

Olmert was elected for one purpose: to guarantee a "stable and solid" Jewish majority in the State of Israel, achieved through withdrawal from most of the West Bank. "A division of the country to guarantee a Jewish majority is the lifeline of Zionism," he declared when his government was sworn in. "I know how difficult it is, but with all my heart I am convinced this act is essential."

Now we should ask what exactly Olmert and his government have done to reach this goal. In what way has his policy toward the Palestinians contributed to saving Zionism from a demographic decline that will turn the Jews into a minority in their own country?

Olmert boasts of his success in assembling an international front against Hamas. He justifies the claim with unproductive talks with Palestinian Authority President Mahmoud Abbas and the rejection of the army's proposals to invade Gaza. The government says "absolutely not" to negotiations for a final status agreement, and under the cover of a diplomatic smokescreen, it continues to build the separation fence and expand settlement blocs. When we add to that list the excavations at the Mugrabi Gate, the taking over of a new house in Hebron and the failure to evacuate illegal outposts, the disappointment increases.

It's hard to translate Olmert's decisions and deeds into a clear message that the public can understand and identify with. Everything looks like a collection of tactics that fail to form a strategy.

The Israeli public, which gave Olmert and his party limited credit even in the elections, sees the confusion at the top and is reacting with disapproval, as evidenced by the polls. Olmert is unpopular not as a result of poor public relations, as he claims, but rather because of his lack of a compass.

Israelis want to understand where he is leading them, if at all. What does he want to achieve? Has he given up the division of the country in favour of a renewed partnership with right-wing nationalists? Is Israel on the way to another war in the territories? Have the demographics changed? Has the threat to Zionism been removed?

The prime minister's office now wants more credit. Let him get through Winograd and then you'll see, they say. They say Olmert genuinely wanted to promote a diplomatic move, but Abbas betrayed him by entering into a unity agreement with Hamas.

They are asking for time to formulate an alternative plan. They suggest that Olmert's cautious policy toward the Palestinians is helping consolidate an international front against Iran. They remind us that former prime minister Ariel Sharon also spent some time in office before finding a direction and a path.

Olmert's problem is that given the failure in Lebanon and the widespread scandals and corruption among the country's leadership, it's hard for him to convince anyone he still has some cards up his sleeve. His heroic battle to save his place may be a good script for a soap opera, but it's not a national policy. The time has come for him to say where we are going and not to give the public excuses for what was. The time has come for him to say how we can promote the worthy goal of saving Zionism, which he posited when he came to power. If he has given up on it, he should say so and resign.

But if the demographic danger is still threatening Israel, Olmert must show how he will stop it in the time his government has left. If he continues to hesitate, he will go down in history as a footnote who spent time on the job between a failed war and serial investigations.

Aluf Benn is a political analyst with Ha'aretz Daily Newspaper Ltd. in Israel.

These wicked sons would still be slaves

In Jewish homes around the world, the story of Passover is re-enacted every year, and every person is supposed to act as if he or she is leaving Egypt and embarking on the dramatic march from slavery to freedom.

Gerald Steinberg in Jerusalem

The narrative begins with the descent into suffering and bondage, and ends (usually many hours later) with the triumphal pledge to rebuild Jerusalem "next year." In the good years, and in the more comfortable and secure communities, the effort to identity with the feelings of slaves who are suddenly freed to run their own lives can be very challenging. And in times of persecution and suffering, the hope of freedom is more difficult to sustain.

Despite the threats that we continue to face – from terror, hate-filled boycotts and UN resolutions, and Iran – we have the privilege of living as a free people for the first time in 2,000 years. As Jews, we are free to determine our fate, to elect our leaders (for better or worse), to defend ourselves, to make mistakes and, hopefully, to learn from them for next year.

This freedom is not based on individual independence – 4,000 years ago, the Children of Israel did not leave Egypt one at a time – but rather as a collective national and religious group. In the Jewish tradition, and in contrast to western liberal culture, freedom is based on the community as a whole, as are slavery and the racial and religious hatred embodied in anti-Semitism. We are free as individuals because we are part of a free nation, with the accompanying rights and obligations.

And by the same token, the greatest dangers that we face are not military, but from the threat of delegitimizing and undermining the right of the Jewish people to sovereign equality among the nations of the world. This is the real goal of the flood of denunciations and condemnations issued by the United Nations, false human rights groups, and other organizations with an anti-Israel and anti-Jewish agenda.

And at the same time, not all Jews are capable of enjoying this freedom, as was the case 4,000 years ago. After the Exodus, some individuals whined about the material conditions in the desert – they were always thirsty, and the food was not as tasty as what the Egyptians gave them as slaves. These complainers pressed Moses to turn around and take them back to the security of Egypt and slavery. They couldn't handle the pressures of freedom and responsibility.

Had they lived today, they would have been part of the small numbers of Jews and Israelis who oppose the existence of an independent and free Jewish State in the Land of Israel. They would have joined demonstrations and signed petitions condemning Israel for acting in self-defence, and demonized the response to Palestinian and Hezbollah terror attacks. Today, this tiny minority of anti-Israel Jews and Israelis make a good living by heading human rights NGOs and by appearing on platforms and university campuses around the world condemning Israel for alleged human rights violations.

In their eagerness to escape from freedom and the collective responsibilities that this entails, they join campaigns to erase or rewrite Jewish history, promoting assimilation and denying the central value of freedom. This group benefits from being exploited in order to legitimize the other non-Jewish voices calling for the destruction of the Israeli "apartheid state."

The British and Australian individuals who recently referred to themselves as "independent Jewish voices," such as the playwright Harold Pinter, have no Jewish identity other than denouncing Israel. Like the wicked son, they have separated themselves from the community, and had they been in Egypt at the time of the Exodus, they would have stayed behind, enjoying a short-lived notoriety, and without knowing the exhilaration of freedom.

The Kirshner File

Letter from Guangzhou

Francis Chow could not have put it better. "China," he said in no uncertain terms, "is one big construction site." And he should know. An engineer who once lived in Toronto before moving back to Hong Kong, he has worked on numerous projects in China, whose red-hot economy is the envy of the world, and possesses an insider's knowledge of this fast-developing country.

Sheldon Kirshner in China

I met him in a train bound from Hong Kong to Guangzhou, a distance of about 180 kilometres. The capital city of Guangdong province, one of the richest in China, Guangzhou was formerly known as Canton. It is the commercial gateway to China, was the seat of three Chinese dynasties, is the ancestral home of many overseas Chinese, is the bastion of Cantonese cuisine, and was the first city in Communist China to open itself to capitalism following the introduction of seminal, dogma-busting economic reforms in the late 1970s.

Chow, an amiable person, began talking to me after noticing my Canadian passport. Before I knew it, we were immersed in a lively conversation touching on Canada and China, a nation on the march. As we delved deeper into these respective topics, Chow casually mentioned that Jewish businessmen and entrepreneurs have been in the vanguard of the western push to invest in China, whose economy has expanded by about 10 per cent per year since the advent of Deng Xiaoping's daring and unorthodox market reforms.

Later that day, I met David Buxbaum in the boardroom of his office on the 39th floor of the appropriately named Profit Plaza in downtown Guangzhou. A 73-year-old New York-born lawyer who holds an MA and PhD in Chinese law, Buxbaum has resided in mainland China since 1972. One of the first western Jews to settle in Guangzhou on what turned out to be a more or less permanent basis, Buxbaum has helped foreign companies and individuals set up shop in Guangzhou and Guangdong, whose booming economy depends on manufacturing and exports (garments and textiles, electronic products and toys, among other things) and has close trading ties with Hong Kong.

The fact that Guangdong, facing the South China Sea, contributes approximately 12 per cent of China's total economic output has not been lost on Israel. Two months ago, during a state visit to China, Prime Minister Ehud Olmert announced that Israel intends to open a consulate in Guangzhou, which has a population of at least seven million and which, in the 17th century, was the first Chinese city to allow western merchants to establish a foothold. Long before that, intrepid Jewish traders from Central Asia, Persia and India entered China via the Silk Route, and some of them established a permanent community in Kaifeng, which lasted until the late 19th century.

Buxbaum – an observant Jew who wears a small black yarmulke, sports a Confucious-style wispy beard and arrived in China during the tumultuous Cultural Revolution – said that Jews have been an important factor in opening up China to a market economy. "China is generally aware of this, and is reasonably well disposed to Jews," said Buxbaum, who works for Anderson & Anderson, one of about five foreign law firms operating in Guangzhou, which, along with the prosperous cities of Shenzhen, Zhuhai and Dongguan, lies in the Pearl River Delta region, the powerhouse of China's economy.

Indeed, Buxbaum settled in Guangzhou precisely because he believed that it would be one of the primary engines of China's new economy. "It's a dynamic place. Its exports far exceed those of Shanghai. And the people here are more entrepreneurial than anywhere else in China."

Buxbaum, who fielded calls as I interviewed him, did not gravitate to China out of any sympathy to Communism. "I've been a right-winger all my life," he declared without the slightest twinge of equivocation. "I've never been sympathetic to left-wing politics, and neither am I today." As he said this, he chuckled heartily.

When Buxbaum arrived in Guangzhou – which was home to a colony of Arab traders before the arrival of the Portuguese in the 16th century and the British in the 17th century – it was still something of a backwater. With the formation of the People's Republic of China in 1949, Guangzhou slid into obscurity and near irrelevance, playing nowhere near the role it had played for hundreds of years.

By the mid-18th century, Guangzhou was one of the greatest ports in Asia, renowned for its exports of tea, silk, porcelain, lacquer screens, ivory fans and other luxury goods. By imperial decree, China's external trade was restricted to Guangzhou. Foreigners lived in sumptuous homes in Shamian, a small island on the Pearl River. Under the Treaty of Nanking, which was signed in 1842 in the wake of the first Opium War, Guangzhou became one of only five Chinese cities open to western traders.

David Buxbaum

Throughout the 19th century, common labourers from Guangdong immigrated to Canada and the United States as railway workers. Often arriving on coolie ships, and comprising the nucleus of Chinese communities in North America, they introduced the delights of Cantonese food to generations of Canadians and Americans.

Sun Yat-sen, the first president of the Republic of China after the fall of the Qing dynasty in 1911, was born in a village south of Guangzhou. As the Republic of China gave way to the People's Republic, Guangzhou's importance declined.

When Buxbaum set foot in Guangzhou, shortly after then-U.S. president Richard Nixon and national security advisor Henry Kissinger suddenly showed up in China in a geo-politically trailblazing trip, the city was caught up in the Cultural Revolution.

"China was a national prison, a country in chains," said Buxbaum, who speaks Mandarin and Cantonese fluently. But he had faith in China's ability to recover from Western colonialism and self-inflicted blows. "I always thought China would be an important country, and I assumed it would be important again."

During his first few years there, China remained impoverished, held back by the dead hand of a centrally planned economy and by the misplaced preconceptions of leaders such as Mao Zedong. "It was hard," said Buxbaum, who represented several American and Canadian companies at the annual Canton Fair, dispensed advice on the banking system and served as an interpreter.

Thanks to the liberal reforms promoted by Deng Xiaoping, China's leader after Mao's passing, China modernized itself. Market forces were unleashed in special economic zones such as Guangzhou and Shenzhen, which is only an hour's journey by train from Hong Kong.

According to Buxbaum, almost 1,000 Jews, the majority involved in the increasingly lucrative China trade, currently live in Guangzhou, a bustling city whose skyline has been ineluctably transformed by a phalanx of skyscrapers. Due to this influx of Jewish businessmen, Chabad Lubavitch is quite active in Guangzhou.

[Sheldon Kirshner photos]

The modern face of Guangzhou

Looking ahead, Buxbaum expressed confidence that China, in tandem with India, will be a very powerful player on the world economic stage in the years to come.

Yet China's continued performance as an Asian "tiger" hinges on its political stability and its ability to eradicate widespread corruption, he suggested. Buxbaum added that China's economy would doubtless stand to benefit by a flowering of democracy. "China is ready for democracy on a step-by-step basis," he noted. China's great leap forward is clearly dependent on these interrelated factors.

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Former Ontario judge dies in house fire

Continued from page 1

Speaking of Filer's wife, Toni Silberman, who cared for him at home throughout his illness, Rabbi Sapirman said that "love kept Sam alive – love of the purest kind, for love's sake. He was a father, a mentor, a leader and a lover of Israel – love carried him.

"You must carry his legacy forward. He will give you strength and guide you in the most difficult days."

Silberman said her husband would have loved the crowd, because he enjoyed being surrounded by family and friends.

"Who could question the love he had for his family. He sat with rapt attention and pride while [our daughter] Jaime shared her life with him, during her bat mitzvah, and during the weddings of his children. Love and joy [always] emanated from his eyes.

"His eyes were the window to his world, and they provided us with the window to his soul."

She never knew anyone who loved so unconditionally and was loved so universally, she said.

"The strength of Sam's survival instincts were independent of me. I was compelled to take whatever measures were necessary to ensure he had more of life to cling to," Silberman said.

"We have lost so much, but we have gained so much."

Also speaking at the funeral, Patrick LeSage, former chief justice of the Superior Court of Justice, said that Filer was the epitome of human spirit and human courage.

"He was as astute, aware, caring and wise after he [fell ill] as before. I can attest that he remained bright, alert, witty and up to date in national and international events."

During his period of ill health, LeSage said, Filer presided in Brampton, and had a reputation among the staff, other lawyers and litigants for being fair, diligent, thoughtful and compassionate.

"Sam was a model and a beacon for us all," he said.

Bernie Farber, chief executive officer of Canadian Jewish Congress, said in a phone interview that Filer was considered by CJC to be one of the most ethical, frank straightshooters that ever occupied one of its chairs.

"He understood community values and was able to translate the importance of Jewish values to the general community," Farber said.

Moshe Ronen, a past president of Canadian Jewish Congress, was a student activist when Filer was Ontario region chair.

"To people like me, Sam was a friend and a supporter. He was one of the few who supported [us]. He reached out and built bridges with the activists on campus, and went to bat for us when we wanted to take a different kind of approach."

> ***'Sam was a model and a beacon for us all'***

Donald Carr, a lawyer and president of *The Canadian Jewish News*, was the last recipient of the Sam Filer Distinguished Service Award, given to a deserving Congress leader or other person from Jewish community leadership.

He said that when Filer was active, "he was a stalwart in Ontario and nationally. I have no doubt he would have become [national] president at a time when CJC was truly representative of the Jewish community.

"He was devoted, selfless, bright as could be and took matters to heart."

He said that a good part of the time he was a judge, Filer was taken to the office daily, and he dealt with *ex parte* applications to court, that is, for proceedings where one of the parties is neither present nor represented.

"As his condition worsened, he 'spoke' through a computer, and he would blink his eyes to indicate yes or no."

Carr's wife, Judy Feld Carr, who was friends with Filer and Silberman personally and through their community work, said of him, "Israel was his love, and when he became ill, he worried about not going back."

Filer came to their daughter's wedding on a stretcher, she said, "because he didn't want to miss anything.

"He had a greed for living, and Toni supplemented it. She was his pillar of strength. I can only say I stand in awe of them."

In a speech Silberman read for her husband in 1995 during the kick-off of Toronto's National Action Awareness Week, he said, "My personal credo is, there are those who would sit and curse the darkness rather than light a candle. I thank all those who helped me light the candle and keep it lit."

In addition to Silberman and daughter Jaime, Filer was father and father-in-law to Michael and Esther, Rob and Marnie Fegan, and Rob and April. His grandchildren are Ian, Jack, Andrew, Rylan, Parker, Violet, Alexandra and Joshua.

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Genocide starts with bullying, Coloroso says

Parenting expert says they both share the dehumanization of victims and a routinization of cruelty

By CAROLYN BLACKMAN
Staff Reporter

Ask parenting expert Barbara Coloroso if writing a book about genocide is a giant leap for her, and she'll immediately say "no."

Speaking about her new book, *Extraordinary Evil: A Brief History of Genocide*, Coloroso, author of such books as *Kids are Worth It*, *Parenting Through Crisis*, and *The Bully, the Bullied and the Bystander*, said it's "actually a short walk from bullying to hate crimes to genocide."

A former Franciscan nun, and mother of three, Coloroso, 58, will speak about her new book on April 17 at Beth Tzedec Congregation at an evening sponsored by the Anne and Max Tanenbaum Community Hebrew Academy of Toronto's parent association.

Other sponsors include Friends of Simon Wiesenthal Center for Holocaust Studies, Hillel of Greater Toronto, UJA Federation of Greater Toronto's Holocaust Centre of Toronto, and federation's Latner Centre for Jewish Knowledge and Heritage.

In a phone interview from her home in Colorado, Coloroso said that she began examining the Holocaust, as well as the Armenian and Rwandan genocides, after seeing Elie Wiesel's book *Night* while walking through an airport.

"I had never studied the subject, and he brought it to the fore for me. I began to realize how much I didn't know."

She found a parallel between behaviours exhibited in bullying and those exhibited in genocide.

"They both share the dehumanization of the victims and a routinization of cruelty. The premise I take on bullying is that it is not about conflict or anger, it is about contempt for another human being," Coloroso said.

"Once you make another person a cockroach or a rat, you can do anything to them without shame or compassion. Bullying is a hostile act that is intended to harm. When one group determines that another group is 'it,' they can do or say anything."

Conflict, she noted, is often used to mask genocide.

"The United States and Canada got involved in World War II to stop the war, not to stop the genocide. They didn't see the genocide through the fog of war," she said.

"If there is a war going, genocide can be diverted. Hitler needed war to complete his genocide."

Coloroso, who has visited Rwanda three times to work with orphans and to lecture at the university there, said that "[genocide] is a very short walk from anyone saying 'You're less than me.' When a student calls another student a name, that is step one.

Barbara Coloroso

"Boys and girls do verbal bullying very well, and other kids laugh."

What they're showing, she said, is that the person who is bullied is not worthy of being treated with dignity and regard. "He's a loner and a loser."

Every bully incident has a bully and a bystander, Coloroso said, "and there are no innocent bystanders. You could not have not the Holocaust without Hitler, but you also would not have it without the bystanders. The bully needs support, and cheering on. Bystanders get pleasure from seeing the pain of others."

The challenge is to raise kids with a sense of "I am unique, you are unique, and together we can create 'we,'" she said.

"Deep caring is as much caught as it is taught, so kids have to see you behave with deep caring. Let them see what you do when you hear a racist joke, let them see how you treat hired help, and let them see you act with compassion and loving kindness."

Coloroso said she is "tragically optimistic" in that "I recognize what is going on, and I'm not wearing rose-coloured glasses.

"However, we can make a difference. We can get a group of people to step in and do the right thing. Deep caring always out-trumps dogma. [The challenge] is not to cut people out of the circle of concern."

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Series to address Jewish and Muslim women's issues

By FRANCES KRAFT
Staff Reporter

Rabbi Debra Landsberg of Temple Emanu-El and Farzana Hassan, a Pakistani-born writer and commentator on Islam and gender issues, will co-teach a three-part series on Women in Judaism/Women in Islam beginning April 11.

The series is part of the temple's weekly study sessions for members, but it will be open to non-members in part because of the subject matter, Rabbi Landsberg said.

There is no charge to attend, but RSVPs to the temple office are requested.

Barbara Landau, co-chair of the Canadian Association of Jews and Muslims (CAJM) and a past board member of Temple Emanu-El, was instrumental in organizing the series after she read Hassan's book, *Islam, Women and the Challenges of Today.* She realized that many of the legal issues Hassan addressed in her writing were also issues for Jewish women.

Landau, a lawyer, psychologist and family mediator, lauded the courage of both Hassan and the rabbi. "They're doing this from a very respectful place and a very strong commitment to their religious backgrounds," she said.

Hassan and Rabbi Landsberg first met through their involvement in the CAJM. This is the first time they will be teaching together.

Among the issues Rabbi Landsberg was hoping to address with Hassan as part of the series were the image of women in sacred literature, the laws of marriage and divorce, and the public role of women in mosques and synagogues.

She noted that the roles of women according to traditional Judaism are "different from how we understand them in a Reform congregation."

Hassan, who describes herself as a progressive Muslim woman and is a former president of Muslims Against Terrorism, was one of the subjects of a recent death threat as president of the Muslim Canadian Congress. She said she hopes that "people will come [to the series] with an open mind, whether they're from the Muslim community or of the Jewish faith.

"I hope to have people ask questions. These are very serious issues," she said, referring to how to make worship and spiritual leadership more gender-friendly, and to the relevance in modern times of polygamy and unequal shares of inheritance, as they are addressed under Islamic law. She also mentioned the issue of women leading mixed-gender prayers.

She noted that there is no formalized progressive Muslim framework. Imams are not formally ordained but rather receive the title on the basis of their "knowledge, wisdom and piety," she said.

Members of the CAJM have been invited to attend the series.

"Our goal is not to compare or contrast per se – our goal is to come together and learn," said Rabbi Landsberg. "This subject invites people – men and women – to come and learn beyond their normal parameters."

Hassan said she thinks it's "a wonderful idea to bring both faith traditions together in an atmosphere of friendship and honest inquiry.

"We need to talk more about these things."

Kent to run in Thornhill

Continued from page 7

Kent, deputy editor of Global TV News, has spent four decades in broadcast journalism and has reported on conflicts in Afghanistan, Africa and the Mideast. He ran for the Tories in last year's federal election in the Toronto riding of St. Paul's, where Liberal MP Carolyn Bennett defeated him by more than 20,000 votes.

In Thornhill, which is roughly half Jewish, he'll face Liberal MP Susan Kadis, who withdrew her support for Liberal MP Michael Ignatieff after the leadership candidate accused Israel of committing war crimes in the Lebanon war last summer.

In previous interviews, Kent accused Kadis of having "hung on [to Ignatieff's campaign] probably longer than she should have."

Kent painted a grim picture of the Palestinian media.

He said virtually every aspect of that media – and especially those targeting youth, such as rock videos, children's TV shows, sports and schoolbooks – glorify violence and death by martyrdom.

Some sports stadiums in the Palestinian territories are named after suicide bombers, he noted.

Kent showed a *Sesame Street*-style television puppet show in which characters call for graphic violence. And in one program, teenagers said they prefer being a *shahad* (martyr) to peace and full rights.

Not even crossword puzzles are immune. Kent displayed one in which the clue was "the Jewish centre for commemorating the Holocaust and the lies." The answer was Yad Vashem.

Palestinian school texts still do not mention Israel, he added.

"I have never seen – and I can't emphasize it enough – psychological warfare practised on a civilian population as it has been and is still being perpetrated by the Palestinian Authority."

He said the situation has become even worse since Hamas gained power in elections last year.

"You can only wonder how [children] might be deprogrammed," he said, adding, "this is the sort of thing much of the world is not aware of."

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Weizmann professor to speak on stem cell panel

By ADAM SEGAL
Special to The CJN

Renowned scientists from Israel and Canada will be sharing their insights on stem cell research during an upcoming event at the Windsor Arms Hotel in Toronto.

The evening, titled Stem Cell Research: Issues, Opportunities and Promise, will feature presentations by three prominent researchers, followed by a dessert reception.

It's being sponsored by Weizmann Women and Science and Sick Kids Foundation.

Dr. John Dick, a senior scientist at the University Health Network, will discuss his high-profile research involving cancer stem cells.

"These cells are quite different," said Dick, who specializes in cellular and molecular biology.

"Experiments dealing with acute myeloid leukemia have shown that [cancer stem] cells... are more potent at keeping cancer growing... and can lie dormant for long periods of time."

That means cancerous stem cells can in fact survive initial exposure to chemotherapy, so the way to fight them is with targeted treatment.

Dick likened this to treating the root of a weed, rather than just cutting off its leaves.

"These rare cells seem to be the root of the tumour, so if we can find ways of targeting their properties, we'll be able to cut out the root of the tumour, rather than cut the leaf," he explained.

In addition to his work on leukemia, Dick has found in his research that colon cancer may also arise from cancer stem cells.

A long-time colleague of Dick's who will also be speaking at the event is Dr. Tsvee Lapidot, a professor in the immunology department at Israel's Weizmann Institute of Science.

Lapidot will discuss his important work dealing with how blood stem cells migrate to and from bone marrow and how this knowledge could pave the way toward advancements in treating leukemia and successes in bone marrow transplants.

"We developed a functional model for both normal and cancerous human stem cells and we looked at their similarities and differences," he said.

"We made substantial progress... but we're still not at the stage where we can selectively inhibit malignant cells."

Lapidot lived in Toronto in the early 1990s while he worked as a postdoctoral fellow at the Hospital for Sick Children.

He worked with Dick at the time, and the two have maintained a strong relationship.

"For me, Toronto is very special," Lapidot said.

"Returning will be like a homecoming and I'm looking forward to seeing John."

Also speaking at the presentation will be Dr. Janet Rossant, chief of research at Sick Kids.

The forum will be moderated by Dr. David Malkin, a distinguished pediatrics professor.

The event takes place April 12 and seating is limited.

For more information, visit www.weizmann.ca, or contact Sheri Federman of Weizmann Science Canada at 416-733-9220 or sheri@weizmann.ca.

Participants' parents have noticed a change in their children

Continued from page 6

And the parents of participants have noticed a change in their children as well.

Szereszewski's mother, Sheri, said she was proud of her daughter.

"I know that, going forward, none of the participants will ever look at the world in the same way," she said. "They'll be advocates for change and improvement. As a parent, I couldn't imagine a better thing."

USY participants in New Orleans. [USY photo]

The USYers said they are now sometimes frustrated by friends who tend to "blank out" when they recall their experiences from New Orleans, but they understand that the only way to truly "get it" is to do it.

With that in mind, the students hope to impress this newfound maturity and wisdom on their peers as regards the importance of tikkun olam and tzedakah.

"Indifference gets you nowhere. [Stop] standing on the sidelines and be proactive," Cyngiser said

Friedman echoed that sentiment.

"No matter what it costs you, if you care about it, then do it," she said.

In closing out the interview, Ivory recalled the new USY mantra.

"Darrell summed it up for me, it don't cost nuthin' to be nice," Ivory said. "That's what it's all about. It's so simple, it's ridiculous, yet we forget about it."

The students are now working on a presentation combining their photos, videos and diaries from the trip, to be shown at a USY fundraiser with part of the proceeds being funnelled back to New Orleans relief efforts.

USY plans to host another trip to New Orleans next year.

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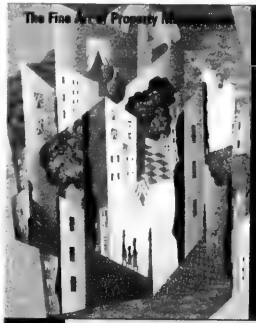
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Jewish Life

We must anticipate the redemption

By RABBI ZUSHE SILBERSTEIN

RABBINICAL REFLECTIONS

Nisan is a month of redemption.

What would you do if you knew the Mashiach was coming today?

When a person is on his deathbed and thinks of his final reckoning, he would not wish he had spent more time in the office. Rather he'd want to have done something meaningful with his life. The same would be true if one realized the Mashiach was coming today.

Our sages tell us that immediately after the arrival of the Mashiach, everyone will have to continue with the activities they had previously performed. Those whose activities were positive will find this greatly rewarding, for they will continue their activities under the guidance of the Mashiach. However, those whose activities were undesirable will be obliged to carry out these deeds before the Mashiach's eyes, and they will be deeply embarrassed.

In his Thirteen Attributes of Faith, Maimonides speaks of awaiting the Mashiach's coming, anxiously and eagerly, every day. We are not to believe that he will come sometime in the distant future, but that his coming is a possibility at any moment. If he were to knock at our door, would we be ready and happy to let him in, or would we ask him to wait until we straightened some things out?

A person may protest: "What are you asking of me? After all, I am only human and I have to make a living. In Mashiach's time, Godliness will be overtly apparent, 'good things will flow in abundance, and all delights will be freely available as dust.' Until then, however, the present-day norms should be maintained."

The question is, however: what are those norms? Of course, a person has to make a living, but how does he make his living? How ethical is his conduct? And how much time is devoted to spiritual pursuits? And beyond apportioning time, how much soul is involved? There are times when a person can devote only a small portion of his or her day to spiritual concerns, but those moments that he can devote are the centre of his life, what he looks forward to and where his energy is most fully expressed.

Moreover, in truth, there is no contradiction between being fully involved in one's contemporary experience in a responsible manner and anticipating the redemption. Maimonides writes that – in the initial stage of the redemption – there will be no difference between the present age and the era of the Mashiach except that the subjugation to the gentile nations will end. Our lives will continue more or less as they are now.

What will the difference be? What we devote our lives and our energies to. Maimonides continues: "The occupation of the entire world will be solely to know God." We will do other things, but we will be occupied with knowing God.

A similar idea is intimated by the Hebrew term for redemption, *geulah*. It contains the same letters as the term for exile, *golah*, with one exception: the letter *alef* in the first syllable. The *alef* stands for God, *Alufo shel olam* ("Lord of the world"). Implied is that the difference between exile and redemption is not the physical setting, but the awareness of God. Everything else will remain the same, but when the Mashiach comes, our lives will be permeated with the awareness of God.

Although our awareness of God at present cannot be permeated with the same intensity as it will be in the era of the Mashiach, yet it's like a person who has a treasure in a chest and is awaiting the time for it to be opened. In his mind, he is already a rich man and he conducts himself in that manner.

Rabbi Zushe Silberstein is the spiritual leader of Chabad Chabanel in Montreal.

Good people, bad explanations

By ELLIOTT MALAMET

JEWISH EDUCATION
The Next Generation

To live a Torah life is a source of great joy and purpose, and it's a dubious educational strategy to inspire a person's Jewish identity through reminders, although accurate, of our legacy of pain. Having said that, it is nonetheless true that the topic of theodicy – explaining the ways of God in the face of human suffering and misfortune – is something that comes up repeatedly in Jewish conversation, whether it be in classrooms, pulpits, study halls, or, yes, shivah houses.

From a religious perspective, once one removes God from the picture, it's not too difficult to understand why bad things happen. Even the modern French existentialist Albert Camus recognized this in his book *The Rebel*, where he writes that "the only thing that gives meaning to human protest is the idea of a personal God who has created and is therefore responsible for everything. Only a personal God can be asked by the rebel for a personal accounting." I am in no way saying that atheists would not be troubled by suffering. But their anguish does not extend to the cosmic level.

Maimonides argues in *The Guide of the Perplexed* that all things are made of matter and matter breaks down. Indeed, for Maimonides, our mistake is narcissism – imagining that we are somehow important in the universe when in fact we are but a very tiny component of the whole. Tectonic plates shift. People act sadistically. Cells mutate. Oceans overflow. Cancer, tsunamis, death camps – bad things happen in nature and among humans.

But somehow this account doesn't resonate and, for many, the pressure to "explain," to make sense of why bad things happen, continues.

But if there is pressure, I believe it should be resisted. There is a disturbing trend in certain circles to try to link suffering to sin and confidently opine about the exact nature of such transgressions – from improper mezuzot to mixing inappropriately with the opposite sex. But there is a big difference between saying that everything has a reason, even suffering, and purporting to know that reason. One can end up adding insult to an already immense amount of injury.

I once heard an illustrious, world-renowned rabbi addressing the question of how God could have allowed the Holocaust to happen. The rabbi pointed out that all that God does is for the good, and, therefore, the Holocaust must have been a form of punishment for the sins of the Jewish people. This idea – known as retribution theory – does have quite a number of possible Jewish source texts.

As if to signal the intolerableness of this view, an elderly gentleman, who it turned out was a Holocaust survivor, interjected and protested, with an anger propelled by feelings of betrayal, that it was a moral obscenity to suggest that the deaths of six million were somehow justifiable and in fact caused by their alleged sins. It was, needless to say, a very tense scene.

And in the aftermath of that moment, I began to think not about "why do bad things happen to good people," but rather why bad explanations happen to good people, and whether by definition any good explanations are possible in this domain of life.

May HaShem avenge their blood.

Jewish Life

Book attacks God, religion

The God Delusion **by Richard Dawkins (Bantam Press).**

Books
Bernard Baskin

God, the Bible and religion are under attack. This assault comes from a recent group of well-publicized and widely discussed books. Arguably, the most impressive and influential of them is *The God Delusion* by Richard Dawkins, the well-known British evolutionary biologist. It has been on the *New York Times* bestseller list for the past six months.

These irreverent books argue that the overwhelming evidence from evolution demolishes the idea of a God-created universe. To believe otherwise is both erroneous and pernicious. Even the unparalleled complexity of the human eye, or the intricate design of a dragonfly's wing, can be explained by the process of innumerable slow evolutionary steps.

In addition, the author argues that all the classical proofs for the existence of God have long since been demolished.

For Dawkins, the Bible is primitive, bloodthirsty, sadistic and misogynist – an obsolete work that encourages superstition and absurd religious belief. Religion, he asserts, in every age, has been the root cause of war, bigotry, persecution, hatred of the outsider and the opponent of scientific progress.

Finally, insists Dawkins, religious persons are no more proper or ethical in their behaviour than their agnostic or atheistic neighbours.

This is an angry book, elegant and often persuasive but, at the same time, shrill, arrogant and extreme. The author's knowledge of theology is scant and his appreciation of the Bible as an enduring work that has inspired multitudes of men and women through the ages, non-existent.

For Dawkins, religious belief is akin to mental illness.

It should be pointed out that this protracted tirade is directed largely at biblical fundamentalists and those opposed to basic, widely accepted scientific ideas.

Religion, properly understood, deals essentially with the very thing that is not the concern of science – namely the ends or the purpose of life. Its interests are with desires, feelings and will. It does not answer the question "What is it?" but "Why am I?"

Recently, Eric Cornell, who won the Nobel Prize for physics in 2001, said this in an address to the American Academy of Arts and Sciences: "Most scientists will concede that, as powerful as science is, it can teach us nothing about values, ethics, morals or, for that matter, God."

It is clear that neither science nor religion, in themselves, are adequate to sustain and enhance life. Science, unfettered and misdirected, can expunge all of civilization. Religion, without proper knowledge of the unravelling of facts and new truths, becomes outmoded and irrelevant.

Should a religious person read this book?

Perhaps the answer can be found in the talmudic tractate "The Sayings of the Fathers," in which the person of faith is instructed: "Know how to respond to the Apikoros [a person who leaves the rabbinic tradition]."

Readers recommend

By MARK MIETKIEWICZ

Today, once again, I turn the tables and let readers recommend their favourite Israeli and Jewish websites.

"Have you done a kindness today?" That's the question that greets you when arrive at A Kindness A Day website. "Just like the pages of the Talmud are learned in a unified, daily manner worldwide, so, too, should good deeds and acts of kindness be daily events," says Daniel Rothner, founder of Areyvut, an organization that reaches out to day schools of all affiliations. Updated weekly, the site recommends a good deed tied to a verse from the Tanach or Talmud. Some suggestions:

• Assist someone who is unemployed with writing a resumé or finding a job. "One who learns and does not teach is like a myrtle in the desert." (Talmud Rosh Hashanah 23a)

• Congratulate someone on something important he or she accomplished. "A word fitly spoken is like apples in settings of silver." (Proverbs 25:11)

• Study the laws of returning a lost object to its rightful owner and set up a lost and found in your synagogue. "He shall return… the lost item that he found." (Leviticus 5:23-24) **[www.kindnessaday.com]**

Liat Goldstein wrote to tell me about the Jewish Women International of Canada (JWIC), a non-profit organization whose mission is to end violence against women. Formerly B'nai Brith Women, JWIC supports shelter drives in several Canadian cities and has created programs to raise the awareness of this problem within the Jewish community. JWIC also runs programs to address the problem of dating violence and later this month will hold its "Walk in Her Shoes" indoor walkathon in Montreal. **[www.jwicanada.com]**

Last Remembrance Day, I took the opportunity to salute Jewish veterans who fought on behalf of Canada, the United States and other countries around the world. David Dunn wrote to tell me the fascinating World War II story of the Allies' No. 3 troop (the so-called "X" Troop), which was part of the No. 10 Commando Special Services Brigade. The No. 3 troop comprised German-speaking Jewish refugees mainly from Germany and Austria. This page of history has particular significance for Dunn because he joined the No. 3 as a boy of 17 in England. You can read more about the achievements of these Jewish soldiers at the Jewish Virtual Library. **[http://tinyurl.com/ys55nq]**

I recently attended a lecture titled, "Torah on the Internet" given by Rabbi Moshe Shulman of Shaarei Shomayim congregation in Toronto. In it, Rabbi Shulman introduced me to some excellent sites I hadn't visited before. Here are two of them.

In his Halachah Files, Rabbi Howard Jachter analyzes contemporary issues in light of Jewish tradition. Essays include examinations of:

• whether smoking is a violation of Halachah;

• whether Jews should attend bullfights (or even watch them on television);

• and how Halachah allowed women whose husbands were killed in the World Trade Center to remarry. **[www.koltorah.org/ravj/ravj.htm]**

For decades, the Israeli biblical scholar Nechama Leibowitz inspired thousands of students both inside her classroom and further afield with her weekly "Pages" or "Gilyonot" – insights and questions about the weekly Torah portion. Leibowitz's works have been collected and are available online in both Hebrew **[http://tinyurl.com/2a5mop]** and English. **[http://tinyurl.com/25oqbk]**

This month marks the 10th anniversary of Leibowitz's passing. You can find additional resources and biographical information about this remarkable personality at OU.org. **[http://tinyurl.com/9hsi]**

* * *

Do you have a favourite Jewish or Israeli website, blog or podcast? Or have you created one yourself? Tell me about it at the address below and I may mention it in a future column.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Dafna Israeli, Adv.

Coast to Coast

Move called 'a complete break' from Halachah

Continued from page 3

co-authored by Rabbi Elliot Dorff of the Ziegler School; another, which was among two more traditional views, was co-authored by Rabbi Joel Roth of JTS. Both are longtime leading educators in their respective schools. Both their papers earned 13 votes, a majority of the law committee.

Rabbi Saltzman commented that "the JTS that ordained me in the 1970s was a totally different institution than it is today. It was very much committed to tradition and the conserving of the Jewish tradition, and changes were made very slowly and with a great deal of consideration."

He added: "I think that one of the things we are going to have to do in Canada is that we are going to have to determine from an ideological point of view whether we are going to throw our lot in with the ideological decisions made in the United States for an American constituency, or whether we are going to define Conservative Judaism in a uniquely Canadian fashion in such a way that it reflects the traditional values of Canadian Jews."

Rabbi Baruch Frydman-Kohl, spiritual leader of Beth Tzedec Congregation, said that talk of a possible sovereign association within the Canadian Conservative movement, which Rabbi Saltzman proposed more than a year ago, is "still going on, but the issue is much broader than theological and halachic differences. They also centre around a sense of Canadian nationalism:... and it's a financial issue tied to programmatic development through United Synagogue [the movement's congregational arm]."

The discussion is not an attempt to sever Canadian congregations from the Conservative movement, Rabbi Frydman-Kohl said. "There remains the possibility of what I'll call loyal dissent."

Writing on a on a Conservative rabbinic listserv, Rabbi Howard Morrison of Beth Emeth Bais Yehuda Synagogue suggested that halachic pluralism in North America would have been best served if JTS had maintained its current policy while Ziegler adopted the more lenient view.

By doing so, he said, both schools would have shown "kavod" (respect) to their respective leaders.

Rabbi Allen said he does not anticipate radical changes like a split within the movement, but he said there is "a disheartening of spirit of those who were committed to tradition and remain committed to tradition.

"What we see is not an exodus from the Conservative movement but a gradual disconnection, a pulling away by those who were the stalwarts of the Conservative movement, leaving behind a shell that's a place for those less than committed to the totality of Jewish observance."

Rabbi Martin Berman of Shaar Shalom Synagogue described JTS' decision to ordain openly gay students as "a complete break from halachic tradition."

In contrast, he said, he "could live with" the idea of women being ordained as rabbis, although he found it "problematic," he said on the listserv. Regarding women's ordination, he wrote that he "did not feel that there was actually anything inherently wrong with women having the title, the question was what they did with it."

While he would not hesitate to count a gay male in his minyan (although he would not count a woman), Rabbi Berman said he cannot honour JTS' decision.

He told *The CJN* he "can no longer in any way support the seminary" where he was ordained in 1977. That means he will not recommend it to prospective rabbinical students, nor will he involve himself in any fundraising for it.

He still considers himself a "traditional Conservative Jew," he said.

Despite the strongly divergent points of view in the movement, said Rabbi Frydman-Kohl, "there is a very strong and deep relationship, and just as in a family where there can be some significant differences, there is nonetheless a sense of family holding together, so we are a family that's in dialogue trying to hold ourselves together."

Rabbi David Eligberg, of Beit Rayim Synagogue, which is egalitarian, was reluctant to comment publicly on the issue. "One of my great fears with this issue is that I think it's going to divert a tremendous amount of attention from other substantive issues the movement needs to focus on."

In an open letter dated Mar. 26 (available online at www.jtsa.edu), JTS chancellor-elect Arnold Eisen, who is not a rabbi, wrote that "the decision to ordain gay and lesbian clergy at JTS is in keeping with the longstanding commitment of the Jewish tradition to pluralism."

He said in a statement that pluralism "means that we recognize more than one way to be a good Conservative Jew, more than one way of walking authentically in the path of our tradition and of carrying that tradition forward."

But some in the movement don't support a pluralistic vision that might exclude gays and lesbians.

JTS graduate Rabbi Ayelet Cohen, a native of Montreal and associate rabbi of New York's Congregation Beth Simchat Torah, a synagogue for gays and lesbians, said that welcoming people of all sexual orientations should be "a value and not an option."

Yet not everyone who supports gay rabbis agrees with Rabbi Cohen.

Rabbi Amy Eilberg, the first woman ordained as a Conservative rabbi in 1985, said she sympathizes with those who would exclude congregations that cling to traditional positions, but she added that her experience in interfaith and Middle East peace efforts have convinced her that it's necessary to maintain relationships across ideological differences.

With files from JTA

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Opposition MPs meet Palestinian minister

By PAUL LUNGEN
Staff Reporter

A small group of opposition MPs met with the Palestinian Authority's information minister in Ottawa last week after Foreign Affairs Minister Peter McKay turned down a meeting with him.

On Wednesday, Bloc Québécois MP Francine Lalonde, the party's foreign affairs spokesperson, met Mustafa Barghouti, an independent member of the Palestinian government, along with members of Alternative, a Quebec NGO that arranged the visit. Then on Thursday, Barghouti met with MPs from the Liberal and New Democratic parties.

Barghouti's visit to Canada was planned prior to creation of the Palestinian unity government that includes Hamas and Fatah ministers, as well as some independents. The unity government deal was brokered in Saudi Arabia and was intended to end internecine Palestinian fighting that saw hundreds killed in the span of just a few weeks.

In the House of Commons last week, Lalonde urged McKay to meet Barghouti.

"Many countries, the European Union and even the American consulate in Jerusalem have met with non-Hamas ministers of the Palestinian government," she said in Question Period. "By refusing this meeting, is the Minister of Foreign Affairs [McKay] perhaps not missing an excellent opportunity to contribute to the resolution of the dispute?"

McKay responded by noting that he speaks "quite regularly" with Palestinian President Mahmoud Abbas, a member of Fatah. "I advised the president that we continue to support his efforts to bring peace, in particular to the territories, but until such time as we see progress in the area of the Quartet principles, which call for the recognition of Israel, which call for the cessation of violence and which call for the [internationally sponsored 'road map' peace plan] to be adhered to, we are not going to deal directly with a terrorist organization, namely, Hamas."

Lalonde followed up by saying Barghouti is not a member of Hamas and that U.S. Secretary of State Condoleeza Rice has met non-Hamas members of the Palestinian government.

"Why is it that Canada's Minister of Foreign Affairs cannot meet with them? Is his approach not too dogmatic? If we hope to contribute to the resolution of a dispute between two parties, we must be able to communicate with both parties."

McKay closed the testy exchange by saying, "we hope we will see the unity government express in a more forthright way its respect of and adherence to the 'road map', to the principles the Quartet [Russia, the European Union, the United States and the United Nations] has clearly laid out. I know the members opposite do not want to hear the answer, but I will tell them again. We will deal directly with President Abbas. We will continue to support the Palestinian people through aid. We will continue to support the peace process."

Barghouti, meanwhile, told the *Globe and Mail*, "we think the Canadian position is either too slow or too much influenced by the Israelis… My message is for the Canadian government to look at our platform with your own Canadian eyes and not with Israeli glasses on. I think it's the [Canadian] government that should feel isolated in its position."

The Canada-Israel Committee (CIC), the organized Jewish community's lobby group, called the MPs' meeting with Barghouti "entirely inappropriate."

CIC chair Moshe Ronen said Barghouti "is a representative of the new 'unity' government," which has not "unambiguously and unequivocally" satisfied the Quartet's demands.

The CICs chief executive officer, Shimon Fogel, applauded McKay's refusal to meet Barghouti.

Although Barghouti is not be a member of Hamas, he is a member of a government that's dominated by the terrorist organization, which has not given up its goal of eliminating Israel, Fogel said.

"In this case, part of the government – the majority – rejects the State of Israel and calls for use of any form of resistance, a code word for terrorism. If you are part of that government, it sticks to you. You can't say one part is kosher and one part is treif [unkosher]."

Lalonde said she met with Barghouti to "get the latest information about what is going on in Palestine and the relations between Israel and Palestine. I and the Bloc Québécois want to be of some help for the renewal of negotiations and settlement along the lines we have made known [for many years]."

She said Barghouti referred to the Quartet's demands and said "Abbas has repeatedly more than complied with the three conditions. I have read analysts saying that Abbas and two other groups, [by joining] in a united government… have tacitly accepted the three conditions."

Barghouti also told her that "since the election, Mr. Haniyeh [the prime minister of the Hamas government] has been very moderate in his positions and he is a man or responsibility."

Asked by *The CJN* about the continuous rocket attacks on Israel, Lalonde suggested that Palestinian governments – including the one headed by Yasser Arafat – are not responsible. She said that Barghouti told her the coalition government, which represents 96 per cent of Palestinians, "is made to prevent that or bring it to an end quickly."

In Israel, meanwhile, Rice concluded a round of diplomacy with an agreement between Israeli Prime Minister Ehud Olmert and Abbas to meet every two weeks.

She also stated: "The Quartet's position is clear. A path of co-operation with the new Palestinian government exists, but it is blocked by Hamas' continued unwillingness to commit itself, by word and deed, to the Quartet principles – renouncing violence, recognizing Israel's right to exist and adhering to previous agreements and obligations."

Child support payment increase

Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Partner, Beard Winter LLP

Question: I understand that the law has changed and that the amounts payable for child support have recently gone up. Is this true? Does spousal support also go up? I'm confused.

Answer: Yes, the basic amounts payable for child support across Canada all went up effective May 1, 2006. These are known as the "table amounts." The amounts payable for extras — the proportional sharing of special or extraordinary expenses under section 7 of the Child Support Guidelines — are unaffected. Among others, these include costs for orthodontics, child care, and summer camps, post-secondary costs and, where Ordered or agreed-upon, extra-curricular activities. But the basic table amounts tied directly to the payer's gross yearly income (usually the amount found at line 150 of his tax return) have all increased.

For instance, basic "table" child support payable prior to May 1, 2006 for payers (usually Dads) earning $70,000 annually for two children in Ontario used to be $927 monthly. Any amounts payable on and after May 1 for the same payer have increased to $1,043 monthly. For further information and the amounts for all payers for differing numbers of children in each Province, go to **canada.justice.gc.ca/en/ps/sup**

Payer's Annual Income	Monthly Payment	
	BEFORE MAY 1/06	AFTER MAY 1/06
20,000	285	308
25,000	285	308
40,000	570	601
50,000	700	763
60,000	823	902
70,000	927	1,043
80,000	1,031	1,159
90,000	1,136	1,281
100,000	1,240	1,404
120,000	1,448	1,644
140,000	1,658	1,876
180,000	2,073	2,340
200,000	2,201	2,572

However, the child support table shown herein offers a sample of just how dramatic the increases are for a payer with two children in Ontario; the higher the income, the greater the increase.

Given that the old rates were set back on May 1, 1997, the need to increase the basic amounts payable, due to inflation, is understandable. Here are a few points to remember:

- For any amounts payable prior to May 1, 2006, the old table applies. However, if child support was Ordered or agreed upon prior to May 1, 1997, then such child support is neither taxable to the recipient nor deductible by the payer. The Court will make future payments from pre-May 1, 1997 arrangements non-taxable and change the amounts if the recipient makes a Court application.
- If Dad refuses to increase his payments, go to Court and you will likely receive back your legal costs from him. But don't expect the Ontario government's Family Responsibility Office (FRO) to enforce any increase without a new agreement or Court order filed with them. There is also no change for spousal support.

On behalf of my family, and all of us at Beard Winter, I wish you and your family a happy and healthy Passover.

*John Syrtash is a partner and family law lawyer with the Toronto firm of **Beard Winter LLP**. Neither Beard Winter LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at 416-306-1733 or e-mailed at jsyrtash@beardwinter.com. You can also visit www.beardwinter.com and www.spousalsupport.com.*

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Coast to Coast

Quebec election brings peace of mind for Jews

By JANICE ARNOLD
Staff Reporter

MONTREAL — With two-thirds of Quebecers voting for parties committed to not holding a sovereignty referendum, the Jewish community has the kind of peace of mind that it hasn't known in more than a generation.

Jean Charest's Liberal minority government may be short-lived and there is some ambivalence about Action Démocratique du Québec (ADQ) leader Mario Dumont, who will be the new opposition leader, but getting separatism off the front burner comes as an unexpected relief.

It's the first time the Parti Québécois has been the province's third party since 1976.

Gerry Weiner, a former federal cabinet minister under Brian Mulroney, thinks the election results are a best-case scenario. Weiner calls Charest a friend and is one of the few Jews who has worked for the ADQ, although he was not involved in this campaign.

"I think it's the best of all possible options," he said. "Charest will have to address the serious issues Mario has put on the table, like health care and downsizing the public service, and he is well-equipped to do so. We've been focussed on separatism for too long. A minority government is an opportunity for people to work together. It can work well."

In 2002, Weiner arranged for Dumont to meet 18 prominent Jewish community members at a private lunch at the Montefiore Club, where Weiner says Dumont was well-received.

But it's clear the ADQ attracted very few Jewish voters, even though Dumont, who has been in the National Assembly since 1994, has toned down the nationalist rhetoric. But he has consistently refused to identify himself as either a federalist or a sovereigntist, preferring the term "autonomist?"

In the most Jewish riding, D'Arcy McGee, incumbent Liberal Lawrence Bergman coasted to a fourth mandate with 84 per cent of the vote. It remains to be seen if Bergman will keep his job as revenue minister. Parti vert candidate Robert Leibner finished second – 17,000 votes behind – and the ADQ's Marcelle Guay was third. None of the ADQ's 41 seats (up from five) is on the Island of Montreal or in Laval.

Weiner thinks Jews and other non-francophones have nothing to fear from Dumont.

"My impression is that he's a straight shooter. He's not a closet separatist. When he speaks of an autonomous Quebec, he means a strong Quebec in a united Canada. I have absolutely no problem with that."

Weiner said he stayed out of this campaign because he is making a bid to get back into federal politics with the Conservative Party.

When Dumont spoke to the Jewish Business Network in November 2004, he said his plan to create "the autonomous state of Quebec" meant that an ADQ government would try to wrest as much power as possible from Ottawa, but would not seek to "break our link with our Canadian partner."

The ADQ has made little effort to reach out to the Jewish community since then.

In the past few months, Dumont's stance that limits must be placed on reasonable accommodation of religious minorities, a view that seems to have played well in the province's regions, has raised concern.

By contrast, Charest was reticent on the issue until finally creating the Bouchard-Taylor study commission in February, an approach that did not speak to the heart in the way Dumont was able to do.

Dumont has suggested that Quebecers' traditional identity is being eroded by what he sees as increasing acquiescence to beliefs that are at odds with Quebec "values." He has called for a Quebec constitution that would entrench what it means to be a Quebecer.

The amiable 36-year-old is not, however, seen as a demagogue. He threatened to sue when Mont Royal Liberal candidate Pierre Arcand compared him to far-right French politician Jean-Marie Le Pen.

Lubavitch Rabbi Ronnie Fine, who is acquainted with Dumont, said, "I do not get the sense that he is anti-accommodation. On the contrary, from my dealings, I found him a decent person."

The media gave Quebecers one more instance of reasonable accommodation supposedly gone too far just two days before the election. A group of Orthodox Jews, many from outside the province, were portrayed as having taken over all 129 rooms at the Chateau Cartier hotel in Gatineau for Passover, inconveniencing members of its fitness centre because the hotel agreed to allow the Jewish group exclusive use of the facilities in order to avoid men and women mixing.

In the last week of the campaign, Dumont quickly apologized for ADQ candidate Gilles Gagnon's comment on his business's website that Jews create wars for profit, reassuring B'nai Brith Canada that Gagnon did not reflect his party's views and that he, Dumont, regards the Jewish community as an "integral part of Quebec society."

(Gagnon, who ran in Abitibi-Est in the northwest part of the province, finished in third place.)

Dumont, who hails from Cacouna, a village near Rivière-du-Loup is a graduate of Concordia University, where he earned a BA in 1993. He has said that he chose to go to Concordia to improve his English and to experience the school's cultural diversity.

Besides Bergman, another Jewish Liberal, Russell Copeman, was re-elected to a fourth term in Notre-Dame-de-Grace by a wide margin.

The Parti Québécois's sole Jewish candidate, Richard Marceau was defeated in the Quebec City riding of Charlesbourg, which went from Liberal to ADQ. Since losing his seat as a Bloc Québécois MP in the last federal election, Marceau has been a consultant to the Canada-Israel Committee and the Canadian Friends of the Simon Wiesenthal Center.

Coast to Coast

Anthology of Yiddish women writers launched

By MYRON LOVE
Prairies Correspondent

WINNIPEG — An overflow crowd attended the March 11 launch of an anthology of stories by Yiddish women writers whose works have been translated into English for publication.

"The room we were in at the Gwen Secter Creative Living Centre is limited to 130 people according to the fire code," said Rhea Tregebov, the editor of *Arguing with the Storm: Stories by Yiddish Women Writers*. "We had more people in the lobby outside."

The 215-page anthology grew out of a book club dedicated to Yiddish women writers that has been meeting monthly at the Gwen Secter, a north Winnipeg Jewish seniors centre, since September, 2000.

"We started as a traditional book club," said Tregebov's mother, Jeanette Block, one of the club's organizers. "We found that that was too hard. Not all of our members could read Yiddish well. So we switched to an old-fashioned reading circle."

At one point, the group began reading *Found Treasures* and learned that there was an English translation. "That helped us out a lot," Block said. "At that point we realized that some of the stories we were reading had never been translated."

Members of the group took it upon themselves to translate some of the stories to make it easier for all the book club members to understand.

Tregebov became involved through her mother. A Toronto-based freelance writer at the time, Tregebov once taught creative writing there, at Ryerson University.

"My mother would call me and tell me all about the stories the group was reading," Tregebov said. "I became as excited about them as she was, and we both agreed that it was time to put out a new anthology of Jewish women writers." (The last one was released in 1993.)

"The stories capture the breadth of Yiddishkeit as well as the broadmindedness of Winnipeg's Yiddish culture," Tregebov said. "My mother coached me on which stories to include in the anthology."

Although a couple of children's stories as well as a play were suggested for inclusion, Tregebov decided to restrict the writings to adult prose. "I thought that format would make it easier finding a publisher," she said.

The book's Canadian publisher is Sumac Press (www.sumachpress.com). The Feminist Press in New York will be publishing the American edition in the fall.

Most of the translations were done by members of the group: Esther Leven, who translated five of the stories; Ros Usiskin; Arnice Pollock; Luba Cates; and Chana Thau. Also included was a short story by Chava Rosenfarb, which was translated by her daughter, Goldie Morgentaler; a Holocaust story written by Paula Frankel-Zaltzman, which had already been translated into English by Miriam Beckerman; and a story by Bryna Bercovitch, which was translated by Sacvan Bercovitch and and Sylvia Ary.

The other writers whose works appear in the anthology are Sarah Hamer-Jacklyn, Anne Viderman, Malka Lee, Frume Halpern, Rochel Broches and Rikuda Potash.

Most of the work on *Arguing with the Storm* was completed by the summer of 2005. By that time, Tregebov was working full time as an assistant professor of creative writing at the University of British Columbia and had time in the summers to devote to the project. Tregebov compiled the biographies of the writers, which accompany their works, and sourced the photographs. She credits Janet Gould, a librarian at the Kaufman-Silverberg Resource Centre in Winnipeg, and Eddie Stone of the Jewish Public Library in Montreal for helping her find the photos and compile the biographies.

Arguing with the Storm was launched in Toronto on March 23 at the Miles Nadal Jewish Community Centre and will be launched at the Peretz Centre in Vancouver on April 12.

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Holocaust Remembrance Day

April 15
5 pm

On April 15th, communities around the world will gather to remember those who suffered and perished in the Holocaust.

Please join us with your family as we remember together and listen to the memories of those who survived.

Following the talk and ceremony, you are also invited to stay and watch the Academy Award winning Moriah Films Documentary, *The Long Way Home,* and participate in a brief discussion of the film in the *Tom and Anna Koffler Tolerance Training Centre.*

Friends of Simon Wiesenthal Center for Holocaust Studies

This event will take place free of charge in the Resource and Leadership Training Centre at 5075 Yonge St., 9th floor
RSVP to Devra Jackson Abraham at djacksonabraham@fswc.ca or (416) 864-9735 x24

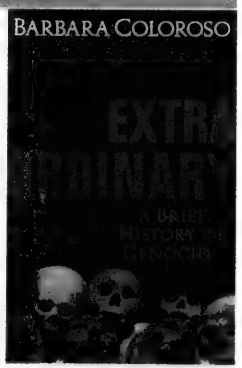
Coast to Coast

LEADERS IN TRAINING: BBYO recently held a leadership training program called "BBYO's Exec Overnight" in which participants were taught how to create their own programs, organize fundraisers and plan events. Pictured, back row from left, are Michelle Covant, Sarah Katz, Kelly Indarjit and Gillian Geller; and, front row from left, Lisa Raz, Mica Goldstein, Melissa Kadish, Melanie Weinstock, Lindsay Czitron and Cassie Feder.

EXTRAORDINARY EVIL

A Brief History of Genocide...and Why it Matters

In her remarkable and timely new book, bestselling author Barbara Coloroso turns her attention to genocide: what it means; where it begins; where it must end. Taking the premise that sibling conflict is to armed conflict is to war as bullying is to hate crime is to genocide... Coloroso explains that it's a short walk to genocide. Based on the author's thirty years of research and extensive travel, Extraordinary Evil is an urgently needed work in an age when acts of genocide seem to occur more frequently and are in the public's consciousness more than ever before.



The TanenbaumCHAT Parents' Association, together with the Friends of Simon Wiesenthal Center for Holocaust Studies, Hillel of Greater Toronto and the Holocaust Centre of Toronto, Latner Centre for Jewish Knowledge and Heritage, UJA Federation of Greater Toronto is proud and honored to present . . .

An Evening with Barbara Coloroso

Date | Tuesday, April 17, 2007

Place | Beth Tzedec Congregation of Toronto, 1700 Bathurst Street

Time | 7:30 p.m.

Cost | $20 in Advance, $25 at the Door

Information | For more information or to order tickets, please call our Barbara Coloroso Ticket Hotline: 416.636.5984, x504

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הפורום הישראלי

כל מי שחי פה תקופה ארוכה מספיק יודע היטב כמה דלה וחסרת משקל היתה ההתנהלות של הקהילה הישראלית. רובנו המוחלט אינו דתיים מספיק כדי להשתייך לבית כנסת, ולדאבון הלב רוב הישראלים בטורונטו גם לא מתאמצים במיוחד למצוא חינוך עברי לילדיהם. התירוץ המקובל הוא כספי, אך זה תירוץ קלוש ברוב המקרים, כי אותם אנשים גם אינם שולחים את ילדיהם לתנועות הנוער הישראליות, למרות שאלה אינן עולות כסף.

וכך נוצר מצב עגום שקהילה הולכת וגדלה מתנהלת בעיקר סביב אירועי בידור ישראליים, מסעדות ישראליות, בית הלוחם ועוד פרורים פה ושם. הדבר צורם במיוחד מאחר וגדילת הקהילה הישראלית הפכה אותה לכרבע מהאוכלוסיה היהודית של טורונטו, והקהילה היהודית הרי מאורגנת להפליא.

נקודת המפנה באה משני כוונים:

הפדרציה היהודית סוף סוף הכירה באבסורד הזה, ושמינתה את גליה סרנר לנהל דסק שעוסק בישראלים. למי שהספיק להכיר את גליה ברור לעלל שזו היתה בחירה מצויינת, והדברים מתחילים לרקד.

ובמקביל-הקימו אנשי עסקים ישראלים בראשם של גיל בלוטריך, את הפורום הישראלי, שמטרתו לקדם את עניין הישראלים בתוך הקהילה היהודית. החשוב מכל לטעמי- אין מדובר בקבוצת עסקנים שעושים לקהילה תוך דאגה לעצמם ולקרוביהם, אלא דווקא בקבוצה של אנשים ש"עשו את זה" כבר, ושכל בסיס לפעולתם הוא התנדבותי.

מוצא חן מאוד בעיני שנקודת הזינוק היתה איתורם של מתנדבים, ולפני מספר שבועות הגיעו מעל למאתיים וחמישים ישראלים שביקשו להתנדב.

אין מה להגיד-התחלה מאוד מעודדת ומשמחת. יישר כוח ליוזמים ולעושים. יש לנו קהילה מצויינת, שיכולה לעזור לעצמה כמו גם לעניני מדינת ישראל. ושישאר בינינו.

שני עיתונים אוחזים בטלית

פתאום קם אדם בבוקר ומגלה שעומדים לרשותו בטורונטו שני עיתונים ישראלים שבועיים. רבים מאיתנו זוכרים ימים כשבהם היה העיתון הישראלי המקומי ברמה של עיתון תלמידים בבית ספר לחינוך מיוחד. ואז הגיע לדלתנו "שלום טורונטו" בנסיון רציני להנפיק אקטואליה ומאמרי מערכת על הנעשה בארץ כמו גם מן הקהילה שלנו. ואם כי רמתו עדיין לא אחידה-אני מוצא בו שיפור מיכר ועוקב אחריו האהדה, כמו גם בתקווה שימשיך לקבל מספיק מודעות שישאירו אותו בחיים ויחזקו אותו

ואז באה ההפתעה הגדולה. עיתון "מעריב" שלכל הדיעות נמצא במאבק קיומי של "להיות או לא להיות" בישראל החליט להוציא בטורונטו את "זמן קנדה". צריך לזכור שעד לפני מספר שנים היה "מעריב" נמכר לצד "ידיעות אחרונות" בעשרות דוכנים בטורונטו. אחר כך הוא נעלם, מעין תמונת ראי לשקיעתו בישראל.

"זמן קנדה" משלב קטעים נרחבים של מיטב עיתונאי "מעריב"-מדן מרגלית, אודטה, ועד ליונתן גפן, לצד כתיבה מקומית, כשבולטת בין העיתונאים המקומיים ד"ר דינה רוגינסקי, שעיסוקה האקדמאי הוא הגירה ומאפיינה, וכתיבתה מעניינת ומעמיקה.

לכאורה-קרה דבר טוב-בסגנון קטאת סופרים תרנה חכמה. אבל ללב מתנגנו חשש שמא הדבר יחלישו את שני העיתונים עקב תחרות אגרסיבית על שוק מודעות מוגבל. יתכן כמובן שיתברר ששוק המודעות והצרכנות הישראלי הינם בעלי פוטנציאל הרבה יותר גדול, שלא היה ידוע עד כה, ואז נצא כולנו נשכרים.

אבל שישאר בינינו.

Coast to Coast

URJ biennial draws reps

By LAUREN KRAMER
Special to The CJN

RICHMOND, B.C. — Richmond was the host city for this year's Union for Reform Judaism Pacific (URJ) Northwest region biennial, which drew a crowd of more than 200 Jewish communal leaders for three days of workshops, meetings, seminars and worship services last month.

"What distinguishes this year's biennial is that it represented a blending of the Canadian and Pacific Northwest regions of the UJA [United Jewish Appeal]," said Sarah Richman, who co-chaired the event.

"In years past, the biennial has been held in Toronto, and while the Pacific Northwest is part of the Canadian region, many of its congregations are quite isolated and don't face the same challenges as URJ congregations in larger centres.

"This biennial enabled congregations in Edmonton, Calgary and Winnipeg to come to Vancouver at a reasonable rate and align with other small Jewish congregations facing the same challenges that they face," she said.

The biennial hosted 50-odd workshops on various subjects, including enhancing the synagogue as a caring community; understanding the three elements of synagogue membership; the revolution in longevity; and Jewish art.

Richman helped plan the biennial in conjunction with Rabbi David Fine, director of the URJ Pacific region, Rabbi Sharon Sobel, director of the Canadian region, and a planning committee.

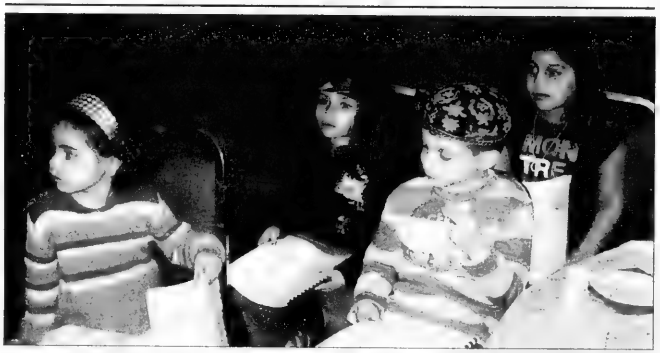
Among the 28 congregation representatives at the biennial was Len Udow, cantorial soloist at Temple Sholom in Winnipeg. "The conference began with the regional mandate from the URJ, but I was delighted and rewarded also by meeting people from smaller Canadian congregations and to bring back to my congregation a sense of hope to resolve some of our ongoing problems and move together into a brighter future," he said.

For Joel Fagan, president of the Kollot Mayim Reform Temple in Victoria, B.C., the high point of the biennial was the keynote address by URJ president Rabbi Eric Yoffie. "He gave a very courageous and interesting sermon concerning certain trends in adolescent sexual behaviour and how the URJ views these," Fagan said.

"The URJ is creating a formal curriculum of study, and encouraging families, religious schools and congregations to try and work toward emphasizing traditional Jewish values in a contemporary framework, in terms of how to guide and support young people in making responsible decisions. I thought it was very interesting, edifying and, in its own way, challenging."

For Udow, the biennial was more intimate than events he has attended in the past, which was definitely an advantage. "Smaller is really better in that you are induced to participate and meet with others on a more social as well as intellectual level. From these connections will come resources and support," he said.

Richman agrees: "That's the real benefit of these biennials – not just learning, but the networking."



YOUTH SEDER: Habonim Dror Camp Gesher joined with Hashomer Hazair on March 25 for a communal youth Passover seder at the Lodzer Centre Holocaust Congregation. Each of the more than 100 participants had a chance to read from a Haggadah that had been edited with young people in mind, as well as take part in dancing and eat fruit dipped in a chocolate fountain. Pictured, from left, are Nili and Mika Sela, daughters of Jewish Agency shlichah Lian Sela, and Corin and Eliran Arbel.

Canadian Friends of Haifa University

ANNUAL GENERAL MEETING
Thursday, April 26, 2007

Beth Tzedec Synagogue
1700 Bathurst Street, Toronto

7:30 p.m.

Guest Speaker: Raheel Raza
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a new site for 20 to 30-something Jews,
will report on emerging Jewish culture
including: music, film, travel, business,
social activism, and more.

Don't sweat it

By RANDI BERGMAN
Special to The CJN

It was a full house on a Sunday night at 6 Degrees Nightclub where the third annual Fashion For Passion show took to the runway in front of a crowd of friends, fashionistas and activists alike.

This year's cleverly titled Hillel event, No Shvitz, combined fashion and music to take a stand against sweatshop labour. As well as showing off the latest and hottest fashions from Israel and beyond, No Shvitz featured such eclectic performances as a sexy belly dance and an astoundingly talented troupe of breakdancers.

While Fashion for Passion is a national event taking place in various cities across Canada, including Vancouver, Halifax and London, the anti-sweatshop concept was unique to the Toronto event of March 22.

"This year we thought it was really important to bring awareness to support fair trade," says Jeff Bernstein, a model in the show.

"Child labour is a serious issue. Anything we could do to help bring awareness about the issue is important."

And if helping raise awareness about sweatshops was not enough, every Fashion For Passion show will also donate a portion of the show's proceeds to the Save A Child's Heart charity, which provides pediatric heart surgery and follow-up care for children from Third World and developing countries.

While promoting fair trade, Fashion for Passion also provided an opportunity for students to get involved with Jewish life on campus in a creative and innovative way.

"Students who wouldn't typically get involved weren't just a part of creating this event – they owned it," says Orly Cohen, one of the show's organizers. "It was just amazing."

Fashion For Passion, which first took place in 2005, has blossomed into a yearly event that brings the best of Israeli fashion to a Canadian market in an unconventional and unique way.

"We bring the Israeli fashion to the event as a way to highlight Israel beyond the conflict," says Alexis Pavlich of National Jewish Campus Life (NJCL).

Sunday's event featured the work of recent graduates of the Shenkar College of Engineering and Design in Ramat Gan, who manufactured their lines without the help of sweatshop labour.

Among the five collections shown, streetwear seemed to be a major trend. In contrast, the sweet line of cocktail dresses shown by Hagit stood out as the most promising collection of the show.

With the beautiful live singing of Dana Doige, the dresses took to the runway with every bit of Audrey Hepburn flair.

In an interesting spin this year, the Israeli collections were offset by the addition of No Sweat clothing to the show. The American-owned company boasts a line of 100 per cent union-made apparel that is both affordable and trendy... not to mention ethically sound.

"No Sweat is a perfect example of what social entrepreneurship can do for raising awareness and helping to create social justice," says Melissa Lantsman, president of the Canadian Federation of Jewish Students (CFJS).

The mix-and-match line of No Sweat cotton basics was playfully shown by a lively bunch of male and female models. In among the outfits shown, the company's logo was prominently displayed as a symbol of strength and perseverance. The logo's cartoon-like woman represents the effort to stop the use of sweatshops.

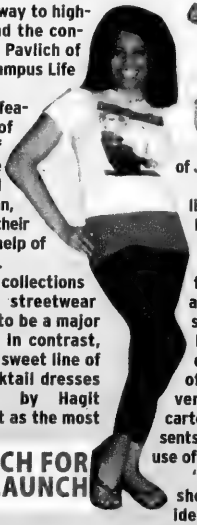
"Everything about this show incorporated the idea of tzedekah," says Allison Mason, the show's choreographer and stylist. "Even the models were chosen based on how much they cared about the issue."

For the No Shvitz show, Adam Naiman, No Sweat's CEO, donated a line of T-shirts called the "One Tee," which are manufactured in Bethlehem. The factory's employees are a mix of Israelis and Palestinians. What's more, the factory has support from both the Israeli and Palestinian Authority governments.

As a perfect statement to end the night with, the show closed with a group including musician Dave Borins and Cohen singing *Od Yavo Shalom Aleynu (Peace Will Come to All of Us)*.

A testament to the many actions that can be taken against the immoral use of sweatshops across the globe, No Shvitz proved to be a night of celebration and solidarity for humankind.

Denise Clinton and Erin Nichol photos



WATCH FOR THE HEEBONICS LAUNCH

Correction: In the article titled "Canadian producer branches into corporate world," [March 29, 2007], the wrong film was attributed with a nomination. Big Girl was nominated for a 2006 Genie Award. The CJN regrets the error.

HEEBONICS

Another Heebonics story will appear April 19

Celebrating Pesach

MODEL SEDER: Senior kindergarten children and their Grade 6 buddies at Leo Baeck Day School's Thornhill campus joined together to celebrate a model seder. Pictured, from left, are Jillian Rashkovan, Grade 6 buddy Bianca Stivelman and Noam Morris. [Jan Lapedus photo]

FLEEING EGYPT: Samantha Charlat, left, Halee Ochshorn, centre, and Brittany Lieberman, students at United Synagogue Day School's Beth Tzedec campus, carry their possessions out of Egypt during a recent model Passover seder.

FROM GENERATION TO GENERATION: Junior kindergarten student Megan Osler, her father Brian Osler and her grandmother Shirley Osler took part in a family model seder on March 27 at Associated Hebrew Schools' Kamin Education Centre in Thornhill.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel tov to Chaim & Layah Day on their 60th wedding anniversary. With love from their children and grandchildren.

Mazel tov to Kay & Morry Rotman, still dancing at their 60th anniversary. Much love from all the family and friends.

Happy birthday Zaidy Earl Moskovitz! You've come a long way, Baby! xoxo The Gang

Miriam & Avner (Fuad) Meiri, mazel tov on your 50th wedding anniversary. With love, Smadar, Oren and Gidion, Pam & Eyal, Lainey and Adam.

Happy first birthday to Mirabel Esther with much love from your family, especially Grandpa Raymond & Grandma Sally Raphael.

On April 4, Ethan Gregory Aptekar turned one. Happy first birthday sweetheart. Love, Mommy, Daddy and the Aptekar, Mandelbaum, Stern and Smith families.

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less.
Send a self-addressed, stamped envelope for return.
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or email: cblackman@cjnews.com

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What's New

By REBECCA NADLER

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What's New deadlines: Monday, April 16, is the deadline for the April 26 issue, and Monday, April 23, is the deadline for the May 3 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, April 5

INTERFAITH DATING

Jack Botwinik, dating columnist at the Ottawa Jewish Bulletin, will speak on "The Four Questions of Interfaith Dating," at two locations: the Barbara Frum Library, 20 Covington Rd., (416-395-5455) 2-3 p.m.; and the Bathurst Clark Resource Library, 900 Clark Ave. W. (905-653-7323 ext. 4129) 7-8 p.m.

Friday, April 6

FOCUSING ON DARFUR

Temple Kol Ami hosts an egalitarian Shabbat service with **Norman Epstein** and **Aco Dor**, a survivor of Sudan. They are co-founders of CASTS, Canadians Against Slavery and Torture in Sudan. Service followed by an Oneg Shabbat. 7:30 p.m. at Leo Baeck School, 36 Atkinson Ave. 905-763-1136 or marleine@rogers.com

Saturday, April 7

KOL YISROEL SERVICES

The Kol Yisroel Congregation has resumed Saturday morning services at the Borochov Cultural Centre. 9:30 a.m. followed by kiddush. All welcome. 416-630-9444

WOMEN'S SEDER

The Beaches Synagogue annual Women's Passover Seder will take place at 4 p.m. All women who are interested in a female-oriented Haggadah reading are welcome. Free, bring a kosher for Passover main dish, salad or dessert or Passover wine. Reserve in advance only at 416-694-7942 or info@beachsynagogue.com.

Wednesday, April 11

BOOK READING

Join author/illustrator **Bernice Eisenstein**, as she reads from her memoir *I Was a Child of Holocaust Survivors*, followed by question period. 7 p.m. North York Central Library, 5120 Yonge St. Room 1. Free. Call 416-395-5639 to register.

MIDDLE EAST TODAY

David B. Dewitt of York University will deliver a three-part series on "Diplomacy, Development, Defence: The Challenges of Engaging the Middle East in the 21st Century." Tonight, April 18 and 25, 7:30 p.m. at Adath Israel Congregation. 416-635-5340 or www.adathisrael.com

SHTETL TO BROADWAY

Holy Blossom Temple presents Shtetl to Broadway, a concert with a combined choir of Holy Blossom Temple Singers and Lachan Jewish Chamber Choir with soloists, **Cantor Benjamin Maissner**, **Lindi Rivers** and **Sharon Miller**. 8 p.m. $25. Tickets, 416-789-3291, ext. 224.

Other News

STEM CELL RESEARCH

Weizmann Women and Science and SickKids Foundation host "Stem Cell Research: Issues, Opportunities and Promise," an evening of presentations by immunologist **Dr. Tsvee Lapidot**, cellular and molecular biology scientist **Dr. John E. Dick**, and stem cell scientist **Dr. Janet Rossant**. Thursday, April 12, 7:30 p.m., at the Windsor Arms Hotel. $50. RSVP, 416-733-9220 or sheri@weizmann.ca.

LITERARY THURSDAYS

Hear **Shalom Camenietzki** read from his short story collection, *The Athiest's Bible*, at the Toronto Jewish Public Library, Thursday, April 12, 8 p.m. RSVP, 416-635-2883, ext. 111.

STUDY *PIRKEI AVOT*

Beit Rayim Synagogue hosts a discussion of *Pirkei Avot* with **Rabbi David Eligberg**. One chapter will be studied each week Thursdays, beginning April 12, 8 p.m. 333 Green Lane. RSVP, 905-889-0276, ext. 31.

Continued on page 27

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www.holyblossom.org

Continued from page 26

CASINO & MARTINI NIGHT

Twenty- and 30-somethings are invited to a Young Couples Martini and Casino Night Saturday, April 14, 9 p.m., at Beth Sholom Synagogue. $15, non-members $20. 416-783-6103 ext 221

GENEALOGY WORKSHOP

The Jewish Genealogical Society holds a 3-hour beginner's workshop on Building a Family Website, Sunday, April 15, 1:30-5 p.m. at Shaarei Shomayim Congregation. Non-members $15.

TENTS IN THE DESERT

The Beaches Synagogue hosts Tents in the Desert, a National Poetry Month spoken word event with **Sharon Singer**, **Joe Fromstein** and **Steven Michael Berzensky**. The three poets will combine the spoken word with jazz, humour and Hebrew poetry. Sunday, April 15, 2 p.m. 416-694-7942

YOM HASHOAH PROGRAM

Beth David Congregation and Beth Emeth Synagogue will screen *Obsession: Radical Islam's War Against the West*, with commentary by **Dr. David Goldberg** of the Canada-Israel Committee, on Yom Hashoah, Sunday, April 15, 7:30 p.m., at Beth David Congregation. 416-633-5500 or 416-633-3838

STUDY OPPORTUNITIES

Mekorot offers 2 courses: Ethics of the Fathers: The Spirit Within the Letter of the Law, with **Rabbi Joseph Kanofsky**, Mondays, April 16-May 14, 10-11 a.m. at Ulpanat Orot, 45 Canyon Rd.; and Wandering Jews, a study of biblical texts, with **Judy Snowbell Diamond**, Thursdays, April 19-May 31, 2:15-3:45 p.m. at Netivot, 18 Atkinson Ave. Information and registration at 416-877-2050 or www.mekorot.ca.

BOOK CLUB

The Library Book Club at Holy Blossom Temple will discuss *The Book Thief* by **Marcus Zusak**. Tuesday, April 17, 10 a.m. 416-789-3291, ext. 235

BITTERMAN LECTURE

Bill Gladstone delivers the 17th Annual **Frances Bitterman** Memorial Lecture on "Old Jewish Toronto: From St. John's Ward to Spadina Avenue." Wednesday, April 18, 8 p.m. at Beth Tikvah Synagogue.

PHOTOGRAPHY EXHIBIT

Beth Tzedec Museum presents Lives Remembered: Photographs of a Small Town in Poland, 1898-1937, taken by **Zalman Kaplan**. On display until the end of June in the Mezzanine Gallery, 2nd floor. 416-781-3514, ext. 32

VENDORS WANTED

The Canadian Zionist Federation is looking for vendors for their Israel Day Festival 2007, Sunday, June 3, 11 a.m.-5 p.m. at Earl Bales Park. Contact **Barbara Peters**, 416-633-3988 or czf@jazo.org.il.

OSTEOPOROSIS PROGRAM

"Power," an osteoporosis education and exercise program for seniors is now accepting participants for the spring session, beginning in April. This seven-week program covers exercise, nutrition and falls prevention. Sessions are held Tuesdays, 1:30-3:30 p.m. at North York General Hospital's seniors' health centre. For information and registration, call 416-756-6050, ext. 8030, or Baycrest Wagman Centre, 416-785-2500, ext 2588.

RELIEF FOR CAREGIVERS

If you are a caregiver looking after your spouse or parent at home and would like some time off, call **Sharon**, respite co-ordinator at the Bernard Betel Centre, 416-225-2112, ext. 118.

SUPPORT GROUP

Baycrest Centre offers a support and discussion group facilitated by a social worker for adult children who are caring for frail elderly parents. Begins Wednesday, May 2, 6-7:30 p.m. For information and registration, call 416-785-2500, **Elaine** ext. 2998, or **Cindy** ext. 2253.

PRE-TEEN PROGRAM

JACS – Jewish Alcoholics, Chemically Dependent Persons and Significant Others – offers an early intervention pre-teen program developed to meet the demand from pre-teens dealing with addicted parents and siblings and those that are regularly experimenting with drugs and alcohol. Participating teens come to relate to issues on their own terms, without judgment or embarrassment. Teens are also introduced to constructive life-coping skills and tools to help them make healthy and confident decisions. Program co-ordinators can also facilitate the resources teens may need for recovery. For information, contact **Zalman Goldman**, 416-635-6446.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com. Call **Shawna**, ext. 215, for information and registration.

Will This Feeling Ever End?, an 8-week group for individuals who are having trouble moving on with their lives or feeling "stuck" after experiencing a loss through a death or divorce. Topics discussed include how to be less controlled by feelings, moving the person lost from a principal role in your life, developing dreams separate from the lost individual. Tuesdays, beginning April 17, 7:30-9 p.m. at 4600 Bathurst St.

Effective Parenting, a 4-session group to help parents learn what they can do to raise a happy, motivated and well-behaved child. For parents of children ages 2-11 years. Thursdays, beginning April 19, 7-9 p.m. at The Promenade Mall, Suite #313.

Couple Communication, a 4-session group for couples wanting to learn communication skills to help them better deal with day-to-day issues, resolve conflicts and build a more satisfying relationship. Thursdays, beginning April 19, 7-9 p.m. at 4600 Bathurst St.

FOR SENIORS

Holy Blossom Lunch and Learn presents "Letters of a Fine Romance Circa 1896-1902," with **Betty Sherwood**. Wednesday, April 11, 12:30 p.m. $1. Bring dairy lunch; drinks provided. 416-789-3291, ext. 233

Earl Bales Seniors In The Club House In The Park. Casino Rama, Wednesday, April 11; New Fallsview Casino Niagara, Thursday, April 26, $17, non-members $20; Call Monday-Thursday, 9 a.m.-1 p.m. 416-395-7881

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

The Bernard Betel Centre will be closed April 9 and 10 for Passover.

Betel Courses start week of April 11. Register for belly dancing, computers, pottery and singing.

"Boosting Your Self-Esteem," a lecture with **Judy Weiss**, is Thursday, April 12, 1:30 p.m. Free.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Jewish Meditation is an ongoing program that connects the practice of meditation to Jewish tradition. Sundays, 4:30-5:30 p.m. Drop in $15, series 10 for $125.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Mah jong, all levels, begins Wednesday, April 11. Call ext. 235.

Register now for the spring music classes offered for all ages and levels, mornings, afternoons, evenings and weekends, including Suzuki violin, piano, guitar, fiddle, cello, flute, cello ensembles, brass ensembles, teen rock band and theory classes at all levels. Call ext. 228 or music@kofflerarts.org.

Register now for 2007-08 early childhood programs. Morning offerings are Tic Tac Two, nursery school, junior and senior kindergarten. Full-day programs include toddler to senior kindergarten. All programs include music, gym, Hebrew, swim, fun centre and the Discovery Museum. To register or book a tour, call ext. 248.

Volunteers Needed

Jewish Family and Child Service needs volunteers for one-to-one visits with seniors in nursing homes and hospitals in Toronto and suburbs. Flexible hours. Call **Laila Friedman**, 416-638-7800, ext. 287.

Circle of Care is looking for Kosher Meals on Wheels team leaders – involves clerical and administrative work once a week from 7:45-10:15 a.m. This program helps the isolated and housebound in the community live independently in their homes. Training provided. Contact **Gaye Duncan**, 416-635-2860, ext. 462.

The Bernard Betel Centre needs Meals on Wheels drivers to deliver hot meals to seniors in the community. Call **Naomi**, 416-225-2112, ext. 127.

Canadian Friends of Peace Now is looking for volunteers to help with office work, organizing events, fundraising activities, research and recruiting new supporters. Contact 905-707-6603 or info@peacenowcanada.org.

Reena Foundation, a social service agency supporting individuals with developmental disabilities, needs volunteers to spend one-on-one quality time with an individual, visit, socialize and assist in one of Reena's group homes, help with a day, evening or weekend program at the Battle Centre, assist in the office, drive clients, run errands or help at an evening or weekend program. Contact **Arlene Margolese**, 905-889-2690, ext. 2111, or amargolese@reena.org.

SINGLES EVENTS CAN BE FOUND ON PAGE 20

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OBITUARIES
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David Kreps	Mar 17/07	91 Indian Rd
Gregg Mason	Mar 18/07	320 Hollyberry Trail
Anne Greenstein	Mar 19/07	50 Underhill Dr
Sasan Rabinovitch	Mar 18/07	33 Cedar Grove Lane
Dr. Norman Saunders	Mar 19/07	56 Weybourne Cres
Sarah Kramer	Mar 20/07	541 Finch Ave W

Steeles Memorial Chapel

Citron, Jimol	Mar 23/07	3555 Bathurst St
Wajnberg, Fannie	Mar 24/07	Private
Lipson, Mendel (Max)	Mar 24/07	7 Townsgate Dr
Davidov, Michael	Mar 24/07	850 Steeles Ave. W
Howard, Rochelle	Mar 24/07	2245 Lawrence Ave W
Focsaneanu, Corneliu	Mar 24/07	Private
Rosen, Rose	Mar 24/07	3560 Bathurst St
Bolotovsky, Reiza	Mar 25/07	Private
Henkowicz, William	Mar 25/07	3560 Bathurst St
Kohn, Annie	Mar 26/07	47 Timberlane Dr

IN MEMORIAM

JASON EINSTOSS ל"ז

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You are missed more every day.
Your death has left us with continuing heartache and sadness.
You are in our hearts forever.

Dad, Mom, Philip, Allan, Karen, Jake

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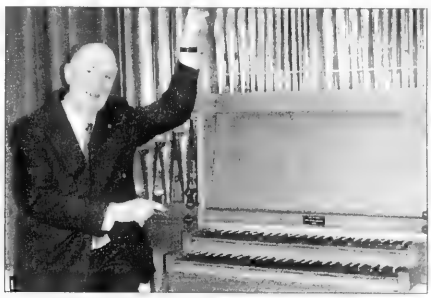
On Campus

Arts building dedicated at York

By SVETLANA BARKAN
Special to The CJN

The new Accolade East Building at York University was recently renamed the Sterling Beckwith Studio – for Sterling Beckwith who founded York University's music department in 1969.

York University president Lorna Marsden, faculty of fine arts dean Philip Silver and chair of music, Barry Elmes, attended the March 19 dedication ceremony.



Sterling Beckwith, the founder of York University's music department, is the dedicatee of the school's new arts building.

Born and raised in New York City, Beckwith has had a long and varied career as a singer, conductor, vocal coach, researcher, concert organizer and an educator. An honours graduate in Russian history and literature, he took his doctorate in musicology with a minor in Russian literature and culture. In 2003, he was one of the organizers of Soviet and Kosher: A Century of Jewish Culture in Russia, a three-day symposium at the University of Toronto that included the Canadian prèmiere of Grigory Frid's mono-opera *The Diary of Anne Frank*.

"We're at an interesting time at York University, when many of the people who founded the university's departments, especially in fine arts, have reached retirement age. We need to recognize the contribution of our founding fathers and commemorate their vision and foresight," Silver said.

"It also makes our students realize that they are a part of a tradition. Sterling's legacy in the department of music will last a long time, and I'm pleased to say that even 38 years later, we are still holding true to it."

Soprano Vania Chan and organist Matthew Allard were the recipients of the 2006 Sterling Beckwith Award, as well as the performers at the event. The award, which Beckwith created in 2001, is open to second- and third-year music majors who demonstrate exceptional promise and ability in performance, superior musicianship and a breadth of cultural and academic interests.

In commenting appreciatively on the tributes he received, Beckwith referred to the tracker-action Baroque organ, which was his first purchase for York's then-fledgling music program. He expressed his gratitude to the organ's builder, Karl Wilhelm, for his devoted work in restoring the instrument to playing condition after years of neglect, so it could be housed and used in the new studio that now bears his name.

After thanking all those who helped create the new Accolade East Building, the latest addition to York's impressive facilities for the various programs offered by its faculty of fine arts, Beckwith said, "One must hope that this institution will continue to exploit to the fullest the many advantages of its cosmopolitan location and will remain committed to welcoming the broadest, deepest, and most challenging kinds of teaching and learning in all the arts – with music, as always, leading the way."

On Campus

Pesach has new meaning once you've wandered for a while

By SUSAN KRASHINSKY

As my plane ascended into the sky over Bangkok, it occurred to me that Pesach was approaching. After two months in Southeast Asia, I had begun to lose track of the time. This happens often when I travel; dates and times become blurred, marked only by the need to catch another train, bus or plane.

But now, with only a stopover in Seoul standing between me and my flight home to Canada, I had time to sit and think about the year-and-a-bit that had just passed.

I had decided to move to Osaka for a year. Like many people just out of college, the pull to see the world was intense for me, and teaching English abroad was a good way to do it. But this wasn't just an extended vacation. While I am very fond of travel, living in a country provides a unique opportunity to be exposed to the nuances of its social, political and cultural life, on a deeper level than simple tourism offers. The sense of ignorance, of being taken out of one's own element and forced to live by different rules, is one of the most important things a person can gain from seeing a new country and meeting its people. I wanted to be a stranger.

I got my wish.

People planning to live in a different country often focus so much on what will be alien to them that that they don't imagine how foreign they themselves will be once they arrive. Suddenly, I was the visible minority with little to no knowledge of the local language or culture.

It taught me humility, as I had to rely on those around me for help doing even the most basic tasks at first.

Even when I became more self-sufficient, hanging around with my Japanese friends and students provided regular reminders that I was different. In a land full of people who have rarely met Jews, delicately explaining why I would not eat the shrimp was challenging to say the least.

The stewardess interrupted my reminiscing to bring me my food. I was the first on the plane to be served. I had ordered the kosher meal, and my dinner featured grilled salmon, fresh fruit, and three separate desserts. The man beside me was visibly envious.

"How you get your meal?" he asked.

Imagine trying to explain the rules of kashrut to a Korean who speaks fair English but has little or no concept of Judaism, and you have some idea of how the next 20 minutes passed.

"I know where Israel is," he said excitedly, "but only from the Bible."

"Ah," I replied, smiling politely.

"Jewish people," he began, a reverent hush creeping into his voice, "do not worship Jesus Christ?"

I could have replied that, yes, that was us in a nutshell. But I felt obligated not to. It had been the same in Japan. I wanted to communicate something more complex. I wanted to tell this man that we were more than just Christians minus the Trinity. To my students, I wanted to explain that having a kosher-style way of life wasn't about some God hating me if I ate the shrimp; it was about elevating the most banal, daily activity into something divine. It was about cultivating awareness. I wanted to concede that I was sure the shrimp was delicious and that I admired the artistry of the sushi chef who had prepared it for us.

But there was the rub – how to appreciate the culture, and at the same time refuse to participate in it?

Though stumbling through big concepts in little English was frustrating, I did it every time. I was a stranger in a strange land; so how could I in good conscience treat others as strangers? Not to attempt to connect with those who showed curiosity in my heritage would have been to separate myself from them, to make myself more of an outsider, and therefore to violate the most important lesson of Pesach.

Travelling by plane saves time and allows you to see things you wouldn't otherwise, but a big drawback is that it takes away the physical knowledge of the distance you have passed, leaving you with a "what country am I in now?" feeling.

My stopover in Seoul allowed for an express tour that was as dizzying as if I had been surrounded by expanses of desert sand. Korea felt like a haze, a jet lag-induced dream. Before I knew it, I was back on a plane and heading for Canada.

If the culture shock and the disorientation were something to reckon with between countries in Asia, I wondered what it would be like to return to my own country. I wasn't being told to leave my home and go to a land I had never seen before – I had done that already. I was going home, and yet, home felt distant and confusing. Would I still belong there? Would it feel different, or totally natural, like floating to the surface after diving into deep water?

I found myself excited, not just for my family, my friends, but oddly, for my country. Still, I worried that my own culture would be the biggest shock of all. Nobody would ever call wandering for 40 years a luxury, but all this planet-hopping was disorienting. I wondered if it would give me enough time to realize that I was finally back where I belonged.

But that's the funny thing about belonging. Once you've been a stranger, it feels as though you'll always be apart. Still, the memory fades. Familiar faces weave their way back into your daily landscape. Basic tasks like buying milk are no longer an unusual adventure. Eventually, you have to pick up the Haggadah and remind yourself that you too, once, were foreign. That strangers are just you in a different skin.

I wasn't even back, and already my more-than-a-year was beginning to feel like one of my many flights, passing in a flash yet ponderous, the distance jagged and real but also just a concept, something I remember: a story I tell, at home, over food, trying to beat the jet lag.

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University of Toronto

The Joseph and Gertie Schwartz Memorial Lecture

MICHAEL STANISLAWSKI
Nathan J. Miller Professor of Jewish History
Columbia University

A Murder in Lemberg: The Assassination of the Reform Rabbi Abraham Kohn in 1848

8:00 p.m.
Thursday, 19 April, 2007
Room 179, University College, 15 King's College Circle

Michael Stanislawski is the author of several books, including Tsar Nicholas I and the Jews (1983), For Whom Do I Toil? (1986), Psalms for the Tsar (1986), Zionism and the Fin-de-Siecle (2001), and Autobiographical Jews (2005). At Columbia, Stanislawski serves as Director of the Undergraduate Program on Human Rights, the Chair of the Interdepartmental Program of Yiddish Studies, and the Associate Director of the Center for Israel and Jewish Studies. He is currently working on a cross-cultural study of the notion of religious tolerance in the early modern and modern eras.

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Passover Food Ideas

Use carrots as a side dish

By EILEEN GOLTZ
Special to The CJN

During the scramble to come up with side dishes for both the seder and chol hamoed, the one vegetable that never gets left in the fridge is the carrot. Inexpensive, always available, low in calories, high in roughage and just as delicious raw as it is cooked, the carrot is the perfect vegetable to counterbalance the heavy foods we tend to serve all week long.

MASHED POTATOES WITH CARROTS AND CARAMELIZED ONIONS

1 large onion, chopped
2 tsp. butter
2 large potatoes
2 large carrots
1/2 tsp. salt
1/2 cup ricotta or low fat cottage cheese

Saute the onion in the butter in a small skillet over medium-high heat, stirring frequently, until the onions are golden brown, about 8-10 minutes. Peel the potatoes and carrots. Cut the potatoes into eight pieces each, and the carrots into six pieces. Cook in boiling water until tender, about 8-10 minutes. Drain well. Mash the potato and carrot together until the carrot is in small chunks. Beat in the sauteed onion, ricotta or cottage cheese and salt. Cover and keep warm. (This dish can be reheated in a microwave oven or in a double boiler over low heat.)

CARROT AVOCADO SALAD

1 lb. medium carrots
1/2 cup chopped fresh cilantro
1/4 cup finely chopped onion
3 tbsp. olive oil
2 tbsp. fresh lemon juice
1 small garlic clove, finely chopped
1/4 tsp.salt
1/4 tsp. black pepper
1 firm-ripe avocado

Halve carrots lengthwise, then cut diagonally into 2-in. pieces. Cook carrots in a 4- to 6-quart pot of boiling salted water until just tender, 5 to 6 minutes. Drain in a colander and transfer to a bowl of ice and cold water to stop cooking. Let stand 5 minutes, then drain again and pat dry. While the carrots are cooling, in a bowl combine the cilantro, onion, oil, lemon juice, garlic, salt and pepper. Whisk until combined. Quarter avocado lengthwise, then peel and pit. Cut into 1/2-in. pieces and add to dressing along with carrots. Toss to combine. Makes 4 side dish servings. This recipe can be doubled or tripled.

ZESTY CARROT SALAD

1 1/2 lb. carrots, peeled and cut diagonally into 1/4-in.-thick ovals
3 tbsp. freshly squeezed lemon juice
2 to 3 tbsp. sugar
1 tsp. olive oil
1 clove garlic, crushed
1/4 tsp. ground cumin
1/4 tsp. cinnamon
1/4 tsp. ground ginger
1/8 tsp. salt
dash ground cayenne pepper
1/2 cup raisins or chopped apples

In a 4-quart saucepan, bring 2 quarts water to a boil. Add carrots and cook until crisp-tender, about 2 minutes. Drain well and let cool slightly. In a large bowl, whisk together the juice, sugar, oil, garlic, cumin, cinnamon, ginger, salt and pepper. Toss with carrots and raisins or apples. Refrigerate until thoroughly chilled, about 3 hours. Serves 6.

SPICED CARROT SALAD

8-oz. package baby carrots
1/4 cup apple juice
1/4 tsp. dried red pepper seeds
1 tbsp. brown sugar
1/2 tsp. ground ginger
1/2 tsp. ground cinnamon
1/2 tsp. ground clove
1/2 tsp. nutmeg
1/2 tsp. ground allspice

In saucepan combine the carrots, apple juice or cider, pepper seeds, sugar, ginger, cinnamon, clove, nutmeg (preferably freshly ground) and allspice, and coat carrots thoroughly. Bring mixture to low boil over medium heat, stirring often. As mixture thickens, begin to stir constantly, taking care not to allow liquid to scorch. Carrots should be crispy tender, and sauce mixture should be a thick coating.

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Olmert invited Arabs to join peace summit

By ALUF BENN
© Ha'aretz Daily Newspaper Ltd.

Prime Minister Ehud Olmert on Sunday invited Arab leaders to a regional peace conference, saying that he would look there for an exchange of views about solving the Mideast conflict.

Speaking at a joint news conference with German Chancellor Angela Merkel, who is the current head of the European Union, he said, "I would even take advantage of this important opportunity to be with the EU president to invite all Arab heads of state, including the king of Saudi Arabia, to a meeting.

"I think the readiness to accept Israel as a fact and to debate the terms of a future solution is a step that I cannot help but appreciate," Olmert added.

The United States and Egypt have proposed that Israel agree to quickly start talks with a committee of Arab states on how to move the peace process forward, diplomats involved in the matter said on Sunday.

While generally welcoming a peace initiative endorsed by Arab leaders at a summit last week in Saudi Arabia, Israel has called several key components problematic and has been noncommittal about how to proceed.

At the summit, Arab leaders revived a five-year-old peace plan that offers Israel normal ties with all Arab countries in return for withdrawal from land seized in the 1967 Six Day War, creation of a Palestinian state and a "just solution" for Palestinians displaced in 1948 with Israel's creation.

But Israel opposes giving Palestinian refugees the right of return to their former homes in Israel, and it wants to hold onto some of the major settlement blocs in the West Bank.

In weekend talks with Foreign Minister Tzipi Livni and other officials, Washington and Cairo proposed that Israel agree to take part "as soon as possible" in a meeting with a working group approved by the Arab summit that could begin negotiating a possible agreement.

"Arab League countries would talk formally and publicly as a collective with Israel," one diplomat said, calling the effort unprecedented in its potential scope. Talks in the past have generally been on a bilateral basis, the diplomat said.

Palestinian Authority (PA) President Mahmoud Abbas on Sunday called on Israel to take constructive steps in response to a new Arab peace initiative.

"I call on the Israeli government to take constructive steps to answer the peace initiative put forward by Arab countries," Abbas said at a separate news conference with Merkel.

Arab leaders agreed to set up a committee to follow up on the peace proposal in talks with the Quartet (European Union, United States, Russia and the United Nations) of Middle East mediators and other "international parties."

Livni on Sunday said that Israel seeks to promote dialogue with moderate Arab states in order to "seek peace and normalization" in the Middle East.

She said she spoke over the weekend with Egyptian Foreign Minister Ahmed Aboul Gheit but offered no details.

Senior American diplomats also spoke over the weekend with Livni's aides and urged Israel to take up the Arab offer to quickly start talking with the working group.

Initially, Israel may hold joint talks with at least Egypt and Jordan, and possibly other countries, but not Saudi Arabia, the diplomats said.

The United Nations has raised the idea of holding an expanded meeting of the Quartet that would include Israeli and Saudi leaders, but the Saudis balked at a public meeting, the diplomats said.

In an interview with *Time* magazine last week, Olmert said, "I can tell you that if I'd had an opportunity to meet with King Abdullah of the Saudis – which I have not – he would be very surprised to hear what I have to say.

"I look very favourably at the active role the Saudis are now playing in the Middle East for many years," Olmert added, calling the Saudi peace initiative "a very interesting approach."

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ON THE Holocaust

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SUBJECT:
"To remain silent and indifferent is the greatest sin of all." - Elie Wiesel
Reflect on this quotation in light of the Holocaust and events in today's world.

ELIGIBILITY:
Open to all Ontario students: Grades 8-9 (Junior Division); Grades 10-12 (Senior Division)

FORMAT:
Entries may include original essays, stories, drama scripts, poems, artwork or multimedia (video or DVD)

DEADLINE: FRIDAY, APRIL 13, 2007
Entries must be postmarked or received by this date

AWARDS:
Winners in each Division will be announced by **Friday, May 18, 2007**
Awards will be presented on **Wednesday, June 6, 2007 at 5:30 pm**
Lipa Green Building, Conference Centre, 4600 Bathurst Street, Toronto

The Holocaust Centre of Toronto expresses appreciation to all students who submit entries. Entries remain the property of The Holocaust Centre.

Entries should be **sent directly to:** Arts/Writing Contest
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Israel Briefs

Arrow passes another test

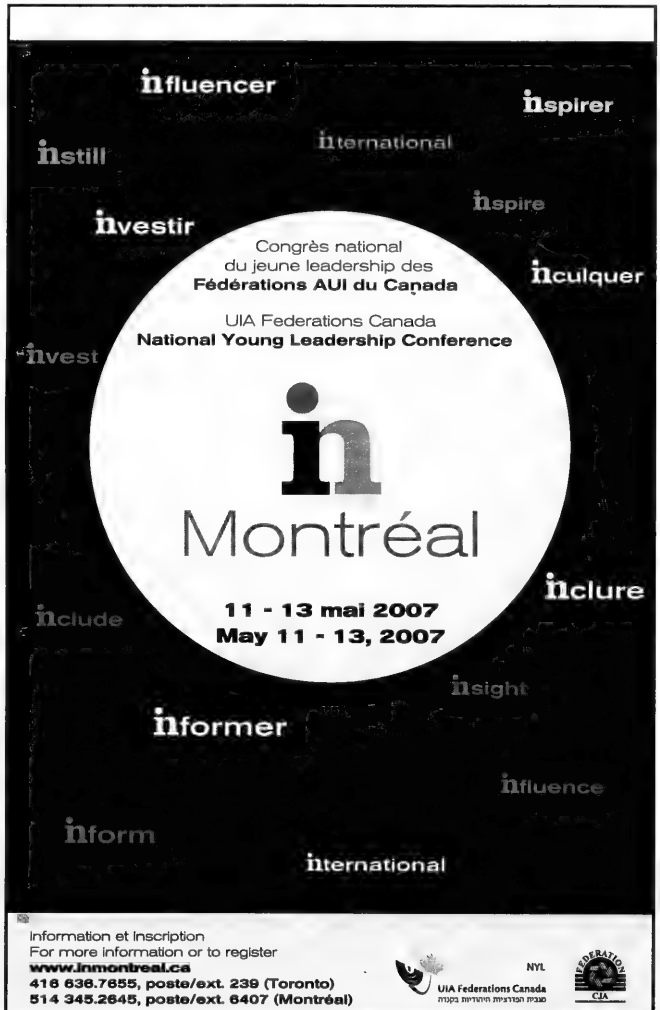
Israel's Arrow II anti-missile defence system passed another test. The Arrow, envisaged as Israel's main bulwark against any future ballistic missile attacks by Iran or Syria, was fired this week in what the Defence Ministry said was a successful test of its avionics. The U.S. Missile Defense Agency has taken part in its development. Out of 16 live tests, the Arrow has passed 13, Israeli sources say.

Saudis admit Israeli

Saudi Arabia admitted an Israeli journalist for the first time. Orly Azoulay, a U.S.-based correspondent for *Yediot Achronot*, flew to Riyadh last week as part of a press delegation accompanying UN Secretary General Ban Ki-moon at the Arab League summit. Azoulay wrote that Ban, "who is now working to promote the Saudi peace initiative between Israel and the Arab states, wanted to convey a message of conciliation: He believed that if he were to bring together on his plane Arab journalists and an Israeli media representative, he would succeed in partially breaking the ice."

Regular meetings set

Ehud Olmert and Mahmoud Abbas agreed to meet twice a month, the U.S. secretary of state announced. Condoleezza Rice's statement followed three days of shuttle diplomacy between the two sides. The scheduled discussions between the Israeli prime minister and Palestinian Authority president could include plans to form a Palestinian state, in addition to discussing everyday details of the two sides' relationship. Rice said practical issues to be addressed include stopping Palestinian rocket attacks from Gaza and improving conditions at Israeli crossing points for Palestinians and their commercial goods.



Paris lawyer will continue the case against French state railway

By SHELDON KIRSHNER
Staff Reporter

"We will continue our fight for justice," said French lawyer Avi Bitton last week, shortly after learning that an appeals court had overturned a ruling that France's state railway should compensate the families of Jews deported to Auschwitz during the Holocaust.

Bitton, based in Paris, represents more than 400 Jewish families, including 20 from across Canada, who are pressing for compensation from the Société Nationale des Chemins de fer Français (SNCF).

Despite Bitton's assertion, Michael Marrus, an internationally known University of Toronto historian who has written books and monographs on the Holocaust in France and elsewhere, expressed skepticism about the wisdom of prosecuting the SNCF, and believes "it is time to move on."

Michael Marrus

During the four-year Nazi occupation of France, approximately 75,000 Jews, of whom 24,500 were French nationals, were sent to Auschwitz via the Drancy transit camp near Paris.

The pro-German Vichy regime, which reduced French Jews to second-class citizenship, gave the order to deport Jews from France on SNCF trains.

Last June, an administrative court in Toulouse ordered the SNCF to pay the equivalent of $82,000 (US) to the family of George Lipietz. A Polish Jew, he and his brother were transported to Drancy in an SNCF cattle car in May 1944.

Appealing the decision, the SNCF claimed that it was not responsible, since it was acting under orders.

Lipietz and his brother spent three months in Drancy before being liberated, but the vast majority of Jews transported to Drancy were later sent to Auschwitz, where all but about 2,500 were murdered.

Lipietz died after launching a complaint against the SNCF in 2001, but his son, Alain – a Green party member of the European Parliament – sued the SNCF and the French government, which holds a majority share in the railway.

After Alain Lipietz filed his claim, Bitton entered the case, arguing that the SNCF did not try to stop or slow down the deportation of Jews to Drancy.

Last week, an appeals court in Bordeaux accepted the SNCF argument that the case did not fall within the jurisdiction of the court in Toulouse.

The Bordeaux ruling was regarded as a victory for the SNCF, because more than 1,200 families and groups filed an appeal for compensation after last June's verdict in Toulouse.

In an interview, Bitton said the appeals court in Bordeaux did not judge "the merits of the case."

As he put it: "They only decided that the administrative tribunals and courts – which have exclusive jurisdiction on state entities – have no jurisdiction on the French railroad company."

Bitton said the case is still in play, given the fact that the Lipietz family has launched an appeal before the supreme administrative court, the Conseil d'État.

He pointed out that the SNCF won its case on the strength of "procedural arguments," adding that "the truth is bold, and we will continue our fight for justice."

Responding to the latest developments, Marrus said no one should be surprised by the verdict in Bordeaux.

"My first sense is that the Bordeaux court has it right. I have not yet read the judgment, so I cannot comment in detail. What I can say is that the decision to overturn the original judgment against the SNCF is not surprising and should not change our overall historical assessment of responsibility for the deportation of Jews from France, most of whom met their deaths in Auschwitz."

Saying that the Nazis were responsible for the shipment of Jews to Auschwitz by way of Drancy, he commented, "The responsibility falls mainly on the Nazi regime, whose decisions were responsible for the crime, and to a lesser degree on the French collaborationist regime of Vichy, which not only assisted the German occupiers, but which took the initiative, beginning in 1940, to persecute the Jewish minority in France."

However, these issues did not figure in the legal battle pitting Lipietz against the SNCF, he noted.

"What was at issue here was whether, in addition to important French efforts at reparation – an official acknowledgement of responsibility, restitution, pensions and the establishment of a national foundation for Holocaust memory – there should be legal remedies for some victims from one of the many institutions, the SNCF, that was part of the Holocaust."

Marrus said the case against the SNCF raises a number of questions: "How far should the quest for remedies through the courts go? Does this kind of lawsuit make sense more than 60 years after the event? To what degree was the SNCF independently responsible?"

Many Jews in France are skeptical of Lipietz's tactics, he noted.

"Serge Klarsfeld, who has done more than any single person to bring important French and German perpetrators to trial in France, [is] similarly opposed to the case against the French railways," Marrus said.

"Although the plaintiffs have declared their intention to appeal to the highest judicial level, I doubt that they will win. In legal terms, it is time to move on. That means that historians should continue their research, asking new questions and constantly re-evaluating the evidence we have, and for everyone else to ponder what the past has to teach us."

Low-radioactive energy used to transform waste

Continued from page 1

"It also makes a good recyclable material for building and paving roads," he assures them. Earlier, Shrem said in an interview that EER can take low-radioactive, medical and municipal solid waste and produce from it clean energy that "can be used for just about anything."

Using a system called plasma gasification melting technology (PGM) developed by scientists from Russia's Kurchatov Institute research centre, the Radon Institute in Russia, and Israel's Technion Institute – EER combines high temperatures and low-radioactive energy to transform waste.

"We go up to 7,000 degrees centigrade and end at 1,400 centigrade," says Moshe Stern, founder and president of the Ramat Gan-based company.

Shrem adds that EER's waste disposal reactor does not harm the environment and leaves no surface water, groundwater, or soil pollution in its wake. The EER reactor combines three processes into one solution: it takes plasma torches to break down the waste; carbon leftovers are gasified and inorganic components are converted to solid waste. The remaining vitrified material is inert and can be cast into molds to produce tiles, blocks or plates for the construction industry.

EER's Karmiel facility (and its other installation in the Ukraine) has a capacity to convert 500 to 1,000 kilograms of waste per hour. Other industry solutions, the company claims, can only treat as much as 50 kilograms per hour and are much more costly.

According to the journal *Research Studies*, "the production of nuclear weapons/power in the United States has left a 50-year legacy of unprecedented volumes of radioactive waste and contaminated subsurface media and structures... Nuclear waste generators include the national laboratories, industrial research facilities, educational and medical institutions, electrical power utilities, medical diagnostics facilities, and various manufacturing processes."

In the United States alone, *Research Studies* predicts that this year's market for radioactive waste-management technologies in America will cap $5.5 billion (US).

EER was founded in 2000 and has maintained a low profile until revealing its reactor last week. "We spent our time on R&D and building up the site in Israel which we started constructing in 2003. We realized that nobody was going to believe us unless we started doing the process physically. They always said it sounded too good to be true, so we had to prove it to them," said Shrem.

Back in 2004, the Ukrainian government put out a tender searching for a solution that would provide safer hazardous waste disposal methods. At that time, the country was looking for a way to treat its low-radioactive waste zones resulting from the Chernobyl explosion. EER sent in their proposal, and their technology won the bid.

According to Stern, the former Soviet Union was the first to build nuclear plants. Over the years they have generated "huge amounts of low-radioactive waste. They came to us looking for a solution," he said.

The Chernobyl nuclear meltdown on April 26, 1986, was beyond a doubt the largest civil nuclear explosion in the world and one still linked to thousands of deaths. More than 20 years after the explosion, the area around the reactor is still highly radioactive; and some 30,000 radioactive homes remain buried along with household appliances, food and clothing, explained Stern.

"The European community is afraid of what is happening there," notes Stern, warning that it is time for the cleanup to begin, even if it means making only a small dent in the massive pile. "The low-radioactive waste is slowly contaminating the water and will continue to do so over the 300 years it takes to break down."

And since new conventions have been set by the Basel Convention on the Control of Transboundary Movements of Hazardous Wastes and their Disposal, First World countries are no longer permitted to traffic their hazardous waste to third world nations – forcing Western countries to drum up immediate and responsible solutions.

With a strict eye over its operations by Israel's Ministry of Environmental Protection, EER revealed its proof-of-concept to Israeli and foreign dignitaries in Aeblin, near Karmiel last week, showing how it can take mountains of municipal waste and reduce it to a pile of black rubble.

"We are not burning. This is the key word," Shrem said. "When you burn you produce dioxin. Instead, we vacuum out the oxygen to prevent combustion."

EER then purifies the gas and with it operates turbines to generate electricity. EER produces energy – 70 per cent of which goes back to power the reactor with a 30 per cent excess which can be sold.

"In effect, we are combining two of the most exciting markets in the United States – the environment and clean energy," says Stern, "We also reduce the carbon footprint."

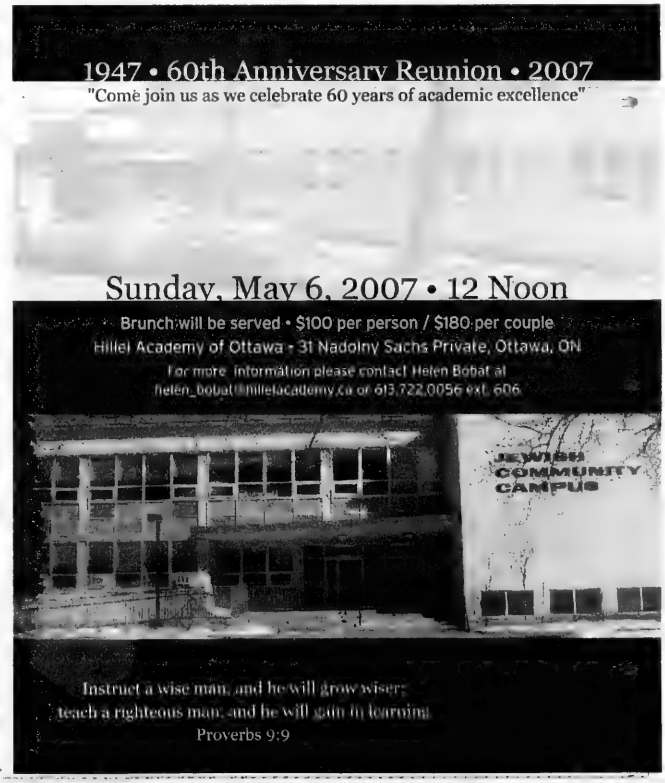
The cost for treating and burying low-radioactive nuclear waste currently stands at about $30,000 per ton. The EER process will cost $3,000 per ton and produce only a 1 per cent per volume solid byproduct.

In the United States, EER is working to treat low-radioactive liquid waste and recently contracted with Energy Solutions, the largest American company in the field with 75 per cent of the United States market.

Based on the financial forecasts, EER is certainly giving a fresh meaning to the expression, one man's garbage is another man's treasure. But in EER's case, one's man's hazardous waste, may very well be EER's goldmine.

Karin Kloosterman is a freelance writer for ISRAEL21c, a media organization focusing on 21st century Israel.

CHAMETZ BURNED: Haredim in the neighbourhood of Mea Shearim in Jerusalem burned their chametz Monday just prior to the start of the Pesach. [Israel photo]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Falash Mora compound in Ethiopia shut

By URIEL HEILMAN
JTA

JERUSALEM — Following the closure of the main Jewish aid compound in Ethiopia, officials from other Jewish organizations involved in Ethiopian immigration said they would work to avert a humanitarian crisis.

Some 7,000 Falash Mora waiting to immigrate to Israel were left without welfare services in the wake of the compound's closure March 19 by Ethiopian authorities.

Located in the city of Gondar, the compound provides schooling and Jewish education, as well as some food aid and employment assistance, to the Falash Mora who live in adjacent neighbourhoods.

The facility is funded by the North American Conference on Ethiopian Jewry (NACOEJ), but has been run by intermediaries ever since the New York-based group was barred from operating in Ethiopia after legal troubles 2½ years ago.

Those legal problems and a dispute with the local community forced the closure of NACOEJ's other Ethiopian aid compound, in Addis Ababa, in late 2004. That compound remains closed.

"The Beta Israel feeding and education compounds were ordered closed on Monday, March 19," NACOEJ's director of operations, Orlee Guttman, told JTA, using the Ethiopian appellation for the Falash Mora. "We hope they will re-open very soon."

NACOEJ does not sponsor any aid facilities in Ethiopia other than the multi-site Gondar compound.

The closure appears to have been prompted by a fight among locals interested in control of the substantial aid money being spent there – an estimated $1 million (US) per year in a desperately impoverished country where most people make about $1 per day – and greater say over who is and who is not eligible for aliyah.

This despite the fact community leaders have no say in determining who is eligible to immigrate to Israel and that U.S. Jewish groups have pledged not to fund any renegade communal leadership.

"It is my understanding that there are competing factions within the Ethiopian community itself who have called into question the leadership of the compounds," said the United Jewish Communities' (UJC) senior vice-president for Israel and overseas affairs, Doron Krakow, who happened to be in Gondar the day the compound was shuttered.

"Those who are interested in impugning the local leadership of the compound are looking for any way possible to knock these guys out."

Meanwhile, officials from other Jewish organizations said they would monitor the situation closely.

"Should there be a humanitarian need to feed those who are eligible for aliyah, the Jewish Agency will take action in order to feed and provide for the welfare of these people," said a spokesperson for the Jewish Agency for Israel, which manages immigration to Israel from Ethiopia.

Officials at the American Jewish Joint Distribution Committee (JDC), which provides the Falash Mora with medical care, and the UJC federation umbrella group, which sponsors aid operations for the Falash Mora, have given similar assurances.

The Falash Mora are Ethiopians of Jewish ancestry whose progenitors converted to Christianity several years ago to escape economic and social pressures. They are now turning to Judaism in a bid to come to Israel, and they have been emigrating at a rate of 300 per month.

The Dennis Waldman Foundation For Jewish Education

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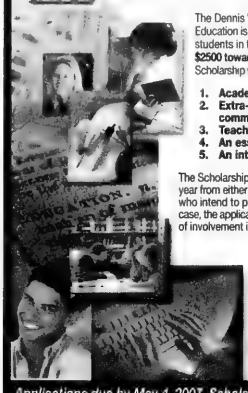

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Dr. Mohammed Wattad is a Post-Doctoral Fellow of the Munk Centre. A graduate of Haifa Law School, he served as a law clerk at the Supreme Court of Israel. Wattad presents an encouraging perspective on the identity of Israel's Arab citizens, believing in the integration of his Arab cultural backgound and his loyalty to the state of Israel.

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Crossing the Sea

The cool desert breeze lifted the flaps of the small tent. Inside, the family sat on the floor in a circle. The freshly baked matzot lay on a mat in front of them. "So, tell us about when you were slaves in Egypt!" burst out Benny.

"And how God punished them with the ten plagues!" added Sarah.

"The frogs and the fiery hail!" demanded Avi.

"The locusts! The wild animals!"

Abba threw up his hands. "I should tell you? You should tell me! You kids know all the stories already."

"Oh, please?"

"All right…I just wish there was something new to say."

"You never told us about the Red Sea."

"I didn't?"

"That's right," agreed Ima. "Every year, by the time we get up to that part, everyone's already falling asleep."

"I can't believe I never told you! That was the best part. Oh, but was it scary!"

"Tell us!" everyone chorused.

"Okay, okay…Where do I begin? Well, you already know about when we left Egypt. It was a glorious spring day. We were all singing happy songs of praise to God. Clutching the leftover matzot and maror from the night before, we marched triumphantly, no longer slaves to Egypt. A tall, pillar-like cloud glided before us, leading the way."

"So what about the Sea?" piped up Benny.

"I'm getting there! Six days later, we reached the Sea of Reeds, the Red Sea. We camped there, and I was sitting with my brother Judah when we heard the hoofbeats in the distance. People started screaming, and pandemonium broke loose. The ground trembled, and we could hear battle cries echoing across the desert.

"'What's going on?' I demanded.

"'The Egyptians are coming!' cried an old woman. 'God save us!'

"'What?'

"'Look!'

"I looked up, and saw thousands of mounted soldiers and war chariots streaming down the crest toward us!"

"But I thought they said you could go free!" said Sarah.

"They changed their mind. They wanted their slaves back," explained Ima.

"Were you scared?" asked Avi.

"I was terrified! In minutes they would overtake us. And there was nowhere to run, except into the water. I started crying. But Judah said to me, 'What are you afraid of? God has taken us so far. He's not going to let us die now.'

"Then the news reached us. God had told Moses that we should travel into the Sea!"

"I was close to Moses' tent," said Ima. "I saw him walk toward the Red Sea and raise his staff. Then he stretched his hand out over the water."

"And then what?"

"The wind started howling. It was getting dark. Huge waves leapt up in the water. But even so, people started walking into the ocean to obey God's command. At the lead was Nachshon, one of the tribal princes. The wind blew harder, harder."

"And then?"

"There was a deafening crash, and the water burst apart. Nachshon and the people with him were walking on the rocky ocean floor, and the water piled up like walls on both sides of them. Everyone followed them, and we walked between the towering walls of water. Many miracles happened that night."

"Like what?" demanded Benny.

"What, the splitting of the sea isn't enough for you?"

"You said many miracles!"

"Well," said Abba, "for example, I was telling my brother how hungry I was, when suddenly an apple popped out the water."

"Huh? How did that happen?"

"It was a miracle."

"You know," laughed Ima, "I think the biggest miracle of all was that nobody dropped anything as we ran through."

"You were running?"

"Of course! We were so scared. The Egyptian army was chasing us."

"Into the ocean?"

"That's right."

"That's crazy. Didn't they realize that the water could drown them? Hadn't they figured out after the ten plagues that God didn't want them to mess with us?"

"That's a very good point, Avi. They were blinded by hatred and greed."

"So then what happened?"

"Anyway, eventually we came out of the ocean onto the shore. And behind us, we could hear the Egyptians howling as they charged through the sea."

"And then?"

"Moses stretched out his hand again. And the walls of water collapsed. The sea crashed down on the Egyptian army, and they drowned in the churning waters. Soldiers and chariots, horses and riders disappeared. Gold and silver from the army chariots washed up on the shore."

Ima took off her golden bracelet. "You see this? It washed up from the Sea."

"Everyone was so grateful to God," continued Abba. "We realized that even though we had been so scared at first, it was all a setup, to make sure the Egyptians would never bother us again. We sang a song of thanks to God."

"It's getting late," said Ima. "It's time to eat the matzot."

Abba yawned. "Agreed."

"Wow, that was a great story!" said Sarah.

"I see nobody fell asleep."

"Are you kidding?" burst out Benny. "That was the best story ever. I felt like I was there!"

"You know, that's really the purpose of the Passover Seder. To relive what God did for us when he freed us from Egypt — as if we were really there."

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The power of kindness

Life Coach Corner

Judy Siblin-Librach

Making the choice to be kind will always stand you in good stead. And indeed, in *Gateway to Happiness*, Zelig Pliskin writes: "When you develop a love for doing acts of kindness, you will be very happy every time you have the opportunity to do a chesed for others."

So what does this mean? We always have a choice in every human interaction to say a kind word, do a kind deed, or even just think kind thoughts before we speak or even act. The funny thing is that when we live with love in our hearts and with kindness, we actually feel happier. As Dennis Prager, the author of *Happiness Is a Serious Problem*, among many others, said in a talk recently in Toronto, as Jews we have a responsibility to be happy and to be a light to others.

Studies have shown that kind people live longer, are healthier, and are more productive and happier than others. When we wish others well, we feel good, too.

But being kind doesn't necessarily mean being a "human doormat" or a cloying handservant, says Piero Ferucci in his book *The Power of Kindness: The Unexpected Benefits of Leading a Compassionate Life*. Nor does it mean a superficial form of kindness. He writes: "Heaven save us from fakes, self-interested politeness, calculated generosity, superficial etiquette and even kindness against one's will."

In his inspirational book, Ferucci, one of the world's most respected psychologists, maintains that the trait of kindness will not only lead to our own individual happiness and the happiness of those around us, but will guide in a world that has become colder, or as he puts it: "We are in the midst of a 'global cooling' because you park your car and find out the parking attendant has been replaced by a meter. You wait for a letter from a friend and receive an e-mail. And rather than playing ball in the backyard, kids move in the virtual world of video games.

> ***Studies have shown that kind people live longer, are healthier, and are more productive and happier than others***

"So with the absence of human warmth in all of these experiences, we need to inject even more kindness for ourselves, and for each other."

Indeed Aldous Huxley, who was a pioneer in the study of philosophies aimed at uncovering human potential, had a very simple answer when he was asked what the most effective techniques for transforming your life were. In a lecture toward the end of his life, he said: 'It is a little embarrassing that after years and years of research and experimentation, I have to say the best answer is – just be a little kinder."

In his book, Ferucci talks about how kindness is composed of many elements – honesty, warmth, forgiveness, sense of belonging, empathy, humility, patience, generosity, respect, gratitude, service to others and ultimately to joy, which is what we experience when we act from a place of kindness.

The truth is that being kind and compassionate are two of the qualities that lead you to a more meaningful existence and being kind just takes less energy than holding to old hurts and anger. When we act from a place of forgiveness, our hearts are lighter and more peaceful.

Have you ever noticed how your children glow when they do an act of kindness, especially when it becomes so natural, they don't even realize they're doing it? Invite your children and yourself to perform one act of kindness every day. As Aesop said, "No act of kindness, no matter how small, is ever wasted."

In what respect do you need to be kinder to others? In what respect do you need to be kinder to the world? And the one where most people get stuck is, in what respect do you need to be kinder to yourself?

I know that kindness and happiness go hand in hand and that we feel great joy when we act from a place of kindness and love.

The beauty and paradox of kindness is that to find our own happiness, often the best way to achieve it is to help other people and contribute to their happiness. Ultimately, when we are kind to others, it is the same thing as being kind to ourselves.

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Eye on Arts

By Bill Gladstone

ENGLISH NOVELIST WINS $100,000 LITERARY PRIZE

British writer-teacher **Tamar Yellin** bagged her third major literary award recently when her 2005 novel *The Genizah at the House of Shepher* won the first Sami Rohr Prize for Jewish Literature. One of the largest literary awards anywhere, the prize is worth $100,000.

The novel had previously won *Hadassah* magazine's Ribalow Prize. Yellin also won the Reform Judaism Prize for Jewish Literature for a 2006 story collection, *Kafka in Bronteland*. "I'm thrilled and feeling slightly dizzy," she said from her home on the Yorkshire moors of England.

The Genizah at the House of Shepher tells the story of an English Jewish woman's search for a Hebrew text buried in her family's home in Jerusalem, with interwoven stories about her great-grandfather's emigration from England to Jerusalem and her father's return to England a century later.

The Sami Rohr Prize was established last year in honour of the 80-year-old philanthropist, currently of Miami and formerly of Bogota, Colombia. It will be given in alternating years to new works of fiction and non-fiction on themes of Jewish interest.

* * *

America's Most Wanted: The unsolved murder of a young Vancouver man is being featured on an upcoming edition of the television program *America's Most Wanted*, and a spokesperson for the show said he hopes it will help solve the case and bring relief to the victim's grieving parents.

Marc Rozen was "a wonderful Jewish man" who was killed three years ago "while trying to sell a diamond ring that he had bought for his fiancée," said **Avery Mann**, the show's director of public relations, who is himself Jewish and from Vancouver. "When the couple broke up, Marc tried to sell the ring and was murdered."

As the program explains, Rozen struggled with three attackers, two men and a woman, who robbed and fatally shot him; the gun was also used in a double homicide in the nearby town of Abbotsford.

"Having been born and raised in Vancouver, I have a personal family connection to this case, which is how the story first became known to us," Mann said. "I did the interviews with Marc's parents, **Jack** and **Doreen Rozen**. Marc's father is a Holocaust survivor and both of them pray every day that his killers will be caught."

The show airs on the Fox Network and CHUM TV stations on Saturday, April 14, 9 p.m.

* * *

Arts in Brief

• Filmmaker **David Kaufman** and the Ashkenaz Foundation present Song of the Lodz Ghetto, a concert of rarely heard Yiddish songs written from 1940 to 1944 in the Lodz Ghetto, performed by **Brave Old World**. $36. Isabel Bader Theatre, 93 Charles St. W. Saturday, April 7, 8:30 p.m. and Sunday, April 8, 2 p.m. 416-978-8849, www.uofttix.ca

• **The Tafelmusik Baroque Orchestra** performs Italian baroque music in *House of the Devil*, directed by **Jeanne Lamon**. $65-$22. Trinity-St. Paul's Centre, 427 Bloor St. W. April 12 to 14, 8 p.m. and Sunday, April 15, 3:30 p.m.

* * *

At the Galleries

• **Ed Pien's** *Promise of Solitude* is on view in the Koffler Gallery until Sunday, April 29. 416-636-1880, ext. 380. www.kofflerarts.org.

• The 4th Annual Dorshei Emet Arts Festival seeks Jewish artists and artisans for its juried exhibition and sale of works by some 40 artists from Canada, the United States and Israel. Submit an application with images by May 15 to participate in this event, to be held at Montreal's Congregation Dorshei Emet. info@dorshei-emet.org

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Teen launches jazz CD in Toronto and Winnipeg

By KATHRYN KATES
Special to The CJN

Sixteen-year-old jazz singer Sophie Berkal-Sarbit's debut CD *The Gypsy In My Soul* will be released this month.

A Grade 11 student at Kelvin High School in Winnipeg, Berkal-Sarbit has been compared to the great jazz chanteuse Peggy Lee by jazz pianist Gene Dinovi.

Although she counts jazz singers Ella Fitzgerald, Sarah Vaughan, Carmen McRae and Dinah Washington as influences – which is evident by the many standards on her album to be released on April 10 – Berkal-Sarbit's first musical influence was her maternal grandfather, Rabbi Louis Berkal. Rabbi Berkal, 92, is one of Canada's oldest cantors and, in fact, recorded his debut CD at the age of 87.

"I would go to synagogue and hear him sing, and even though I wasn't completely sure what he was singing, I knew that it was magical and something I wanted to carry on. I know that we share a bond where singing is another way of expressing yourself," says Berkal-Sarbit, who lives with her manager-mother, Harriet Berkal; her father, Larry Sarbit, who owns a mutual-fund company; and her brother Manny, 11.

In 2001-02, Berkal-Sarbit received the best solo musical theatre award at the Canadian National Dance Championships for dancing and singing. In 2003, she won top vocalist honours at the New York International Festival held in Los Angeles, Las Vegas and at New York's Madison Square Gardens. By the time the New York engagement rolled around, her father – who according to his daughter has millions of jazz CDs in the basement – suggested she tackle a song from the genre. She selected *Angel Eyes* and was hooked, leaving musical theatre behind.

"Jazz was so much more challenging. There was so much more I could do with the songs, so I decided to stick with it. After winning the award, I was trying to find opportunities to sing. I wanted to get trained properly on how to sing jazz, I came across these people in Winnipeg who were trained. I made some demos," she says.

Bill King, a Toronto-based pianist, composer, record producer, publisher and broadcaster, was introduced to her music through musician Mike Murley, whom she had hired to back her up on her demos. King invited Berkal-Sarbit to sing as part of his Real Diva Series at JazzFM's Valentine's Day showcase and at the Toronto International Beaches Jazz Festival.

Sophie Berkal-Sarbit [Bill King photo]

"Bill proposed the idea of making a CD, and I was absolutely thrilled because he was Bill King… and I hadn't even been singing jazz for that long. Working with Bill King has been really cool. I know how well-known he is, and for him to have such faith in me is really an honour," she says.

"I'm so excited. I don't even know what to expect because I've never had my own CD or even been to a CD release. It is going to be interesting," says the singer, who studies with famed vocal coach Elaine Overholt in Toronto and vocal instructor Helen White in Winnipeg.

When she's not singing, Berkal-Sarbit enjoys boxing at the gym, going to movies with friends and cooking Jewish food with her mom. Potato and onion knishes are her favourite to whip up.

The teenager is already thinking ahead to her second CD. "I want something very different for my next CD, just to show versatility," she says. "Also, I would really like to start writing my own songs. I definitely want another jazz album.

"After recording my last CD, I started listening to Kurt Elling – he's a jazz singer from Chicago. I would say that he would be my biggest influence now. His improvisation is absolutely amazing. He really makes a song his own. If you hear a normal jazz standard and then you heard him, you wouldn't even know it was the same song."

Berkal-Sarbit will be launching her CD in Toronto on April 11 at a new jazz venue: Live @ Courthouse, 57 Adelaide St. E. at 7 pm. Tickets are $10 at the door. In Winnipeg, she will have a launch on May 1 at the Berney Theatre.

She will also be performing at the National Jazz Awards on April 10 at Toronto's Palais Royale, 1601 Lakeshore Blvd. For more information, visit www.nationaljazzawards.com and www.sophieberkalsarbit.com.

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Brave Old World performs songs of Lodz Ghetto

By KATHRYN KATES
Special to The CJN

Brave Old World's upcoming performances at Toronto's Isabel Bader Theatre will be filmed for a future documentary on the songs of the Lodz Ghetto.

The renowned Jewish music band Brave Old World will be performing songs sung in the World War II ghetto, where the Nazis confined the 230,000 Jews of Lodz, Poland. The concerts will be filmed by Canadian filmmaker David Kaufman, who directed Brave Old World's DVD *Live in Concert*.

Kaufman said the group is one of the leading Jewish bands around today.

"They are not simply a revival band as many of the good bands are – they also have reinvented Jewish music of prewar eastern Europe. They do a number of programs including their own music, most of the time, but this is a program of street songs from the Lodz Ghetto."

Most of the songs in the concert program were written by Yankele Herszkowicz, a street singer from the ghetto who survived the Holocaust, only to die by his own hand in the early 1970s. Kaufman said that many considered him a genius. His most famous song, which is included in the concert, is *Rumkovski Khayim*, named after the man whom the Nazis appointed leader of the Lodz Ghetto. These songs were first gathered in the 1980s by Israeli ethnomusicologist Gila Flam.

Kaufman said he was blown away by the group – whose members include vocalist, violinist and Yiddish expert Michael Alpert, musical director, accordionist and pianist Alan Bern, clarinettist Kurt Bjorling and Stuart Brotman who plays the bass, trombone, percussion, cimbalom and violin – when he saw them perform at KlezCanada in 1998.

"Brave New World take these songs, which sound relatively tuneless and ordinary when sung by ghetto survivors, and transforms them through wonderful arrangements into a window of the wide musical landscape of prewar and wartime Poland – marches, lullabies, tangos, theatre and folk songs, all in one program."

Kaufman, whose previous films include *From Despair to Defiance: The Warsaw Ghetto Uprising* and *The New Klezmorim: Voices in the Revival of Yiddish Music*, said the concert at Isabel Bader will be the centrepiece of his new documentary, so that people can see and hear the songs.

"I will be interviewing mostly survivors [for the film] and other knowledgeable people about the role of music and street music in the ghetto," he added.

Kaufman has interviewed notable Yiddish writer Chava Rosenfeld, who was born in Lodz and wrote what he calls the most important fictional account of life in the ghetto in her trilogy *Trio of Life*.

"The past is not dead," Kaufman said. "All the issues that people lived with, in the most dire circumstances in Jewish history, are issues that have resonances and echoes today. Not only for Jews but for all people.

"I think that when you see a program like this, it really contributes to an understanding of the human condition under very difficult circumstances and unfortunately circumstances that keep repeating themselves in history."

Brave Old World performs selections from their CD *Song of the Lodz Ghetto,* with surtitles, at the Isabel Bader Theatre, 93 Charles St. W. on April 7 at 8:30 p.m. and April 8 at 2 p.m.

Tickets are $36 and are available by calling 416-978-8849, online at www.uoftix.ca or at the University of Toronto box office in Hart House, 7 Hart Circle. It is open Monday to Friday, 11 a.m. to 5 p.m.

Epic WWI battle brought to life by Toronto producer

By ANDY LEVY-AJZENKOPF
Staff Reporter

A new TV documentary, *Vimy Ridge: Heaven to Hell*, by Toronto production company Yap Films, is as edifying as it is entertaining.

In World War I, one of the fiercest battles took place on France's western front at a heavily fortified, seven-kilometre ridge held by entrenched German forces at Vimy.

It was considered almost unconquerable.

For 18 months French, British and assorted European allies assailed the ridge with nothing to show for it except nearly 200,000 soldiers lost.

Then, on April 9, 1917 Canadian troops came in, under British command, with revolutionary new battle techniques and took the ridge in just four days.

The Canadians took heavy losses, nearly 10,000 soldiers were killed or wounded in the offensive, but it was a major turning point of the Great War.

Elliott Halpern

According to Hamilton native Elliott Halpern, executive producer of the documentary and co-owner of Yap Films, it was also "a critical moment in Canadian history," the moment where Canada's warriors distinguished themselves for all time and the country found a national consciousness.

Halpern told *The CJN* he's always been fascinated by war and military achievement.

Though there are few veterans left from World War I, the film does an outstanding job of making the Vimy battle relevant for a new generation, depicting the harrowing conditions in which the troops had to live, and their gallantry in war.

A dearth of actual film from the era might have risked leaving the documentary as yet another dry history lesson. But Halpern and his crew overcame this impediment by using a combination of dynamic, computer-gaming style animation and live re-enactments to simulate the battles and tactics discussed.

Calling the Canadian assault on the ridge a "3D" innovation, *Vimy Ridge* unveils how Canadian field engineers and soldiers applied some creative strategies to unseat the Germans via a three-pronged approach.

By tunneling underground, triangulating enemy gunnery-bunkers by air for the first time and applying a new battlefield technique called the "creeping barrage," where artillery fell just in front of advancing troops, giving off smoke to mask soldier movements from enemy fire, the Canucks were able to win the day.

The film also follows the story threads of three Goderich, Ont. soldiers, each of whom played a role in the various dimensions of the attack, and helps bring a human side to the documentary.

Most striking are scenes where *Vimy Ridge* archaeologists dig up assorted patches of land on location in France and discover intact tunnel systems, discarded ammunition, skeletons and all manner of materiel used by the allied troops 90 years ago.

The filmmakers and on-screen crew alike couldn't help but be moved upon finding an underground staging area, replete with the desperate wall etchings of Canadian soldiers, bidding farewell to their loved ones before being dispatched to their fates.

Of particular import in this scene is the abundant presence of the maple leaf engraved on the walls at a time before it was Canada's national symbol.

With Canada barely 50 years old at the time of the battle, the film asserts that the soldiers began viewing themselves as more than just British subjects and turned to the maple leaf as a newfound symbol among countrymen.

Canada's War Museum website calls Vimy Ridge, "more than just an important battlefield victory... men from all regions of Canada were present at the battle. Brigadier-General A.E. Ross declared after the war, 'in those few minutes I witnessed the birth of a nation.'"

That nation included the more than 130 Jews who fought for Canada in World War I.

One of those, Pte. Max Rodin of the 78th Canadian Infantry's Manitoba Regiment, has his name enshrined on the Vimy Ridge monument, though he died in 1916, six months before the Canadian assault on the ridge.

Vimy Ridge is compelling viewing for anyone interested in Canadian military history.

So compelling, in fact, that, according to reports, the Queen herself has ordered a copy of the film so she can view it in advance of this year's commemoration ceremony at the Vimy monument.

Vimy Ridge premiered on History Television last Monday. It airs again on April 8 at 6 p.m. to commemorate the 90th anniversary of the battle.

For more information visit, www.yapfilms.com.

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Emma Lazarus considered a writer of first rank

Emma Lazarus **by Esther Schor, Nextbook-Schocken, New York.**

By BILL GLADSTONE
Special to The CJN

Emma Lazarus, who died 120 years ago at the premature age of only 38, fixed her place in American literary history through her poem *The New Colossus*, which famously graces a bronze plaque at the base of the Statue of Liberty.

Some of its stanzas are too well known to need repeating even today, but, ironically, the poem languished in obscurity for years after Lazarus penned it and only came to light through an accidental discovery in a bookshop.

Emma Lazarus

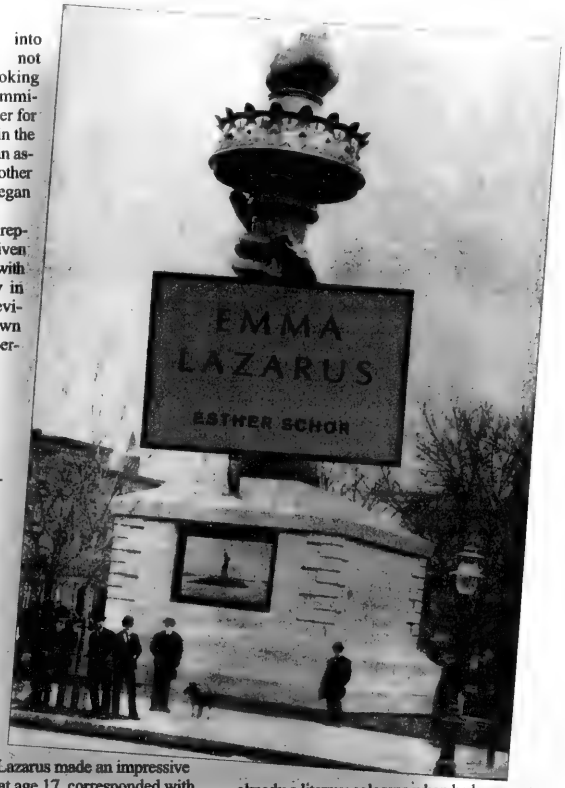
Like Walt Whitman, Bret Harte, Mark Twain and other authors, Lazarus had been approached in 1883 to submit a poem to be auctioned off to raise funds for Miss Liberty's pedestal: this was to be a people's monument. At first the American-born poet insisted she "could not possibly write verses to order," no matter how worthy the cause.

Dissatisfied with this response, Constance Cary Harrison, one of the chief fundraisers, tried to spur and inspire her: "Think of the Goddess of Liberty standing on her pedestal yonder in the bay and holding the torch out to those refugees you are so fond of visiting at Ward's Island," she said; and as Harrison would later recall, "the shaft sped home."

Lazarus submitted her poem two days later; it became part of a collection auctioned off for $1,500, then was promptly forgotten. New York's towering lady of the harbour was dedicated in 1886 and Lazarus died the following year, never imagining her name and verses would become inextricably linked with the iconic statue.

The poet's friend, artist Georgiana Schuyler, discovered the poem in a bookstore in 1903 and arranged for its words to adorn the bronze plaque. From that day on, the famous statue gained a cultural context that took in the sweep of history. It would not be just a glorified harbour ornament, but rather a poignant celebration of American democracy and freedom. Appropriately enough, in the age of mass inbound immigration, Lazarus' famous lines defined the statue as a welcoming beacon for the "tired… poor… huddled masses" of Europe, fleeing regimes under which the older colossi of tyranny and repression were still untoppled.

As Esther Schor notes in her recent literary biography *Emma Lazarus*, *The New Colossus* soon went into eclipse but not before "yoking statue and immigrants" together for the first time in the public mind, an association that other artists soon began to fortify.



The poet's reputation was given another boost with the discovery in 1980 of a previously unknown cache of her personal letters. Published in 1995, they became the impetus for Schor's probing scholarship, which penetrates deeper into Lazarus' personality and personal life than any previous biographer.

Born to a wealthy Jewish family in New York City in 1849, Lazarus made an impressive literary debut at age 17, corresponded with Ralph Waldo Emerson and Henry James, and turned her pen to burning issues of Jewish concern such as the Russian pogroms. "She was a woman so far ahead of her time that we are still scrambling to catch up with her – a feminist, a Zionist and an internationally famous Jewish American writer before these categories even existed," Schor writes.

Besides poetry, Lazarus dabbled in a variety of forms, including theatre criticism, historical essays and dramatic monologues. She wrote a novel about Goethe and translated the writings of Heinrich Heine, the German Jewish poet. She was an outspoken critic of racial prejudice and an untiring defender of the Jewish people at a time when the doors of many private clubs and establishments in America were closing to them.

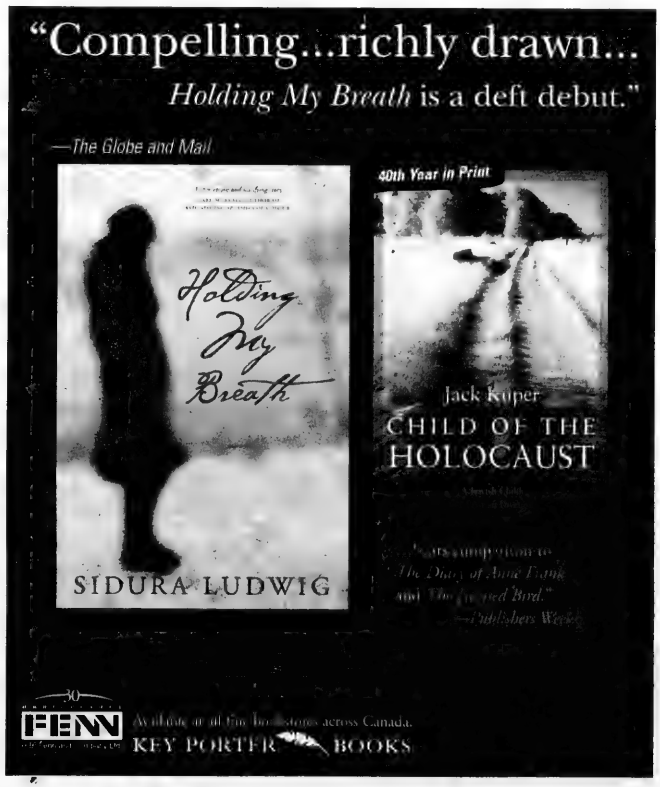
She was an articulate, one-person Jewish Defence League of her day, writing articles and rebuttals for some of America's top magazines and relying only on the strength of her words to win the debate.

Schor describes her subject's visit to a temporary refugee shelter in Ward's Island in New York harbour following the rash of violence in Russia in the early 1880s. Deeply moved by what she saw, Lazarus worked to help the Jewish refugees find homes, jobs and a respected place in America society. Her sympathy for the plight of the impoverished, transplanted immigrants found perfect expression in *The New Colossus*.

American writer Ralph Waldo Emerson was already a literary colossus when he became acquainted with Lazarus's poetry; they began a correspondence and she dedicated a volume to him. Generous in his praise for her work, he became an important mentor and support to her. Regrettably, she took it as a personal affront when he chose not to include one of her poems in an anthology he had edited, and wrote him a letter bristling with disappointment.

"I can only consider this omission as a public retraction of all the flattering opinions and letters you have sent me, and I cannot in any degree reconcile it with your numerous expressions of extravagant admiration," she wrote. "This public neglect is in such direct variance with the opinion you have expressed to me in private, that it leaves me in utter bewilderment as to your real verdict…" The letter went on much longer in the same vein. Although she requested a reply from the aging writer, he gave none. When they met months later for the first time, she was again disappointed at how closely Emerson's wife guarded access to him.

Lazarus, although Jewish and a woman, was considered a writer of the first rank in her day. She was a champion not just of Jewish liberties but also of universal civil rights and the best in American democratic ideals. She celebrated her various identities fully in harmony with the spirit of Whitman's famous poetic proclamation, "I am large, I contain multitudes." For this, she deserves to be remembered as Schor has done so well – as a trailblazer who left a positive and indelible mark on American letters and life.



CJN Profile

Filmmaker to be honoured at MIPDOC in Cannes

By SHERRY SMITHER
Special to The CJN

While I wait to meet director Larry Weinstein in the reception area of Rhombus Media – the company he joined in 1979 – I can't help but notice row upon row of awards on display. A tall man comes out to greet me – it's Larry – the guru of music documentaries.

Then we sit down for coffee and mandelbrot and discuss his love of music (inspired by his parents, Bill and Marilyn) and his films, which are highly praised.

This year, Hot Docs – the film festival that features documentary filmmakers – selected Weinstein as an "international trailblazer" for his innovation and creativity. Weinstein, one of eight filmmakers from around the world, will also be honoured this month at MIPDOC, an international showcase for documentary screenings in Cannes.

"I was asked to represent Canada. It is very moving when these things happen," the 50-year-old director says.

"I've been asked to show one of my films, and I've decided on *Mozartballs* because I know the other films are going to be heavy issue-oriented, but I want to show something out of the ordinary – it's fun to give audiences something different."

Weinstein's 2006 film *Mozartballs* takes a sensitive yet light-hearted look at Mozart's life through testimonies of five fans who idolize him. There's David Cope, whose computer program can write a Mozart concerto as quick as you can double click; Konrad Rich, a retired teacher who believes Mozart saved his life; and Franz Vieböck, an Austrian astronaut who takes Mozartballs – Mozartkugeln (chocolate) – into space.

Weinstein took Steph Waller who believes she's Mozart – his spirit lives within her – and Lynette Erwin who thinks she's Mozart's true love, Nancy Storace, to Vienna and Salzburg, to film them.

Portraying his subjects without "compromising their integrity" is paramount, he says.

How does Weinstein achieve this? He immerses himself in his work. To prepare for *Mozartballs*, he and scriptwriter Thomas Wallner, his longtime collaborator, spent time with their subjects.

"I want them to be comfortable with me, and I want to be comfortable with them. In fact, I spent more time with them in the research stage than in the filming," Weinstein says.

When asked how he can balance his family and work with that kind of commitment, he replies, "Balance, that's a really good question – there have been times when I travel a lot and other times when I travel more. Mary and our daughters Ali and Dania have accompanied me on several work-related trips, but that's the rare exception, so I'm thankful that they're so tolerant of my ridiculous work schedule."

Larry Weinstein in Prague researching his next documentary, *Inside Hana's Suitcase*. [Thomas Wallner photo]

Weinstein's "ridiculous work schedule" has earned him many awards, including Emmys, Genies, Golden Sheafs, Rose Dors (golden roses), Nombre Dors, Gold Apples, Gold Cameras, Golden Gates and Golden Pragues. They are a testimony to his incredible body of work – *Mozartballs*, *Beethoven's Hair* and *Ravel's Brain*, to name a few.

Beethoven's Hair, a journey of intrigue, follows the path of Beethoven's locks, which travel from Austria to Germany, and in 1942, to Denmark, saving lives of Jews hiding from Hitler, and then to Sotheby's auction house in Arizona in 1994, where the hair is bought by two Beethoven fanatics. Dramatic reconstructions and expert testimonies uncover the story while Beethoven's music is performed.

Weinstein's first film, *Making Overtures*, about a community orchestra in Cobourg, won a Gemini at the inaugural ceremony of the awards. Since then, he's had 26 personal nominations, 11 personal wins and his films have won many awards. He has directed 25 films that have been broadcast in 40 countries and filmed in 11 languages.

You won't see orchestra after orchestra performing in concert halls or a narrator reciting details about the composer's life in his films.

What you will see is Weinstein's creativity in action. The rock musician Lou Reed, in his "stripped-down" style, sings Kurt Weill's *September Song* in a mysterious warehouse, in *The Music of Kurt Weill: September Songs*. In *Ravel's Brain*, two dancers – choreographed by Robert Desrosiers – perform a portion of the ballet *Daphnis and Chloë*. In *Solidarity Song: The Hanns Eisler Story*, Ernst Busch sing's Eisler's *The Secret Mobilization*, protesting fascism. The scene is set in a steel factory.

Weinstein researches composers and gets actors to give first-person accounts of their lives. "I want you to feel their presence. I want you to hear their words and hear their struggles, and their frustrations in their own lives," he says.

It's not surprising that some of Weinstein's films are about composers who fought for people's rights – those with a social conscience – including Schoenberg, Shostakovich, Eisler and the composer of *Bolero*, Maurice Ravel – Weinstein's personal favourite since he was 13.

"Ravel was not a political person, but he was a very humanistic person. He was kind to the Jews. When Hitler came in and refugees would come to the door, the composer would give them money," Weinstein says.

"Ravel was a profound atheist whose only religious music was Hebrew folk music. He always identified with the suffering of the Jews."

Weinstein recently went to Prague and visited Theresienstadt while he was in the Czech Republic with Wallner and producer Jessica Daniel, preparing to make the documentary *Inside Hana's Suitcase*, about Hana Brady who perished in Auschwitz at the age of 13.

Production is set to begin in June in Toronto, with most of the funding coming from the Canadian government and broadcasters who were quick to commit to the project.

DVDs of Larry Weinstein's films are available at Amazon.com.

Sonny Goldstein, CFP
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Let them stay or send them away

By YOSEF ISRAEL ABRAMOWITZ
JTA

KIBBUTZ KETURA, Israel — With two miles of bare footprints behind them, Ahmed and Fatima, and their three children, approached the border with Israel in the middle of a cold winter night. Snow was falling in the Sinai.

Avoid the Egyptian military patrols, they were warned by their Bedouin smugglers, whom they paid with money borrowed from Sudanese friends.

"If they catch you, you could be shot or deported back to Sudan," the Bedouins said.

The 12-hour trip from Cairo was the last leg of a multi-year journey stretching from the violence of Darfur to Sudan's dangerous capital, Khartoum, to the teeming streets of Cairo. Ahmed had been imprisoned in each city.

Israel was their last hope for what Fatima calls "a normal life" without the "fear of being sent back to Sudan."

Two hours after dusting the sand off their dark clothing from crawling under two security fences, their 5-month-old baby's cry pierced the silence of the frigid Negev air.

The response was an Israeli military spotlight.

"Do you know where you are?" the soldiers called out in Arabic.

"Yes," they answered.

"Why are you here?"

"Because we were mistreated in Egypt."

"Who are you?"

"We are Sudanese."

Ahmed lowered his two-year-old son from his shoulders and held up his Sudanese passport, as well as the worn yellow card from the United Nations High Commissioner for Refugees, or UNHCR. The card had been obtained in Cairo and saved them from being deported back to Sudan, as the Egyptian police had threatened.

The Israeli soldiers gave the children their green military coats.

"We were afraid of the Egyptian army, not of the Israeli army," Ahmed recalled later.

In an often reluctant ritual that has been repeated almost weekly for two years with Sudanese sneaking into Israel, Israel Defence Forces patrols gathered up the tired refugee family, placed them in an ambulance and handed them over to the Border Police. The Border Police sent Ahmed to Ketziot prison for violating the Infiltration Law, a 1954 statute enacted against enemy combatants. If the experience of others before him is any precedent, Ahmed could remain incarcerated for at least a year, until Israel figures out what to do with him and the more than 120 other imprisoned Sudanese.

Fatima and the children were sent to a battered women's shelter in the western Galilee that has largely been taken over by Sudanese refugees whose husbands are in prison.

The failure of the United Nations to cope with the doubling of refugee applications in the past decade, or to intervene to prevent the genocide in Darfur has had ripple effects throughout the world.

That now includes Israel and the Jewish world.

Faced with genocidal threats from Iran and terrorist groups, a legacy of the Holocaust, and even echoes of the Exodus 3,700 years ago, Israel is torn between its commitment to universal humanitarian concerns and its own security interests.

After two years of legal challenges and growing Israeli media attention, the issue now is coming to a critical juncture.

The practice of arresting and indefinitely detaining Sudanese asylum seekers on security grounds is being tested in the courts even as Israeli Border Police are showing signs of resisting the orders to arrest and detain the refugees crossing the borders.

Major international human rights figures have embraced the cause, and a handful of Knesset members and activists in Israel are pressing for a resolution of the crisis. Some of these activists in turn have strong ties to the American Jewish community, which has embraced the cause of Darfur as a top humanitarian priority.

Some 200,000 to 400,000 people have been killed in the Darfur region of western Sudan. Another 2.5 million have been displaced.

Israel's quandary is a difficult one.

"Sudanese refugees are right now considered enemy nationals since Sudan is an Islamic fundamentalist country," explained Anat Ben Dor, the country's leading refugee rights lawyer, who has emerged as a top advocate for the Sudanese refugees. "Yet Israel is a signatory to the International Convention on Refugees, which guarantees humane treatment and a safe haven from genocide."

Ben Dor, 40, directs the Tel Aviv University Law School Refugee Rights Clinic, and in late February filed suit against the government for its alleged treatment of three refugees.

Israel helped author the convention in the aftermath of World War II. Jewish refugees fleeing Nazi Germany were routinely refused safe haven because they, like the current Sudanese, were classified as enemy nationals.

Activists enjoyed a small victory March 21 when Israel's Supreme Court gave the state 45 days to determine whether the detainees were getting a fair and proper judicial review.

"Bringing justice is the issue here," said Supreme Court Chief Justice Dorit Beinisch, who is presiding over a three-judge panel hearing the case.

"This is very significant," said Ben Dor, who together with the Hotline for Migrant Workers, filed the appeal to the court arguing that those Sudanese arrested and put in jail for illegally entering the country should not be charged as infiltrators of an enemy state.

The petition against Israel's defence and interior ministers argues that even though 150 Sudanese have been released into alternative detention, the lack of formal judicial review makes the detention illegal. Under Israeli law, other nationals who sneak through the Sinai desert into Israel are charged with the Law of Entry. In those cases, the government must review their cases every 30 days and justify their imprisonment. But since Sudanese are considered "enemy nationals," they are charged under the harsher Infiltration Law, which has no official review mechanism and by which detainees can be held indefinitely.

Irwin Cotler, Canada's former minister of justice and human rights attorney to such well known dissidents as Natan Sharansky and Nelson Mandela, has joined with the Israel Bar Association in filing supporting documents on behalf of the Sudanese to the Israeli High Court.

"Israel should be more part of the international struggle against genocide in Darfur," Cotler said. "If Israel grants refugee status or temporary resident status to the Sudanese, it can be Israel's own modest contribution to speaking up against the genocide rather than interring them and making the opposite statement."

Although the numbers are fluid, an estimated 300 Sudanese have arrived in Israel over the past two years. Of these, some 120 remain in prison; the rest are in alternative detention, meaning crisis centres, kibbutzim or moshavim, where many of them work and live but are not free to leave the premises.

Another estimated dozen or so Sudanese men in the Sinai are partnered with Israeli women and have children, but cannot enter Israel for fear of arrest.

Sigal Rozen, 39, co-founded the Hotline for Migrant Workers with a grant from the New Israel Fund. Her tiny fourth-floor offices next door to a Tel Aviv police station are a hot spot for undocumented workers of all colors and nationalities who come knocking for assistance.

The hot line brings them to the U.N. High Commissioner on Refugees offices to get protection papers, documents that verify their refugee status so they can qualify for a temporary work visa.

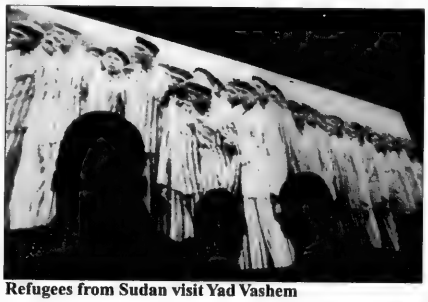
"There are people from all over the world who come to Israel," Rozen said. ``If a Turk and a Chinese come across the border with a Sudanese, only the Sudanese is imprisoned. That is discrimination."

Israeli government officials say the situation is a difficult one.

"The Israeli government is endeavoring to deal with this issue as humanely as possible," said Mark Regev, a spokesman for the Foreign Ministry. "Jewish history has made us especially sensitive to genocide. No one is being sent back to the inferno in Darfur."

At the same time, he said, "we have to take precautions" to minimize the security risk given where the refugees come from.

In the March 21 court case, state attorneys argued that the system was working and there was no need to change the legalities under which the Sudanese are being held.



Refugees from Sudan visit Yad Vashem
[RNS/Reuters photo]

Some officials, in private conversations and in Knesset testimony, contend that beyond the immediate security concerns about individual Sudanese, the greater fear is the ripple effect of even more refugees seeking asylum in the Jewish state. The fault lines drawn around the refugee battle between those advocating deportation and those advocating granting asylum are "a paradox," as one high-ranking Jewish organizational official called it.

"Israel is deeply sensitive to the issue of genocide," this official said, "but it is also worried about a massive influx of Sudanese at its border."

The prevailing government preference is to deport the refugees back to Egypt – if Egypt will guarantee it will not deport them back to Sudan.

"The natural and correct solution is a return to Egypt," Eliyahu Aharoni, deputy director of the Immigration Police, testified to the Knesset in late December.

"Sudan is one of six nations that supports Islamic terror," he said. "All the security services say that there is a danger when it comes to the Sudanese. Detention or alternative detention is legitimate in a democratic country and also in the State of Israel."

Debate is being waged about how many Sudanese would seek refuge here if the detainees are released from prison and accorded good treatment in the Jewish state.

"What we do here will determine if 3 million will come" from Egypt or will stay there, said Yossi Edelshtein, director of the Enforcement Unit of the Immigration Police.

The 3 million figure is often cited by Israeli policy makers, particularly in the security services. But others dispute those figures.

"Anyone who talks about millions of Sudanese coming to Israel is scare-mongering," said Michael Kagan, an American human rights lawyer who has worked in Israel and Egypt. "No one even knows that there are millions of Sudanese in Egypt; some estimate there are only a few hundred thousand.

``But in any case, we're not talking about all Sudanese. We're talking about refugees," he said. ``The U.N. says there are only 15,000 Sudanese refugees in Egypt, and of these, how many are going to pay big money, risk their lives and risk arrest to go over the desert to Israel?"

As to the porous border with Egypt, it is not the Sudanese that Israel most worries about but terrorists like Muhammed Faisal Saksak. On Jan. 29, the 21-year-old Palestinian crossed the border about 12 miles north of the resort city of Eilat and blew himself up in a small bakery, killing three.

In either a slip of the tongue or a calculated leak to remind the Knesset of the potential security risks of too liberal an asylum policy, Aharoni of the Immigration Police revealed to legislators in his Knesset testimony that "it appears that one Sudanese refugee belonging to al-Qaida was released."

Half a dozen ministries, including the Prime Minister's Office, would not respond to queries about the link.

Daniel Ben-Zaken, the director of Ketziot prison, which is holding many of the detainees, told JTA: "We asked and we received no information about anyone connected to anything like that."

In 2005, the security forces caught 5,600 people trying to infiltrate across the Egyptian-Israeli border, including drug and weapon smugglers, women destined for prostitution, foreign workers and refugees. In 2006, 100 of those caught trying to infiltrate belonged to terror organizations, according to Israeli media reports. That same year, the UN High Commissioner for Refugees in Israel saw an increase in its case load, with 1,600 applying for refugee or asylum status, up from 1,000 in 2005.

Most of the increase was from foreign workers who did not want to return to their native lands, often because of wars in the Congo, Sierra Leone, the Ivory Coast and other African countries. The number of Sudanese seeking protection in Israel started to increase after Egyptian police killed 27 and injured several hundred Sudanese refugees protesting outside the UNHCR office in Cairo at the end of December 2005.

None of the Sudanese who have crossed into Israel in the past 18 months has been granted asylum or temporary refugee status, according to Michael Bavli, head of the UNHCR office in Israel.

This contrasts with the some 200 asylum seekers from many countries, including some Sudanese, who had been granted permanent asylum in Israel between 1985 and 2005.

A Knesset lobby headed by Labor Party member Avishai Braverman and Likud member Gilad Erdan formed last November to "push for the release of all the prisoners who have sought asylum in Israel," said the lobby spokesman Yehuda Minkovitz.

Its focus is having the prisoners released and then advocating for at least some being granted permanent asylum status in Israel.

"I am ashamed as a person and as a Jew," Braverman told JTA, referring to the practice of imprisoning asylum seekers. "We of all people have to know how to behave."

Yosef Israel Abramowitz is an award-winning journalist and founder of socialaction.com. JTA correspondent Dina Kraft in Israel contributed to this piece. The names of the refugees have been changed to protect from reprisals against family members in Arab countries.

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Israeli teams gear up for IIHF tournaments

By PAUL LUNGEN
Staff Reporter

When you're putting together Israel's national senior and junior hockey teams, it's always a challenge.

Finding capable skaters is hard enough. Israel's stock of top players is not so deep, and getting them to commit to playing makes it even harder. Unlike other countries that compete at the higher levels of International Ice Hockey Federation (IIHF) spring tournaments, Israel must rely almost exclusively on amateur players. That means they often have other commitments and are unavailable to the national program.

Last year, when Israel's senior team advanced to Division I (one level behind the elite section that includes Canada, Russia and Sweden), they relied on the talents of the Eizenman brothers – Alon, who played professionally in France, Oren who starred with RPI Engineers in the NCAA, and Erez, another talented player.

This year, none of the Eizenmans is available and the team's organizers are hopeful that Max Birbraer, who's playing semi-pro for a team in Wales, will be through with his playoffs so he can join the team in time for game one of their tournament in Seoul.

Israel will line up against teams from the host South Koreans, North Korea, Mexico, Australia and Iceland in Division II, Group B of the IIHF. Last year, they faced pro-stocked teams from England, France and Hungary, among others. The Israelis went 0-5 in that tournament and were sent back to the more familiar confines of Division II, where they have historically been one of the better teams.

This year, acknowledged Alan Maislin, head of the Ice Hockey Federation of Israel, "it'll be tough for us. We have a challenge ahead of us. Last year, our guys earned the right to get to Division I. We were the only team that was 100 per cent amateur. Every other team was 100 per cent professional."

With the absence of the Eizenman brothers, unavailable because of "school issues," 2007 is shaping up as a "transition year," Maislin said.

Senior team coach Jean Perron, the one-time Montreal Canadiens bench boss and Stanley Cup winner, has brought up some of the better Israeli juniors to add to the mix.

Alan Maislin, left, chair of the Ice Hockey Federation of Israel, Sergei Matin, centre, its Israeli president, and head coach Jean Perron have the senior and junior teams ready for two IIHF tournaments.

Israel should be strong between the pipes with Jevgeni Gussin in goal and in addition to Birbraer, the team has Itzhik Levy and Daniel Bochner, who played semi-pro in Europe this year.

The senior tournament gets under way on April 2 and runs until April 8.

The Under-18 team, meanwhile, will compete in Budapest, Hungary in Division II, Group A from April 15-21.

They will face teams from Hungary, Estonia, Mexico, Belgium and the Netherlands.

Like the senior team, they will arrive a few days prior to the first game for two-a-day practices as Perron attempts to make a cohesive unit out of players from Israel and Canada.

While IIHF tourneys always get the competitive juices going, skaters from the senior and junior squads will have an opportunity this summer for a more fun event. The first-ever World Jewish Hockey Championship will be held in Metulla beginning on July 12 – the one-year anniversary of the Israel/Hezbollah war. The event will see six teams representing seven countries participate. In addition to the host Israelis, teams will represent Canada, the United States, Mexico, France, Sweden and Russia. The latter two countries will contribute players for a single Baltic team, Maislin said.

The Americans will be managed by former New York Ranger GM Neil Smith and one-time LA King player and coach Dave Taylor is expected behind the bench. The French team will be coached by the national team's head man, Dave Henderson, a Canadian, while the Mexican national team coach will lead that country's Jewish team. The French squad will include three national team players and the Mexican team will have two skaters from that country's national team, Maislin said.

The tournament will open with a ceremony to commemorate last year's war.

Alex Voihanski, general manager of the Canadian entry, said he has been actively scouting Jewish players for some time and networking with hockey people to put together a strong team. He has compiled "a large list" of players from the NHL (Mike Cammalleri) to Tier II Junior A, with plenty of representation from the NCAA, CIAU, AHL and ECHL.

Invitations to the pros and college players went out a few weeks ago and at press time, he had 14 skaters and two goalies who had committed to the tournament. It was still early to determine whether the pros and top pro prospects would agree to participate though virtually all had expressed interest. However, top players faced insurance issues, along with crowded schedules, training regimens and other hurdles to overcome.

Nevertheless, Voihanski believes "we'll be the team to beat."

He hopes to put together "a good blend of professional hockey players and junior players."

Players are enthusiastic when they hear his pitch, which comes down to a once-in-a-life-time opportunity to play hockey for Canada, in Israel, with top Jewish players from around the world. In addition, for those young players hungry to move their careers forward, playing in front of people with NHL connections can't hurt, he said.

A successful tournament could also signal to the IIHF that Israel can host an international event despite its notorious security concerns. An IIHF junior competition was withdrawn last year from Metulla, which is on Israel's northern border with Lebanon, because of safety concerns. That was well before last summer's war with Hezbollah.

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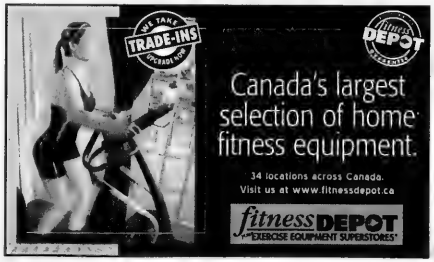

If you miss me, give me a call

Sandie Benitah
20Something

First it was MySpace and now it's Facebook. The days of picking up the phone or even sending a quick e-mail to say hello are done now that there are online programs designed to keep you updated on anyone and everyone you've ever come across without ever lifting a finger.

Call me old-fashioned, but this generation tech that I belong to is starting to scare me. Case in point: a bunch of girls got together recently to celebrate my best friend's birthday at her house. It had been a while since we all had the chance to catch up, but within the first hour and for the rest of the night, we were huddled around her computer logged on to Facebook, looking up old crushes, old nemeses and even some old friends, wondering what they've been up to.

Gossip has been taken to a whole new level.

With a single name search, and without our object of curiosity ever suspecting a thing, we know their relationship status and who their friends are. Best of all, we can even see what conversations they've had and with whom as people post comments on each other's walls, or whatever they're called.

We never wrote to the people we looked up that night. We just talked about them. It was lashon hara at its worst.

When did we start to care so much about other people's lives? Or maybe we should ask ourselves when was it that we started to take ourselves so seriously that we thought we'd post our pictures and daily blogs for the world to see?

One thing I know for sure: those who continue to believe these programs are nothing but "friends networks" are kidding themselves. Just because you're the most popular person on Facebook with 2,000 friends (and trust me, there's competition out there to see who has the most Facebook/ MySpace friends) doesn't mean that you're any closer to the people you've connected with.

Getting requests for "friendship" from acquaintances who were never your friends is a regular occurrence.

A friend of mine got such a request from a classmate he never spoke to in university.

"Just because I'm adding her doesn't mean we're ever going to speak," he said.

"Why add her then?" I asked, only to get an exasperated response.

"Why not? Aren't you curious about what she's up to?" he said.

Umm, no. If I was, I'd make an effort to get in touch with her in real life, not in an online community.

At this point, though, I have to admit that I feel left out when I'm at a party and someone yells "MySpace!" when posing for a picture. I refuse to buy into any of it.

These so-called friends networks have arrived when I'm at an age where I have naturally drifted away from some friends and have gotten closer with others. It doesn't mean that I no longer care about friends from my past, only that I believe our friendship meant enough to me to merit a personal effort – either through an e-mail or a phone call, and not a quick wink on a convenience website.

I remember when sending an e-mail instead of a letter was considered bad form, and maybe there's an argument to be made that sites like these enhance the e-mail experience. Any connection is better than no connections at all, I guess. But what I think is truly bad form is forgoing traditional get-togethers, either at birthday parties or even high school reunions, for a different type of reunion in which connections are made at arms length. These sites could supplement relationships, but they don't. They replace them.

Sure, there's value in something that makes it easier for us to get in touch with each other, as long as that's what we're doing. But I'm just afraid that Facebook offers an excuse to those of us who believe we're too busy to reach out and touch someone to reach out and click on a Poke icon.

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1 lb. creamed cottage cheese
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About Life

Dear Ella,

How am I going to tell my parents that I have fallen in love with a man who isn't Jewish?

I went away to university three years ago and met a guy who became my closest friend and confidant. Gord and I remained "just good friends" until this year. We stopped fighting our feelings for each other, and once we decided to finally explore a deeper more intimate relationship, it happened. We have fallen deeply in love and want to get married and raise a family together. Gord is the best thing that's ever happened to me. I have dated Jewish guys, but nothing ever clicked, and although neither one of us meant for this to happen, it did.

I was raised in a Conservative home where we kept kosher, my dad went to shul on Shabbat, I went to Hebrew school – you get the picture. I know my parents never thought this would ever have been possible, but neither did I. I'm scared to death to tell them. What am I going to do?

Don't Want to Hurt Them

Dear Don't Want to Hurt Them,

There is no way for me to predict how your parents will react to this news, but from the tone of your letter, I can see you are very worried.

If you have made up your mind that this is the direction you are going to take, then you have no choice but to tell them.

There is no easy way out of this one, because you know deep down in your heart what this will mean to them. Your parents have certain expectations and dreams for you, which are reflected in the way they raised you and from the values and traditions your family instilled in you as you grew up. When those expectations and dreams are violated, you can expect major fallout.

That being said, I can only guess that with time, your parents will end up accepting Gord, because the alternative of losing you would not be an option. All you can do is try to make them see in Gord what you see.

Give them a lot of time to adjust and expect that they will do everything in their power to change your mind. They will probably go through a series of stages that include anger, denial and sadness, but let's hope that the last stage will be acceptance. In the end, you know that they want you to be safe and happy, but it may be a long, emotional road before they realize what that means.

Readers may submit their questions to Ella at The CJN, *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

Born on third base

By AVRUM ROSENSWEIG

A fellow I met told me the lesson he learned from never making a good living is it didn't allow him to throw money at his children's needs and challenges. It makes him interact with them, play ball with them, and encouraged him to talk with them, as opposed to schlepping them from dance lessons to skating programs – and encourages his children to be thankful.

The man's words were wise. I have encountered so many of our youth who have this great sense of entitlement; a belief that the wealth that exists today in our society will stay forever.

A friend told me of a friend who took his teenage daughter to a high-end women's dress store, had a private viewing for her, and allowed her to spend $10,000 on clothing.

What does a child think knowing his parents are spending $15,000 a year on his education? What does a teenager think, having the opportunity to travel to Israel for no money and zero responsibility? What belief system must a pre-university student have who states that the Ivy League schools are the only schools they will apply to? Entitled, or as former football coach Barry Switzer said, "Some people are born on third base and go through life thinking they hit a triple."

I am not bemoaning the affluence in our society. In fact, I say thank God for those with great resources, as they are partners in ensuring that the poor survive. Indeed, having money is not a shame (as Canadian culture might have you believe), nor is it something to be embarrassed about.

The question, however, is how does one deal with our gift of wealth? How do we achieve a balance in life with our children, knowing so many of us are in the top two per cent of the luckiest people in the world, in regards to lifestyle?

(The richest two per cent of adults in the world own more than half the world's wealth, according to a new study released by the Helsinki-based World Institute for Development Economics Research of the United Nations University.)

On Pesach we are instructed to invite into our homes the poorest among us. The Haggadah states: "Those who are hungry let them come and eat."

This is not a simple directive, as it requires all Jews to open up their doors to individuals who are in need. It compels us to teach our children about giving and obliges us to include our children in our tzedakah so that they recognize the responsibility that being born into this comfortable and lavish time in history carries.

Think about it, if this were practised in real terms. We would look in the back alleys, nooks and crannies of our streets, shouting to the homeless, the shut-in or the isolated senior living at subsistence, to join us at our Passover seder, as if we were all one – because we are all creations of God.

But in reality this is not what usually happens. We are afraid of the poor, the scraggly homeless, and although we will contribute to their welfare through tzedakah, we prefer to keep them at a distance.

And if this is the case, if we are uncomfortable with how the poor look or what they represent – perhaps our ability to fail – then we are raising our children to feel the same. We are encouraging their belief that they are entitled by separating them from those in need.

Play ball with your children. Interact. Teach them that money is fleeting and entitlement is an illusion.

"It is well to remember that the entire population of the universe, with one trifling exception, is composed of others." – Andrew J. Holmes, *Wisdom in Small Doses*

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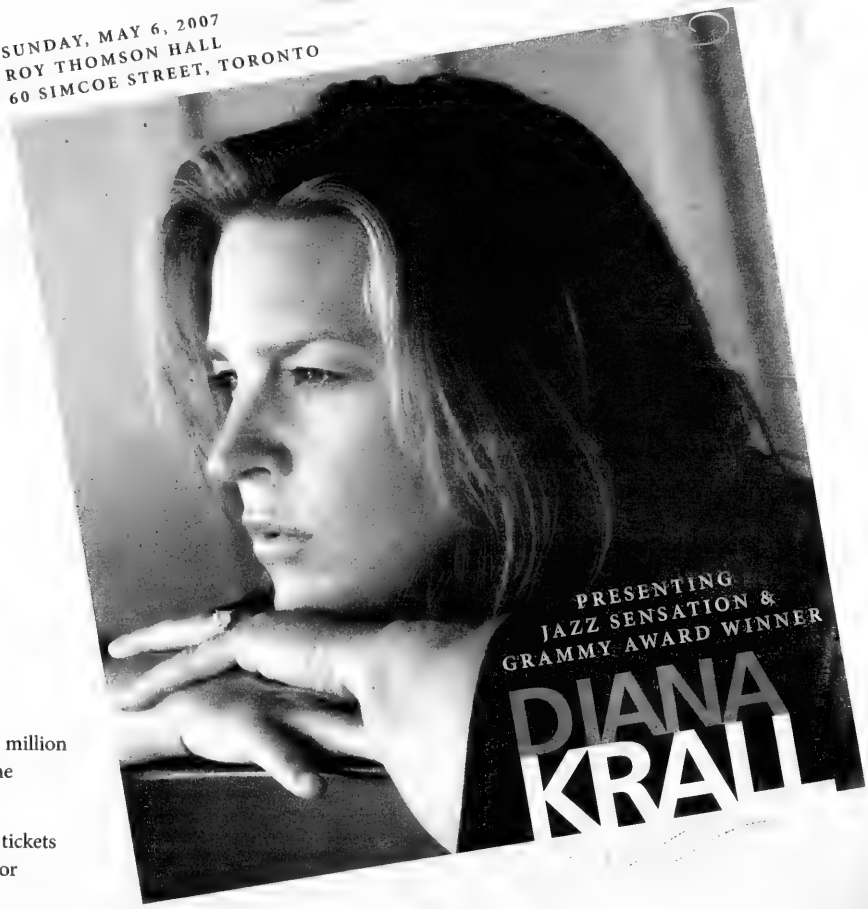

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Y firebombed on Passover

By JANICE ARNOLD
Staff Reporter

MONTREAL — Rabbi Reuben Poupko, co-chair of the Montreal Jewish community's security co-ordinating committee, speculates that "the reckless demagoguery" of some politicians during the recent Quebec election may have motivated the Passover attack on the YM-YWHA-Ben Weider Jewish Community Centre with what police describe as a small home-made explosive device.

At approximately 11 p.m. on April 3, the night of the second Passover seder, two propane canisters were ignited outside the main entrance of the Y on Westbury Avenue. A minor fire was quickly extinguished by the Montreal fire department, and police investigators were on the scene almost immediately, said Bram Freedman, FEDERATION CJA's chief operating officer.

Third attack on community in three years

There were no injuries and no property damage, only some charring of the pavement. The building was empty, except for cleaning staff. Police had no leads. No notes or graffiti were found at the scene, nor had any threat been made, according to information at the time of writing.

"They appealed to the worst element in people's natures and exacerbated social tensions for short-term political gain," Rabbi Poupko said of the politicians. "While we can't speak with certainty about who committed this act and what their motivation was, some very important questions have to be asked about this reckless demagoguery that put the finger on religious minorities.

"This campaign emboldened the bigots, the racists, the anti-Semites."

Asked which politicians he meant, Rabbi Poupko replied, "They know who they are."

As of last week, the police had not designated the incident a hate crime, saying that certain burdens of proof had to be established beforehand.

Police were reviewing the tapes from surveillance cameras on the site.

While B'nai Brith Canada immediately labelled the incident a hate crime and asked the police to investigate it as such, Freedman said last week, "We have no indication, at present, with respect to the motivation for this incident."

B'nai Brith legal counsel Steven Slimovitch said when a bomb is placed outside a clearly identified Jewish institution, especially during

Continued on page 19

Canadian army medic attracted to the soldier's life

By PAUL LUNGEN
Staff Reporter

There was an incident that occurred during Tamar Freeman's posting in Afghanistan that she did not relate to her parents until she was safely home in Toronto.

While on patrol in a convoy, someone – Taliban, Al Qaeda, who knows? – fired a rocket propelled grenade (RPG) at their vehicles as they passed by. The bomb hit an embankment, popped up into the air and landed a couple of hundred metres away, where it exploded. The convoy never broke stride, as it were, continuing on its mission.

Today, Freeman can tell the story openly, and though her parents might fidget when they hear it, they know Tamar will not soon be returning to Afghanistan. Her six-month deployment is over and she will now be given safer duties at Camp Petawawa, near Ottawa.

Freeman, 40, is a fairly rare breed of Canadian Jew, a woman who has chosen the armed forces as her career. No longer simply a reservist who is permitted to turn down overseas postings, she is a full-time soldier in the Second Field Ambulance unit, where she serves as a medic. Freeman, a corporal, enlisted knowing full well that Canadian army duty does not consist, as the public mythology would have it, of merely serving as peacekeepers. She speaks with something approaching disdain at those who ignore the Canadian Forces' fighting tradition. Even in Bosnia, when part of a peacekeeping force, Canadian soldiers were engaged

Continued on page 24

Cpl. Tamar Freeman, left, is trained in soldierly skills, but not all contact with Afghans involves conflict. At a clinic that serves local civilians, she is thanked for her efforts by an Afghan woman.

[*Photos courtesy Tamar Freeman*]

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Note to readers: This issue of The CJN went to press on April 5

The News in Brief

CANADA

Firm To Be Liquidated

HAMILTON — A Jewish-owned scrap metal dealer that was one of Canada's largest was ordered into liquidation late last month so that an assets sale could cover part of what one of its founder's sons owes the other in a longstanding legal battle. In 1983, Chester Waxman tricked his brother Morris into selling him his half interest in I. Waxman and Sons, a scrap metal recycler that their father founded in Hamilton in 1911. Morris was paid $3 million, a fraction of his share's value. He sued and Chester and his children were ordered to pay him as much as $50 million. The final amount will be determined at a court hearing next month, the *Hamilton Spectator* reported.

Law Change Urged

TORONTO — B'nai Brith Canada is urging the federal government to make the glorification of terrorism a crime after the parliamentary committee that had been reviewing Canada's anti-terror laws recommended the move in its recently released report. "The proposed amendment to the Criminal Code, if adopted, would close the loophole that now exists in the legislation that allows such actions to go unpunished, despite their obvious inherent dangers," B'nai Brith spokesperson Frank Dimant said. The group noted that it recommended the change when it testified before the committee on public safety and national security.

WORLD

Fire at Neturei Karta

NEW YORK — A suspicious fire destroyed the synagogue and residence of a senior rabbi of a haredi sect that angered many Jews by attending a Holocaust denial conference in Iran in December. No one was injured in the April 1 blaze at Yeshivas Bais Yehudi in Monsey, N.Y. Police and fire investigators said the fire was suspicious because Neturei Karta, the anti-Zionist group, has been the target of threats, a local paper reported. Rabbi Yisroel Dovid of Neturei Karta said the group suspects arson because of earlier threats.

Swiss Attitudes Probed

ZURICH — Ten per cent of the Swiss population is anti-Semitic, according to a recent study. The 10 per cent had "systematic anti-Semitic attitudes," meaning across the board, Swiss news outlet NZZ reported, while another 28 per cent held some anti-Semitic views. The head of the Swiss Federation of Jewish Communities said the 10 per cent figure is "worrying," but has remained constant in recent years. Some 37 per cent had a positive attitude toward Jews.

Graves Desecrated

PARIS — Fifty-three graves were desecrated at a Jewish cemetery in France. Late on the night of March 31 in Lille, headstones were broken off the graves. Police opened an inquiry but had yet to make arrests last week. The municipality of Lille condemned the desecration as an "outrageous act of anti-Semitism." The mayor visited the cemetery the next morning, and the new French Interior minister, Francois Baroin, said, "We will employ all our means to find out as soon as possible who is responsible for these intolerable acts."

Wertheim Heirs Get Holocaust Settlement

BERLIN — The heirs of the Wertheim family have received one of the largest compensation payments ever from Holocaust-related restitution.

In a settlement announced last March 30 in Duesseldorf, the KarstadtQuelle corporation agreed to pay the Conference on Jewish Material Claims Against Germany $117 million (US) for the last remaining major pieces of property formerly belonging to the family.

The settlement was negotiated by the Claims Conference during months of secret meetings, and it will administer the settlement. Some funds will go toward Claims Conference-funded programs for Holocaust survivors, and the rest will go to the Wertheim heirs.

Ida and Abraham Wertheim ran one of Germany's largest department store chains, but lost their property after they fled Nazi persecution in 1939. Speaking for some 50 members of her family, Wertheim heir Barbara Principe of New Jersey said she and her family were "glad that we have finally reached this agreement with KarstadtQuelle AG to end the legal battle over Wertheim."

As part of the settlement, KarstadtQuelle also reportedly will withdraw claims on 50 other Wertheim properties in Berlin and the former East German state of Brandenburg.

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Rabbis become involved in Organ Donation Week

By SHERI SHEFA
Staff Reporter

The Toronto Board of Rabbis has joined forces with the Trillium Gift of Life Network to address a common misconception in the Jewish community about organ donation and boost the number of organ donors in Ontario.

This is the first year that the Toronto Board of Rabbis, headed by Beth Shalom Rabbi Aaron Flanzraich, has been involved in the annual National Organ and Tissue Donation Awareness Week that is set to take place between April 22 to 29.

Rabbi Flanzraich explained that the Trillium organization, an organization that is responsible for the organ donation program in the province reached out to the board because of the "deepening concern of some erroneous notions that some Jewish people have in the community regarding organ donation," he said.

"Not only is it not a violation of Jewish law to donate organs, but it is actually a religious imperative to donate organs," the rabbi said.

He suggested that the misconception may have come out of the Jewish concern for the dignity of the deceased and the requirement to show honour and respect to the deceased.

"And 30 or 40 years ago, if someone underwent a heart transplant surgery, they generally didn't live any longer had they kept their own heart… [and people thought] we shouldn't do it because there was no apparent benefit. Now we know that organ transplants are enormously successful at prolonging life and not just giving life, but improving the quality of life."

Rabbi Flanzraich

Rabbi Flanzraich said that although most aspects of Jewish life are subject to debate, the overwhelming majority of the Jewish world embraces organ donation as a valid halachic response.

According to the pamphlet that the Toronto Board of Rabbis drafted in conjunction with the Trillium organization to promote the campaign, the value of *pikuach nefesh* (the saving of a life) is a cardinal value in Jewish law.

"This is a value which is expressed through the obligation for self-preservation, but also in the duty to save the life of another human being… The Toronto Board of Rabbis affirms this principle in unambiguous terms, because no one should see the preservation of human life as optional – for Jews, it is obligatory."

When it comes to whether Jews are required to be buried with their bodies intact, there is a clear distinction in the case of donating organs or tissue to save a life, the pamphlet states.

"We're working very [hard] to ensure that the community is aware of the need and the permissibility," he said, adding that when the awareness campaign launches on April 22, members of the board will distribute the pamphlets at shuls, pulpits will be asked to give sermons related to organ donation, and they will continue to spread the word at community centres and hospitals.

"The hope is that they will listen to us, that they will sign those organ donation cards and save someone's life," the rabbi said.

Those interested in becoming organ donors can register at any Ontario driver's licensing office, they can leave a request to be an organ donor in their will, or they can simply talk to their family and make them aware of their wish. It's been seven years since the Ontario government's Trillium Gift of Life Network Act was passed in 2000.

The legislation was designed to significantly increase organ and tissue donation in Ontario, where someone dies every three days waiting for an organ transplant.

"The Toronto Board of Rabbis was very honoured to work with the government on this program because we feel that it was an excellent partnering of the provincial government and our community to solve a human problem," Rabbi Flanzraich said.

For more information, visit www.giftoflife.on.ca, or www.torontoboardofrabbis.org.

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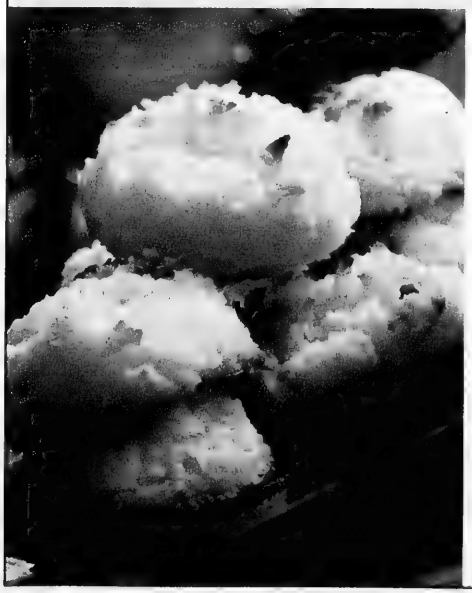

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Greater Toronto Area

Hyperbole and hypocrisy

From the editor's desk

These thoughts were written as the Arab League summit meeting drew to a close last month in Riyadh. Even before the conference concluded, Israel was the object of many tsunami-like waves of sanctimonious finger-wagging.

"If Israel refuses [to accept the Arab League's proposal], that means it doesn't want peace. Then [the conflict] goes back into the hands of the lords of war," Saudi Foreign Minister Saud al-Faisal said as the conference opened.

Faisal's statement was as close to the truth as Earth is to Mars.

Israel has never rejected the pursuit of peace, as an honest assessment of its diplomatic initiatives since 1948 (and before) would show. It has only ever rejected international pressure to commit national suicide.

But sincerity and truth were not expected at the conference. Hyperbole and hypocrisy were, the usual discourse at gatherings when posing, posturing and politics are the chief purpose.

And they landed in bucketfuls.

The Arab leaders' self-righteous hectoring of the Jewish state filled the pre- and post-conference air as distinctly as newly fallen ordure in a cow shed.

I will not comment on the political implications of the conference. Two weeks have elapsed since it concluded, and a great deal of analysis and commentary have already appeared.

Suffice to say, the Arab League decided not to amend the original 2002 Saudi plan that called for the right of Palestinian "refugees" to return to Israel.

Suffice also to say that Israel did not reject the conference results out of hand, but decided rather to reflect on the results, despite the refusal by the league to acknowledge its concerns.

My comments are restricted to the *absurdum tremendum* that emanated from the president of the Palestinian Authority.

The Arab peace plan could be Israel's last chance to live in a "sea of peace," Mahmoud Abbas told the waiting Riyadh press even before the conference began.

"If this initiative is destroyed, I don't believe there will be another opportunity in the future like this. This is the most important initiative since 1948 to solve the problem of the Israeli occupation," he added.

At the conclusion of the two-day conference, Abbas said: "I reiterate the sincerity of the Palestinian will in extending the hand of peace to the Israeli people… We should not waste more chances in the history of this long and painful cause… The entire region will be under renewed threats of war, explosions, as well as regional and international confrontations, as a result of the absence of a solution or the impossibility of implementing one," he said.

What chicanery! What shameless effrontery! What hand of peace – sincere or otherwise – has the Palestinian people extended to Israel ever, before or after the creation of the state?

What hand of peace did the Yasser Arafat-led Palestinian Authority extend to the Israeli people after he walked away from Camp David?

What hand of peace has the Ismail Haniyeh-led PA extended to Israel since its election in 2006? The Qassam rockets continue to this day to fall on Sderot and the surrounding area.

What hand of peace has been extended to the forlorn family of Gilad Shalit?

Abbas has no ability whatsoever to make peace with Israel. His Fatah movement has been essentially trampled and surpassed by Hamas.

Hamas' leaders Ismail Haniyeh and Khaled Meshal refused, even for the expedient purposes of the Arab Summit, to recognize Israel, let alone try to make peace with the Jewish state.

As long as Hamas controls the decision-making levers of the Palestinian government, Israel has no one with whom to make peace. And the Arab League has no ability to negotiate peace with Israel on behalf of the Hamas-ruled Palestinian people. Abbas knows this. Faisal knows this, too.

And what attitudes are the Hamas leaders inculcating in the Palestinian people?

According to the Palestinian Media Watch – a non-profit service based in Israel that monitors public debate in the Palestinian territories – late last month senior Hamas leader and former PA foreign minister Mahmoud Al-Zahar told a mass rally in memory of Hamas founder Sheik Ahmad Yassin: "Our position is the liberation of Palestine, all of Palestine. This is the final and strategic solution for us. There is a Qur'anic message for us, that we will enter the Al-Aqsa Mosque, and the entrance to the mosque means the entrance into all of Palestine. This is the message, no one can deny it. Anyone who denies it must check his faith and his Islam."

Two weeks ago, a cesspool structure in northern Gaza collapsed, sending torrents of sewage into a nearby village. Five people drowned or were poisoned by the suddenly surging effluent. The mayor of Gaza City blamed the incident on local people unlawfully digging dirt away from the earthen embankments of the sewage dump, thereby irreparably weakening the structure.

The symbolism of what happened in Gaza is too profound to ignore: the entire Palestinian governance enterprise is rank and foul, incapable of advancing a noble cause such as nation-building because the framework of their society has been so weakened by the constant hallowing of hatred of Israel and the Jews.

And of course, it fell to Israel to solve the problem. The Jews sent two large floating pumps to help lower the sewage levels.

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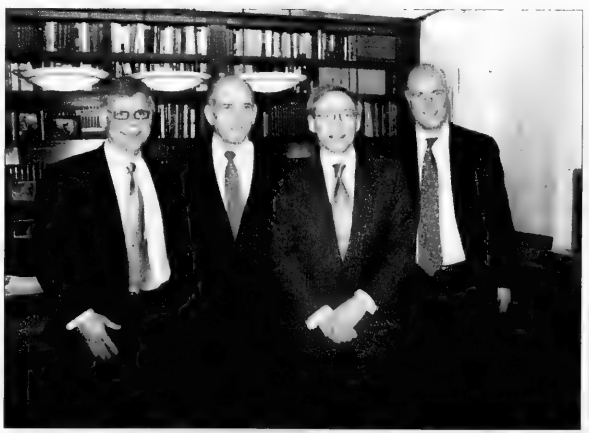

When senior executives from the Canadian Imperial Bank of Commerce (CIBC) visited Israel at the end of March to explore new financial opportunities and learn about current developments there, they met with Prime Minister Ehud Olmert and others. Seen from left are Richard Venn, senior executive-vice-president of corporate development for CIBC, managing director and deputy chair of CIBC World Markets Inc.; Olmert; Gerald T. McCaughey, president and chief executive officer of CIBC; Brent Belzberg, CIBC board member and Canada Council for Israel Jewish Advocacy co-chair.

Wiesenthal Centre looks to reach Muslim world

By PAUL LUNGEN
Staff Reporter

When you're a spokesperson for one of the Jewish world's best known organizations and when your bailiwick is international anti-Semitism and global terrorism, your travels can take you to pretty exotic locations.

Take Rabbi Abraham Cooper for instance. As associate dean of the Los Angeles-based Simon Wiesenthal Center (SWC), he's a frequent flyer whose travels recently took him to South Korea, Singapore, Jakarta and even Toronto. While in Canada, he participated in the opening of the Friends of SWC's Resource and Leadership Training Centre at 5075 Yonge St. The 2000-square-foot space includes a library of tolerance, interactive computer workstations and a classroom-style lecture space.

During his visit to Jakarta, he met privately with former Indonesian president Abdurrahman Wahid and appeared on a widely seen television program in which various world religions were discussed.

Rabbi Abraham Cooper

That trip allowed Rabbi Cooper to implement a new centre strategy designed to give the Islamic world a look at real-life Jews and not the demonic stereotypes that media in many countries are presenting.

In addition to personal appearances, he said the centre will soon launch the "Ask Musa" (Arabic for Moses) website – a sort of Judaism 101 primer for Muslims curious about the Jewish people and their faith that is unmediated by the likes of Al-Jazeera and local imams.

The website will launch in May and will be offered in Arabic, Farsi, Urdu and Indonesian. It will address the Jewish perspective on charity, prayer and God and will include parables and other stories with a moral message. In addition, it will provide a historian's response to the *Protocols of the Elders of Zion*, a Czarist secret-police forgery that purported to show Jewish control of many of society's institutions. The *Protocols* are widely disseminated in the Islamic world.

Rabbi Cooper said he met with many Muslim religious leaders in Jakarta as well as other opinion leaders. It was refreshing to find that "not everyone has Israel and the Jews on the brain and not all Muslims see themselves as victims," he said.

With a population of more than 200 million, 86 per cent of whom are Muslims, Indonesia is home to the world's largest Muslim population.

Rabbi Cooper said that Indonesians practise a "moderate" version of Islam, but radicals are attempting to influence their views on faith and politics.

"The question is, who reaches them first?" when it comes to forming opinions about Jews and Israel, Rabbi Cooper said.

Based on his Indonesian TV experience, Rabbi Cooper believes it's not too late to foil the radical Islamic message. At the start of the show, the moderator openly embraced him and called him brother.

"We cannot be naive. But we cannot assume the entire constellation of the Muslim world is lined up against Jews," Rabbi Cooper said.

The first question he faced was, "'What does the Torah say about Islam?'" the rabbi recounted.

When Rabbi Cooper explained that the Torah preceded Islam – "that may seem like aleph-bet to us" – there was "silent reflection" from his interrogator. "That was new."

Rabbi Cooper said he met "many urbane people, sophisticated Muslims. But if we leave it to Al Qaeda and Al-Jazeera to educate people who we are, we'll be in deep trouble.

> ***'If we leave it to Al Qaeda and Al-Jazeera to educate people who we are, we'll be in deep trouble'***

"You're talking about a kind of hatred that's toxic and getting worse."

He acknowledged that creating a website on Judaism is only a modest undertaking, but the alternative is to "write off the greater Muslim world to the Al Qaeda camp."

Part of the centre's strategy was demonstrated in Haifa last November when it hosted a conference on tolerance that included local religious leaders and a number of European Muslims. "We will continue to bring moderates and religious leaders from non-confrontation states," he said.

In Toronto, meanwhile, the Resource and Leadership Training Center was launched with an exhibit titled "The Making of a War Criminal." Created by Toronto artist Ian Leventhal, the display examines similarities between Hitler and Iranian President Mahmoud Ahmadinejad.

Workshops, seminars and film screenings have been scheduled for the coming months, along with the Spirit of Hope Benefit. Once it is fully operational, some 10,000 people are expected to access the facility yearly.

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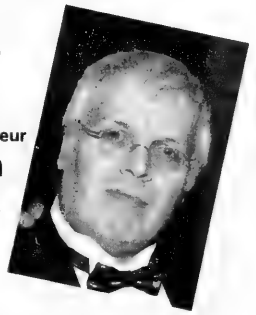

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New interfaith council broadens dialogue for local rabbis

By FRANCES KRAFT
Staff Reporter

Rabbi Lori Cohen of Temple Sinai Congregation and Rabbi Roy Tanenbaum of Beth Tzedec Congregation are part of the new Toronto Area Interfaith Council, launched March 20 at a breakfast with Mayor David Miller.

The two rabbis, representing the Toronto Board of Rabbis, were among more than 190 representatives from more than 40 faith communities and 15 interfaith organizations to attend the inaugural event.

Rabbi Cohen – whose participation came about through an ad hoc interfaith committee that is working on a proposal for an interspiritual centre for Toronto's waterfront – told *The CJN* she thinks initiatives like the new council are important. "We live in such a diverse city, ethnically and religiously, and I think we do need to find these bridges."

As a result of the mayor's breakfast, she was asked to speak on April 1 at a multifaith program organized by the International Muslims Association.

Imam Abdul Hai Patel, who was scheduled to speak at the same program, is also on the new council. "We are looking forward to greater awareness and relationships among faith communities," he told *The CJN*. "We have to see ourselves as Canadians and work together on issues affecting us, and see how we can support one another."

Although Rabbi Cohen has participated in the occasional interfaith program in the past, her involvement has deepened in the last couple of months, she said, noting that she also took part in a recent panel discussion with Bishop Philip Poole and Raheel Raza, journalist and author of *Their Jihad – Not My Jihad*, for the York Credit Valley Area Ministry Day.

There seems to be an increase of this type of programming in the city, she said. "I think more people are reaching out and trying to find some kind of common values."

The council's goals, according to a news release, include "initiating and facilitating interfaith celebratory and commemorative observances, providing information about religious practices and finding ways to connect the commonalities of diverse faiths."

Rabbi Lori Cohen and Imam Abdul Hai Patel at the inaugural mayor's breakfast of the Toronto Area Interfaith Council.

Miller told participants at the breakfast that interfaith dialogue and shared activities "build bridges and promote mutual understanding, good community relations, tolerance and acceptance."

Rabbi Tanenbaum, who has an extensive background in Jewish-Christian interfaith work over the past 37 years, said in a telephone interview that, "living in Toronto, it's more and more apparent that there's a lot going on besides what's represented by Christian-Jewish [initiatives]. There's a growing Islamic community, a growing Zoroastrian community. We have a Hindu community, a native community... We're a multi-cultural city."

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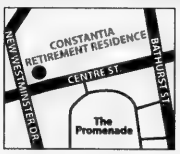

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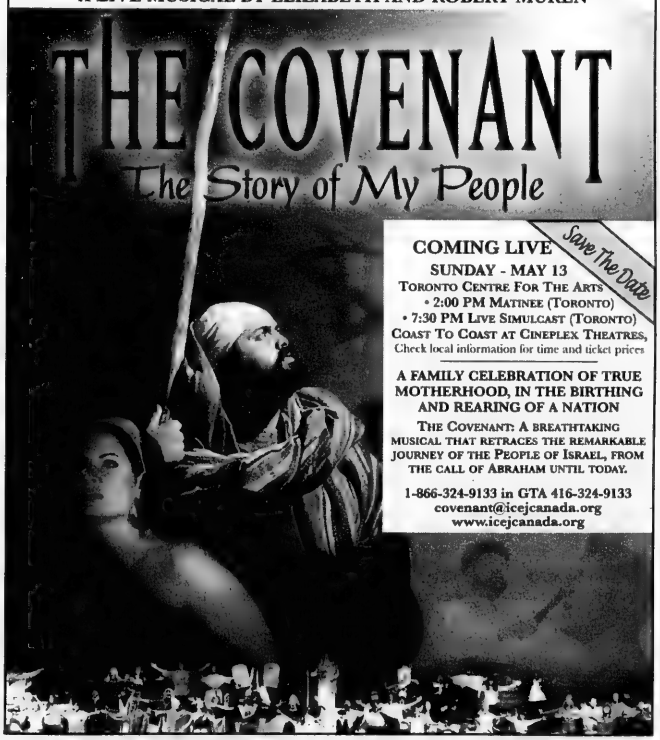

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Yom Hashoah V'hagvurah

On the hillside of Mount Herzl in western Jerusalem, deep within the silent spaces and swaying trees of Yad Vashem, a sculpture carved by Boris Saktsier memorializes the life and death, the goodness and the bravery of Janusz Korczak.

The sculpture is an eternal testament to the Polish Jewish educator, humanist Janusz Korczak, (born Henryk Goldsmidt), who ran an orphanage in the Warsaw ghetto. Korczak emerges in the statue at the centre of a cluster of sorrowful and sad youngsters. His left arm encircles the children, holding them close, fortifying their resolve against the fear of the inevitability of their cruel fate.

Countless were the men and women who defied the sadistic barbarity of the Nazi oppressors, but none more boldly nor with the commanding dignity of Korczak. No one from that dark, terrible time more tragically embodied *Shoah* (unspeakable suffering) nor more triumphantly exemplified *gvurah* (heroic example) than Korczak.

It was 65 years ago, on August 6, 1942, that Korczak walked in single file with his children out of the Warsaw Ghetto to the train that would take them to their deaths in Treblinka.

In her book *The King of Children: The Life and Death of Janusz Korczak*, Betty Jean Lifton described the group's last walk.

"Unlike the usual chaotic mass of people shrieking hysterically as they were prodded along with whips, the orphans walked in rows of four with quiet dignity… This was no march to the train cars, but rather a mute protest against this murderous regime… a procession the like of which no human eye has ever witnessed.

"As Korczak led his children calmly toward the cattle cars, the Jewish police cordoning off a path for them saluted instinctively… A wail went up from those still left on the square. Korczak walked, head held high, holding a child by each hand, his eyes staring straight ahead with his characteristic gaze, as if seeing something far away."

In her work, Lifton also makes note of the last Pesach seder that Korczak celebrated with his orphanage children. "We don't know if there were nuts, or matzah balls, or even soup at that last seder," she writes. But we have a report on its "charm" in an account written in the Jewish Gazette by one of the guests, Herman Czerwinski.

"Korczak sat at the head table with sixteen of the older choir members, who burst into a Zionist song whenever something in the Haggadah referred to Palestine. The seder guests [180 orphans] were seated in the rear. When the youngest child asked: 'And how is this night different from all other nights?' Korczak responded with a few words that 'moved' everyone."

During the reading of the Haggadah, Lifton noted, Korczak walked to the window and raised his fist, as if crying out to God in rage and despair to account for the suffering of his children.

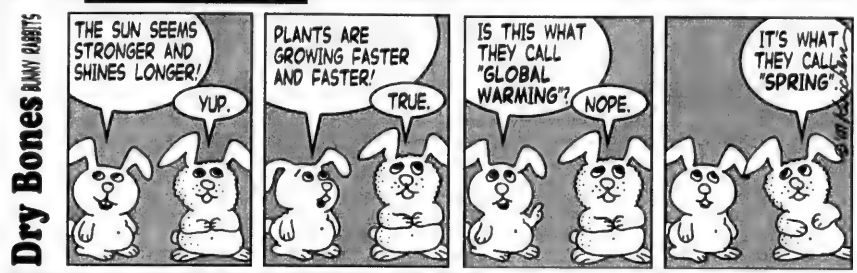
But he never abandoned them.

As we approach the solemn commemoration of Yom Hashoah V'hagvurah, on Nisan 27, (April 15) we recall Janusz Korczak and tremble with reverence at his courage and find inspiration in the example of the unconquerability of the love he felt for his people.

25 years ago in *The CJN*

The administration of U.S. president Ronald Reagan said it was hopeful that stalled Palestinian autonomy negotiations would resume after Israel completed its withdrawal from the Sinai. At a press conference, Reagan said the Camp David Accords would be the framework for the ongoing talks.

Editorials & Letters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Support for states that repress women

Too bad newspapers don't have "irony" columns. The article "U.S. talks with Saudis, Israel prior to Arab League summit" (*CJN*, March 15) includes a picture of two women, U.S. Secretary of State Condoleezza Rice and Israeli Foreign Minister Tzipi Livni, meeting in Jerusalem. Yet most of the left in this country, while claiming to champion women's rights, prefers to support states where women, in many cases, are not even remotely the equals of men and often suffer severe repression. I guess Kafka and Orwell would have made sense of it.

Henry Srebrnik
Charlottetown, P.E.I.

* * *

War is being thrust on Jews

In "Shalom… peace" (*CJN*, March 15), Avrum Rosensweig completely ignores the real threats from the dangerous Iranian regime, the global jihad, a rearming Hezbollah, and the democratically elected terrorist Arab leadership in Gaza and the West Bank to tell us that we need to concentrate on peace. He completely ignores the indoctrination that hundreds of thousands of young Muslims in the worldwide Wahhabi Madrassah system have received and the pronouncements of world- dominating aims by their leaders. Who of us does not desire peace? Who of us wishes to start a fight when peace is an option? Rosensweig's questions are irrelevant, even absurd, considering that we have not chosen war; rather it is being thrust upon us as Jews, Christians, westerners and non-jihadist Muslims. There are sadly no doors that we face that simply open to peace should we but shout our desire for it loud enough. We need to face the threat with resoluteness and courage.

Menachem Kammer
Toronto

* * *

Death camp rail car project for Toronto

From a recent article in the *Forwertz* (*Forward*), we learned that an authentic railroad car that was used to transport Jews to death camps was shipped from Poland through Germany to Fort Lauderdale, Fla. This car will be exhibited at the Florida Holocaust Museum. A railroad car was also purchased by a principal and students of a school in the small town of Whitwell, Tenn., to commemorate the six million Jews who perished in the Holocaust. It is my firm belief and wish that a similar project should be undertaken by the Jewish community of Toronto. I hope that many people will support this project.

Leizer Hoffer
Thornhill Ont.

* * *

Agrees headline was inaccurate

I read the letters to the editor from J. Rose ("Headline doesn't reflect article's content," March 29) and Nora Gold ("CJC's high-calibre advocacy work," March 29) criticizing *The CJN* for a headline it used, which they claim was not reflective of the article beneath it. The letters were so emphatic that I fished out the March 15 issue from a pile of old newspapers.

I was taken aback by the headline "Organized Canadian Jewry: 'CJC's glory days are long past.'" My immediate conclusion was that CJC was in demise. Then I read the article. I was saddened because I have an innate trust that *The CJN's* headlines will reflect properly on the story, and in this case as Rose and Gold point out, it failed terribly.

I suppose the only really good news in all of this is that I have been taught a rather valuable lesson: do not judge an article by its headline. I wish I had the time to read every article in *The CJN*, but that is just not possible. That is why I always believed that I can at least get a flavour of the issue by scanning some of the headlines in your paper. That I can no longer trust *The CJN* for accuracy in this respect troubles me deeply.

John Konecny
Whitby, Ont.

* * *

Arbour's role misstated

In the article "The uphill battle to change Israel's reputation," (According to Reports, *CJN*, March 29), it is stated that Louise Arbour is the head of the UN Human Rights Council. In fact, she is high commissioner for human rights, and her office is distinct from the council, which is a body made up of states (47 of them). The high commissioner is independent from the council and reports to the secretary general of the United Nations.

José Luis Díaz
Information Officer
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Going home to a place I had never been

Lisa Newman Greenspan, whose grandfather, Lajzer Rotenberg, left Ivansk, Poland, in 1893, is a Toronto health care consultant and counsellor. Along with other Ivanskers, she organized the restoration of the badly neglected Jewish cemetery in Ivansk, one of thousands of Jewish cemeteries that lie neglected in Poland.

By LISA NEWMAN GREENSPAN

After I returned from Poland, I found myself speechless when people asked me about the trip; I felt strangely silenced, quite unable to speak or to write about it.

What finally loosened me up was my commitment to give a talk about the trip, to a "lunch and learn" at the shul I attend, to a group of about 100 people, many of whom I have known for most of my life.

It was while preparing my talk that I realized my self-imposed silence was akin to the silence of trauma survivors, who are often unable to speak about traumatic events till some time after they occur.

From my reading and from interviewing more than 100 Holocaust survivors to tape their memories (including for the Spielberg Oral History Project), I am familiar with the difficulty that Holocaust survivors had in speaking about their horrific ordeals. Very often their new friends and neighbours and even their own families could not bear to hear or understand the horrors, and the survivors did not begin to speak out publicly for many years after the events.

Of course, it would be presumptuous in the extreme to compare my experience to the horrors of Holocaust survivors. I was born in Toronto, more than 50 years after my grandfather fled here in 1893. I grew up in the quiet safety of Canada, and my postwar generation has never experienced war, deportation, etc. Jews are increasingly powerful in today's Canadian society, and anti-Semitism, while not absent, is no longer socially acceptable as public policy.

And yet many times while I was in Poland I felt I was coming home again – to a place I had never been before. This was a trip back in time, not only in space.

This feeling first occurred to me at the beginning of our tour, on our very first morning. As we got off the bus at Warsaw's huge Jewish cemetery, the group was directed to walk the length of a brick wall from our parking spot to the cemetery entrance. Being one of the last off the bus, I looked ahead and saw our line of Jews doing as they were told, walking straight ahead in somewhat disorderly but determined fashion. At that moment, there was a kind of short circuit in my brain, as I contemplated this scene and realized that were thousands like it during the Holocaust.

This was not a rational reaction, but rather something very deep – it was as if the perception evaded all the cognitive centres of my brain and went straight to some primitive, emotional, collective memory of our people.

Another moment came when our group attended the prize-giving ceremony for the Ivaniska junior high school students for their essays about the history of Poles and Jews in their town. The students put on a well-rehearsed folk-dance presentation for us (I'm sure I was not the only one among us who couldn't help staring at their Cossack-type boots, with all their associations of pogroms and violence), and then a musical presentation of what could best be described as klezmer music. Again, the feelings aroused by the music – in this case, joyful ones – seemed to short-circuit in my brain and bypass all intellectual activity to connect with something deep within me that, if it had words, would perhaps say, "Here we are at a bar mitzvah/wedding, so let's get up and dance!" And get up we did, dancing an impromptu and very emotional hora there in the school gym.

Food was as instinctive as music in connecting me to the Polish past of my ancestors. At the hotel buffet on my last morning, I lifted the lid of a large serving platter to find sweet cheese blintzes with raisins. They were just the way I like to make them for my family. The Warsaw supermarket had familiar, Polish names for food products I previously only knew as Jewish or Israeli [like *vaffelim* and *kahshe*], and the dried mushrooms I bought in the market were the same ones so highly prized by the Polish Jewish housewives of the past.

Poland, it seems, is in my blood, though I don't speak the language, have only a fumbling knowledge of Yiddish, and have never before visited the country. I am reminded of Chava Rosenfarb's epilogue to her wonderful novel *Of Lodz and Love*, describing a young Jewish woman leaving Poland in 1947 after World War II. The Polish passport control officer examines her one-way ticket and asks, "How long have you lived in Poland?" and, though the answer that springs to her lips is, "A thousand years," she simply says, "I was born here," and continues on her journey, never to return.

My Jewish ancestors were Poles and at the same time they were not. To Jews, the Pole was the "goy"; to Poles, we were foreigners, the archetypical "other" in Polish society, even though we were 10 per cent of the whole and were represented at every level and in every class. Perhaps because of their own history of victimization by Sweden, Russia, Austria and Germany, Poles tend to be suspicious of foreigners and put a high value on Polish ethnic purity. This goes along with a commonly held view in Poland that all the evils of the Holocaust were perpetrated by the Germans. In this mindset, Poles see themselves as innocent victims of Nazi brutality and cannot accept the fact that they themselves perpetrated atrocious crimes against their Jewish neighbours.

Stereotyping and labelling another person or group is never helpful in understanding their behaviours, and I want to steer clear of the oft-repeated saw that all Poles are anti-Semites, that they drink it in with their mother's milk. While it cannot be denied that many Poles were complicit in murdering or betraying Jews to the Nazis, it is also true that Poland is the country that produced the greatest number of Righteous Gentiles recognized at Yad VaShem. Poles' self-identification as victims may conveniently excuse them from responsibility for their cruelty to Jews, but there is also truth to the assertion that Poland and the Poles were victimized during the war. The more one delves into the subject of Polish-Jewish relations, the less simple it seems. Daniel Mendelsohn in an interesting book, *The Lost*, compares the history of Jews and Poles to the troubled, at times violent relationships between the biblical brothers Cain and Abel, Jacob and Esau, and to his own difficult relationship with a brother whose arm he broke in a jealous rage.

The group from Canada on the streets of Ivansk. [Lisa Newman Greenspan photo]

Anti-Semitism in Poland did not end with the destruction of Polish Jewry. Today the anti-Semitic Radio Marija enjoys wide support among Poles, and I was told by a native speaker that in Polish, *zyd* is a negative, not a neutral term.

On a pleasant stroll through a Warsaw market, I contemplated the delicious-looking fruits and beautiful flowers and remembered our guide telling us how proud Poles are of their healthy produce, not contaminated by chemicals. It was when I decided to look around for some folk art that I saw a crudely carved figure of a caricatured Jew – wearing a shtreiml and a long cloak, and clutching a sack of gold – sitting atop one merchant's cash register.

There are Poles alive today who have robbery and murder of Jews on their consciences, both during and after the war. But not all Poles are the same, any more than all Jews are the same. There are Poles today who are discovering and honouring their own Jewish roots, and there are Poles who are fascinated by Jewish literature, music and culture, as strange as that seems in a country with only a tiny remnant of its Jews. And there are many Poles who wish to see their country, newly admitted to the European Union, revert to its multicultural past.

And just as different people react differently, different towns behave differently: in Ozarow, the first Jewish cemetery in the region to be restored, all the gravestones were left standing during the war. In my grandmother's shtetl, Zawichost, the town at its own expense put up an impressive memorial on the spot from where the Jews were deported. By contrast, in Ivansk, it seems that local people looted the Jewish cemetery of all its stones and even searched in the ground for the buried Torah scrolls, which they used to make shoes.

The trip was an overwhelming experience for me; there was a moment when I looked down at my digital camera flashing "memory bank full" and felt that summed up my own state of mind pretty well. So many thoughts, perceptions, feelings crowded in; I will continue to ponder their meanings for a long time. Will I revisit Poland? I doubt I will visit alone, though I do hope to take my children and perhaps my grandchildren there in the future, to make the same pilgrimage that we made.

I am very glad to have participated in the cemetery restoration project in Ivansk. The graves of our ancestors, while still unmarked, now lie within an orderly setting and will be cared for in the future, and there is appropriate documentation on the memorial plaques of the Jewish presence in Ivansk for hundreds of years. This would have been the task of generations before us, had there been no Holocaust. But a whole generation of Ivansk Jewry was decimated and we, who mostly descend from Ivanskers and emigrated before the war, have discharged the responsibility to the best of our ability. Ivansk had not seen so many Jews within its boundaries for 64 years, since October 1942. And we who congregated in the town, many of us meeting for the first time, were acutely aware that our coming together to walk in the footsteps of our ancestors served as an existential link in the continuity and the history of our people.

A word about the uniqueness of the infrastructure for this project: it was accomplished almost entirely by a few individuals, without a formal organizational structure, without meetings, minutes, slates of officers, etc. Throughout the almost five years that we worked on it, the project seemed to find the people it needed, almost as if it was bigger than any of us. I feel privileged to have participated in this tikkun olam, as I do feel it is possible to ameliorate if not correct the past in such ways. And I am very very grateful to Norton Taichman of Philadelphia, who showed us all that it was possible.

Opinions

Why I wear a tallit

I wear a tallit. Every morning when I pray I wrap myself in the tallit and recite the blessing. I have done so for 32 years. It is an unusual act for an Orthodox woman. It caused some problems communally. But for me it has always been the correct praxis.

Norma Baumel Joseph in Montreal

The legal and theological sources are clear. In Numbers, God tells Moses to tell the children of Israel to put fringes with a blue thread on the corners of their clothing. The command concludes with the following reflection: the fringes shall be a reminder of all of God's commandments.

This reminder is visual, but will directly lead to practice and thence to holiness. This is the pact of our redemption from Egypt.

Am I not one of the children of Israel? Can I afford to lose this mitzvah?

Can I ignore the biblical commandment that might bring me close to God and to God's commandments? Passover (my favourite holiday) celebrates our redemption, but the tallit is a daily reminder.

The rabbinic legal tradition, as articulated in the Babylonian Talmud, exempts women from this command. The discussion is interesting but gives no clue as to the reasons. Many have presumed some domestic obligation, but in truth we do not know the rabbinic rationales.

What is unambiguous is the later discussion that permits the voluntary performance of exemptions (along with shofar, lulav and Torah study).

Thus, Rabbeinu Tam opines that not only may women wear tallit, for example, they may also say the requisite blessing. Some, like Maimonides, allow the performance but not the blessing. Ashkenazi authorities follow Rabbeinu Tam.

Hence, I say the brachah.

I don't wear the tallit to make a public point. I don't wear it to show everyone. I don't wear it because it is pretty or to keep warm. It's not about equality.

I wear it because it helps me to pray, because I am commanded by God, and because I need the reminder. I need to be linked to God's commandments, and the midrash claims the fringes tie us to God's Torah. It is so difficult to really pray, to be motivated and focused. I can use all the liturgical help I can get.

For the past 32 years, I have been the only woman in our congregation to wear a tallit. Even bnot mitzvah don't don it for the occasion. I am not a role model and that's great.

It's not about my relationship to other Jews. It's about each individual's prayer, God and ritual. The tallit symbolizes serious and fervent commitment to God's ways. I wrap myself and pray that I, too, shall be embraced in holiness.

A question that should remain unasked

"People who are searching for good have to explain evil." While I can't attribute this quote to an author, it resonates on Yom Hashoah. This is a day for memorializing the ultimate challenge to belief in a divinity that seeks the welfare of the human race.

Jean M. Gerber in Vancouver

Those who entered the camps as liberators came, some have said, as messengers of hope after the dark night of their souls and bodies. Just as humanity had sent Jews to their deaths, humanity (but obviously not the same people) came to rescue them, the brand snatched from the burning fire that destroyed one-third of our people and so many millions of others as well.

But how to explain the evil?

I quote Rabbi David Weiss Halivni, himself one of those rescued: "It must have been with tongue in cheek that the great second-century sage of the land of Israel, Rabbi Shimon ben Yochai, speaking on a different matter, said 'Four things the Holy One, blessed be He, detests, and I don't like them either'... I would like to say the same, in all seriousness, in connection with the Shoah.

"There are four things the Holy One, blessed be He, detests (at least this is my hope), and I reject them as well. These four things are, first, theological justifications of the Holocaust, which must be rejected out of hand; second, even raising the theological question of why there was a Holocaust, implying that an answer might be found; third, the notion that survival was possible only at the expense of others and that, therefore, every survivor must have a sense of guilt; and fourth, the idea that all survivors of the Holocaust necessarily share certain sociological and psychological characteristics. (In this last instance, unlike the first three, I merely disagree. I would not go so far as to say that I detest those who search for commonalities.)"

The thought that somehow Jews were responsible for the Holocaust because of their own actions – because they were secular, Conservative, Reform, or any other kind of Jew – is a revolting and evil concept. If the Shoah came about because of our sins and could have been avoided by the western world acting in time, would these theological accusers, Rabbi Halivni asks, have it brought about some other way as just punishment? The thought nauseates.

For Rabbi Halivni, there is no "because." All the historical, economic, psychological, and religious factors that relate to the Holocaust should be studied and understood. But they cannot encompass a reason. For him, the "why" is inappropriate. That doesn't let us off the hook, however. We must continue to explore the roots of anti-Semitism, whether religious, economic or just plain loony. But an answer? "The question," he writes, "should remain unasked."

The idea that somehow God punished Jews for entering the modern world is one, however, that refuses to die. It creeps in where you would not expect it – in sermons, in conversations. Usually, it's non-Orthodox Jews who were at fault, but not always. The idea that we were exiled because of our sins is an old theological concept in traditional Jewish thought, one that reappears at times of major catastrophe. It's also one that should be thoroughly and finally eradicated from our midst.

"Suspended in mystery" – that is Rabbi Halivni's answer to the "why" question.

He rejects survivor guilt and dysfunction.

A personal reminiscence: I once asked to interview a man who had come through the fire.

"I have nothing to say to you," he said. "When I came here, I was told by [a prominent member of the community] 'You people only survived by picking the pockets of the dead.' So why should I tell you my story?'"

I have worked with many Holocaust survivors over the years, some of whom I have written about in this column. Yes, some individuals were destroyed by their experience. But the vast majority raised families, strengthened the Jewish community, taught generations of students about the need to eliminate prejudice and violence, and, without forgetting the horror, were able to make for themselves, their families and their communities a place where they could rebuild and contribute.

For that, we should all stand in awe.

Yom Hashoah 2007

Each year, Jews around the world formally commemorate the memory of the Holocaust. We also annually recall the events of Kristallnacht. But remembering the Holocaust is more than these annual events. The Holocaust is an integral part of the Jewish historical experience. It is our history and is also a part of the very fabric defining Jewish people worldwide.

Gerald L. Gall in Edmonton

Remembering the Holocaust honours the tragic victims and recognizes the experience of the survivors. Yet it also helps to define the dark side of the human experience. Violence, hatred, slavery, oppression, genocide and other vitriolic kinds of human behaviour – this malevolence has manifested itself in every generation and in virtually every corner of the earth.

Why is there so much racism and hate in the world? No one is born a racist or inherits hatred.

People learn to hate from their parents, their peers, through music, literature and all the other influences that bear upon attitude formation and personality development.

Racism is taught through inference and language, through action and through inaction. Discrimination spreads in the workplace, in the playground, in the media and in the home.

Hatred may be manifested as a series of isolated or disparate events, but it can also be a systematic attack on a targeted group as it was in Nazi Germany and throughout most of Europe. In that context, normally trustworthy institutions such as governments, communities and schools became the very institutions that promulgated the hatred and violence.

Could this happen in Canada today?

Canada has a checkered history when it comes to systemic discrimination. Aboriginal Canadians and women were slow to get the vote. Chinese Canadians, Ukrainian Canadians and Japanese Canadians were victims of officially sanctioned discrimination. And Jewish Canadians were also victimized, often more subtly but in very tangible ways.

It appears that hatred is endemic to the human experience, and although we commonly believe that education provides the best way to promote respect and understanding, it is ironic that we witnessed the actual teaching of anti-Semitism in Alberta public schools in the Keegstra case.

We do have laws that attempt to protect us against the spread of various forms of hatred. There are both federal and provincial anti-discrimination laws with respect to employment and with respect to access to accommodations, facilities and services customarily available to the public.

There are hate propaganda provisions that are designed to curtail the spread of vitriolic expression, and there are sentence enhancement provisions in the Criminal Code to address crimes motivated by prejudice and hate.

In Canada, we have achieved significant success in fostering a greater understanding of the diverse cultures that define our society.

Nonetheless, we still experience the manifestations of hatred. The B'nai Brith League for Human Rights in Canada recently conducted its 25th annual survey of anti-Semitic incidents in Canada and reported that in 2006, there was an all-time high number of such incidents. This audit of anti-Semitic incidents showed a significant increase in the number of such occurrences compared to 2005 and attributes the number of incidents, in part, to overseas crises and their consequential effects on anti-Semitism in Canada.

However, the Anti-Defamation League of B'nai Brith in the United States recently reported that the number of anti-Semitic incidents there declined for the second consecutive year. This report is encouraging and might demonstrate that vigilance and the annual reporting of the data could itself be useful in stemming the spread of hatred.

Unfortunately, one cannot imagine a society totally devoid of hatred, prejudice and discrimination. There is simply too much violence and conflict in the world and no single country is immune from these pejorative influences.

However, one can envisage a society in which hatred and discrimination are frowned upon and are viewed as forms of attitudinal pollution or festering sores that must be treated before they spread.

There are many messages emanating from Yom Hashoah. Hopefully, one day we can, with uplifted spirits, declare "never again" and feel confident that that declaration rings true in a society that regards the evils of hatred with utter disdain.

The Kirshner File

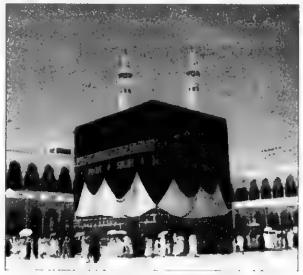
Saudi Arabia torn by contradictions

Westerners lucky enough to obtain a tourist visa to Saudi Arabia, a rarity in any season, can usually expect to receive the finest traditions of Arab hospitality, generosity and kindness.

Yet visitors should be aware that Saudi Arabia – the home of 15 of the 19 hijackers who crashed commandeered planes into the World Trade Centre and the Pentagon on Sept. 11, 2001 and the site of last week's Arab League summit – can be quite an inhospitable place.

Sheldon Kirshner in Toronto

John Bradley, a British journalist who worked there for two years, knows this to be true from personal experience. In *Saudi Arabia Exposed: Inside a Kingdom in Crisis* (Palgrave Macmillan), a bracing, refreshing, honest account of an extremely closed society, he sets out the unpalatable facts. Saudi Arabia, he writes, is governed by perhaps the most corrupt family in modern history, the House of Saud, which regards the nation as a fiefdom to be milked. Saudi Arabia is basically a police state that, at best, tolerates Wahhabi-style Islamic extremists and pays lip service to democracy. It treats Third World guest workers virtually like slaves. It has a condescending attitude toward women and the Shiite minority. It demonizes Jews in its school textbooks.



Mecca, the heart of Islam

And Bradley minces no words about its pretensions to democracy. The *majlis*, the traditional Bedouin forum Saudis and foreigners alike use to air grievances and complaints and voice requests for help, certainly serves a need. But the *majlis* also exists to further "the myth" of the benevolence and paternalism of the House of Saud. Saudi princes have constantly delayed meaningful political and social reform, and have thrown money, when possible, at every problem. In other instances, they have used brutal force to stifle dissent.

Freedom of the press, of course, is a luxury in Saudi Arabia. Editors are appointed by the government and censorship is common. A joke has it that the sports daily *Arriyadiyah* is the most popular newspaper in the land because it is the only one that prints the truth.

The House of Saud, he says, does not rely on the army to enforce internal security. That task is assigned to the National Guard, which plays on tribal loyalties. Nevertheless, Saudi Arabia has been beset by crises, from the assassination of King Faisal in 1975 to the siege of the Grand Mosque in Mecca in 1979. Today, the Saudis are fighting a homegrown rebellion mounted by disaffected Islamic fundamentalists.

From its inception as a state in 1932, Saudi Arabia has been labouring under one huge contradiction. It is torn between its ties to the jihad-inspired Wahhabi religious establishment, which confers legitimacy on the state, and its relationship with the West, which guarantees its external security.

Taking note of this schizophrenia, Bradley comments: "For seven decades, generation after generation of Saudis has grown up being told at school by Wahhabi-inspired teachers that the West is the source of all evil. At the same time, they have been forced to accept, also without question, that the very survival of the kingdom's ruling elite – and the development of its infrastructure – is entirely dependent on its intimate co-operation with the West."

Western powers, reliant on Saudi oil, have by necessity turned a blind eye to the fact that the House of Saud governs in co-operation with Wahhabai fanatics whose ideological goal is the destruction of the infidel West.

Anti-Semitism is a key facet of Wahhabism. As Bradley puts it, "What is painfully and continuously made obvious from living among them is that Saudis are seeped in a culture of profound anti-Semitism. This is not to be confused, as apologists might indicate, with anti-Israel criticism, although the two inevitably feed off one another."

He tells of an official Saudi television channel that broadcast a program in which young Saudi men and women were asked a number of questions about Jews.

Here are excerpts from the transcript:

"Would you, as a human being, be willing to shake hands with a Jew, and why?"

"Of course I wouldn't be willing to shake hands with a Jew, for religious reasons and because of what is happening now in Palestine," replied a clean-shaven young man clad in western clothes.

Another young man said, "No. Because the Jews are eternal enemies. The murderous Jews violate all agreements. I can't shake hands with someone I know is full of hatred towards me."

Bradley appears to place much of the blame for such attitudes on the Saudi education system, which he describes as appalling. It is not only hostile to Jews and other non-Muslims, but demonizes the arts. As a result, all but a fraction of the books available in Saudi Arabia revolve around Islam.

Saudi King Abdullah greets Palestinian Authority President Mahmoud Abbas and PA Prime Minister Ismail Haniyeh at last week's Arab League summit in Riyadh.

Saudi officials berate Israel for its treatment of the Palestinians, but Saudi Arabia's treatment of its Shiite population is deplorable. Wahhabi clerics demean Shiite Muslims as heretics, while the government neglects areas dominated by Shiites.

"Even today many local schools continue to teach Shiite children that their sect is an apostasy from Islam, and even part of a Jewish plot to sabotage the Muslim nation," Bradley writes. He adds that the authorities have continually repressed the Shiites, the worst waves of which occurred in the late 1970s and early '80s.

Of late, Saudi women have improved their status. But they are still required to wear the *abeyya*, the neck-to-ankle black robe, and are not permitted to drive cars. In restaurants, banks and other public places, women must enter through special doors.

The Saudi economy would collapse without the presence of nine million foreign workers. Garbage would pile up in streets. Restaurants would close. Goods would remain undelivered. The water supply would trickle to a stop. Roads would not be repaired. The sick and injured would have to wait many more hours for care at hospitals. And yet many of these workers are treated badly.

Joblessness among young Saudis, estimated as high as 35 per cent, has had serious consequences. Political restiveness has increased, as had the crime rate. Drug possession, for example, rose from 4,279 in 1986 to 17,199 in 2001.

Saudis who commit grave crimes, from murder and rape to adultery and drug trafficking, can expect little mercy and are often beheaded. According to Bradley, beheadings are the sole form of "public entertainment" apart from soccer. That sounds like an exaggeration, with all due respect to Bradley.

Despite the puritanical values that prevail in this desert kingdom, everything that is officially forbidden – drugs, alcohol and sex outside marriage – is available for the right price, he says.

Homosexuality has long been illegal in Saudi Arabia, and in theory, the punishment for sodomy is death. Nevertheless, gay and lesbian discos, gay-friendly coffee shops and gay-oriented Internet chat rooms flourish in major Saudi cities.

Islamic hard-liners bridle at the relative liberty gays and lesbians enjoy in the privacy of their own spaces. Zealots also complain that satellite dishes are lowering moral and cultural standards by the import of western licentiousness.

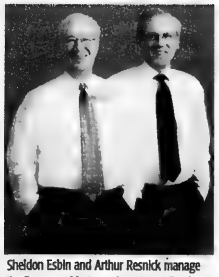
Bradley claims that a question mark hangs over the future of the House of Saud. Saudi youngsters were encouraged to fight infidels in Afghanistan and Chechyna. "But now they are turning their attention to the home front," he writes. "The combination of hard-line Islamic dogma, hatred of the West, poverty and a perceived corrupt pro-western ruling elite has created a monster."

And, he adds, anti-American sentiment inside Saudi Arabia is building.

In closing, Bradley says that the ruling Al-Saud family cannot have it both ways. "To be a force for controlled modernization while upholding tradition; to be the ally of the West, while both influencing it and keeping its corrupting influences at bay, and simultaneously backing a Wahhabi establishment."

The glaring contradictions that characterize Saudi Arabia may yet be its undoing.

Romspen Mortgage Investment Fund climbs over $300,000,000



Sheldon Esbin and Arthur Resnick manage the Romspen Mortgage Investment Fund

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Jewish Toronto

Community leaders are Taking Care of Business

One-day conference will highlight business and philanthropy

By RAQUEL KAPLAN GOLDBERG
UJA FEDERATION

It is no secret that the Toronto Jewish community includes a distinguished cadre of Canadian business and philanthropic leaders. On Sunday, April 22, the Business Cabinet of UJA Federation of Greater Toronto will provide community members with the opportunity to mine that expertise at a one-day conference called Taking Care of Business. The conference will also be offering insight into ways that business professionals can stay connected and committed to the needs of the Jewish community in both Toronto and Israel.

Barry Sherman, chairman and CEO of Apotex Inc.

Ed Sonshine, president and CEO of RioCan Real Estate Investment Trust

Morris Perlis, UJA Federation Campaign 2008 Co-Chair

"The title 'Taking Care of Business' relates not only to traditional business, but also to the obligation of taking care of our community," explains Howard Lichtman, vice-chair with Richard Wajs of the Business Cabinet. "We have an incredible lineup of amazing success stories and we should be proud, as a community, of their accomplishments. They have not only made an impact on Canadian society in general, they have also improved the Jewish and broader communities from a philanthropic basis," says Lichtman.

Topics on the program range from doing business online to private equity; from the business of entertainment to Bay Street banking.

Speaker highlights include Sherry Cooper, executive vice-president and chief economist at BMO Capital Markets, who will present an economic update; Heather Reisman, founder and CEO of Indigo Books and Music Inc., who will participate in a panel on entrepreneurial insight; and Larry Tanenbaum, chairman and CEO of Kilmer van Nostrand, who will discuss the business of sports, a subject he knows well. Tanenbaum chairs the Board of Maple Leafs Sports & Entertainment Ltd., which owns the Toronto Maple Leafs, the Toronto Raptors, Toronto FC of Major League Soccer and the Air Canada Centre.

One session in particular, "From Success to Significance," gets to the heart of the conference, says Lichtman.

"The title begs the question of what does success really mean – is financial success really enough? If people are looking to make a contribution or have a legacy, what they have to search for is significance, and significance comes from helping others."

Providing their perspectives on this issue will be Barry Sherman, chairman and CEO of Apotex Inc., and Ed Sonshine, president and CEO of RioCan Real Estate Investment Trust, who will join fellow Toronto business leaders Morris Perlis, UJA Federation Campaign 2008 co-chair, and David Koschitzky, UJA Federation vice-chair of the Board, to speak about business and philanthropy.

"I hope that the conference is energizing and motivating," says Ken Tanenbaum, co-chair of the Business Cabinet with Gilbert Palter. "Most of all, I hope participants take away a positive message on engaging in community service and philanthropy."

To register for the conference, contact Elena Livertovsky at 416.635.2883 ext. 329 or elivertovsky@ujafed.org or sign up on the web at www.ujaevents.com/registration/tcob.

Israel's new pioneers

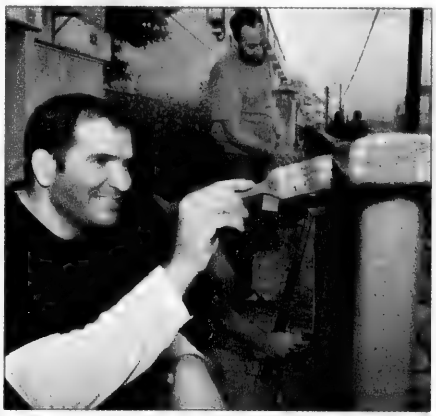
"I chose to dedicate myself to education and to changing the direction of Israeli society because if we don't take on this responsibility, our society will have no direction," says Meyrav Kvashne, 32, a member of the Ravid Educational Kibbutz, a Young Community, supported by the Jewish Agency for Israel (JAFI), UJA Federation's overseas partner.

Dany Gliksberg, a leading member of the Ayalim Association, which has also established a number of Young Communities in the Negev and the Galilee with the support of JAFI, echoes Kvashne's sentiments. "We are bringing young, dynamic people to settle in the Negev and the Galilee, promoting social activism and providing equal educational opportunities."

"We are making a difference," continues Gliksberg. "We believe that the social structure in Israel needs to change for the better, and we are doing something positive about it."

Young Communities are imbuing Israel's periphery with a new, innovative spirit, after being founded with the goal of strengthening both settlement and social involvement in the Negev and Galilee.

Following their army service, many talented Israelis remain in the centre of the country to pursue a college education and launch their professional careers. Yet growing social activism is motivating the next generation to work toward closing social gaps and building a more just society. They are doing this by living in the Negev and the Galilee, building Young Communities and contributing to the fabric of each region's community life. They volunteer to work with underprivileged children and youth through the Jewish Agency's Youth Futures program by participating in informal education and social programs and encouraging community involvement.



Young Communities are transforming the Negev and Galilee with an infusion of dynamic young Israelis, committed to building their country.

"These young people are the Rolls-Royce of today's Zionism," says Zeev Bielski, chairman of JAFI. "They give up their private pleasures. Instead of lying on a beach in Goa or making money, they are willing to settle the Negev and the Galilee, to help others and to sit for hours with senior citizens. They deserve our help."

With the Jewish Agency's backing, and the support of Jewish Federations including UJA Federation of Greater Toronto, Young Communities are cropping up throughout Israel – from Kiryat Shmona in the north to Dimona in the south.

The Ayalim Association was founded with the vision of "young people from all over the country, who have completed military service in elite units, working together on tasks with national significance, taking a real part in rebuilding the land, in the footsteps of the generations that came before them."

Capital Ideas

Avoiding a refund

By JAMIE GOLOMBEK

Chances are if you've already filed your 2006 tax return by the time you're reading this column, it's probably because you're expecting a refund. If that refund makes you excited, you are probably suffering from a common, but seldom-diagnosed disease known as "intaxification."

Intaxification is the euphoria of getting a tax refund that lasts only until you realize it was your own money to begin with.

You are not suffering alone. A 2003 survey found that 55% of Canadians expected a tax refund, with the average refund being about $1,800. Getting a tax refund is actually a sign of poor tax planning — after all, you've loaned your hard-earned money to the government, interest free, for up to 18 months.

A tax refund typically arises when the amount of tax owing on your return is less than the amount of tax that was withheld from income you received during the year.

Jamie Golombek

The most common type of income from which tax is deducted at source is employment income. The amount of tax withheld by your employer is calculated without taking into account various deductions normally claimed on your tax return, such as RRSP contributions or childcare expenses, which reduce your ultimate tax payable.

Similarly, charitable donations made during the year reduce your ultimate tax payable through the donation tax credit but are not taken into account by an employer when deducting tax from your employment income.

Fortunately, by taking advantage of the "undue hardship provision" under the Income Tax Act, it's possible to get your tax refund throughout the entire year, on every pay cheque, instead of waiting until your return is filed the following spring. To apply, you simply complete Canada Revenue Agency's (CRA) one-page form, the T1213, "Request to Reduce Tax Deductions at Source." On this form, you indicate the various deductions or credits that, if not taken into account, would otherwise result in a tax refund for the year.

This form is then sent to your local CRA tax services office for review and approval. Once approved, the CRA will send you a letter of authority, which must be given to your employer, authorizing the employer to begin deducting less tax at source.

Let's take an example of an employee who makes $69,000 per year and who also contributes $9,000 to her RRSP. Based on 2007 Ontario tax rates, she would be eligible for a reduced tax withholding of $240 per month. If this $240 monthly savings is then automatically redirected from the employee's bank account into which her payroll was deposited to a systematic investment program, the employee won't miss the money because her net pay remains constant. The only difference is that instead of the money sitting with the government, earning no interest, it can be invested. Over a working career of 25 years, at a 7% annual compounded growth rate, the $240 of tax savings per month can grow to nearly $200,000 – and this is in addition to any savings accumulated in her RRSP.

Jamie Golombek, CA, CPA, CFP, CLU, TEP is the Vice-President, Taxation & Estate Planning, at AIM Trimark Investments in Toronto. He is also a member of the Professional Advisory Committee of UJA Federation's Jewish Foundation of Greater Toronto. He can be reached at jamie.golombek@aimtrimark.com.

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Last summer's war makes Walk With Israel 2007 especially vital

Toronto community encouraged to participate – heart and sole

By SHOSHANA POZNANSKY

Now that Israel is faced with the aftermath of last summer's war with Hezbollah, Torontonians have the opportunity to publicly renew their commitment to Israel.

It's Toronto's annual Walk With Israel on Sunday, May 27, the world's largest Diaspora solidarity walk in support of Israel, uniting both Jewish and non-Jewish Torontonians.

Proceeds from this year's Walk are going to two very different Israeli causes: a new daycare centre in the war-damaged northern town of Harzor Haglilit, and educational programs, which provide job training to Ethiopian women in Kiryat Moshe.

Helen Silverstein, chair of this year's Walk With Israel along with Ruth Ekstein, still recalls the blisters she had on her feet when she went on her first UJA Federation Walk in Toronto, 30 years ago.

Although the Walk has since changed and is no longer 32 kilometres long, it is still a great Israel solidarity event that brings 15,000 people from all corners of the community together, says Silverstein.

"The Walk is for people of all ages. It is an opportunity for parents and children to come out as a family and grandparents to walk with their grandchildren. It is a time for *birthright israel* alumni to reunite and for the old and young to walk together and show support for Israel," explains Silverstein. "For some people, this might be the main event that brings them out to support Israel."

Toronto youth happily show their support by participating in the Walk With Israel.

Along with supporting Israel, walkers will be treated to a jam-packed day filled with great food, entertainment and lots of fun.

"The Walk is the single most important Jewish community event that we have in Toronto. It is our opportunity to show Israel how much we care and to demonstrate our support for the kidnapped soldiers," says Ruth Ekstein.

Ekstein has been participating in the Walk since she was a child with her parents, friends and cousins. Today she looks forward to walking with her husband, children and their friends.

"There are 200,000 Jews in the city of Toronto. I feel it would be absolutely amazing to have each and every one of them come out, hold an Israeli flag and walk through the streets of Toronto to show support for Israel," says Ekstein. "I can't think of anything better to do on a Sunday morning in May."

For more information about the Walk With Israel 2007, call 416.631.5700 or visit www.walkwithisrael.com.

Dedication completes UJA Federation educational campus in Israel

By FLORENCE LOW
UNITED ISRAEL APPEAL OF CANADA

The month of March marked a historic event for the community of Kfar Gvirol – the dedication of the Nathan and Lily Silver Community Centre. The centre, together with the Menachem Begin Elementary School, named after Israel's former Prime Minister, completes the UJA Federation of Greater Toronto Educational Campus in Kfar Gvirol, located just southwest of Rechovot.

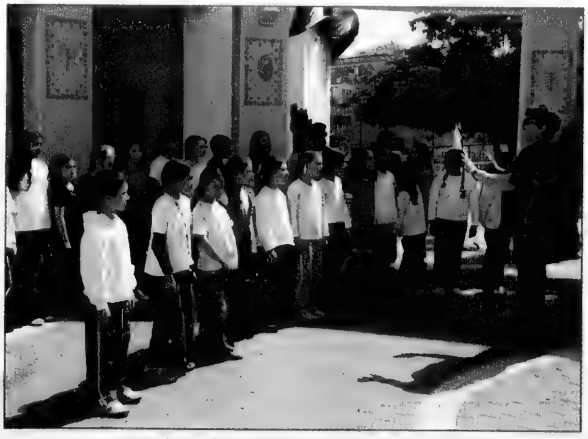
The dedication coincided with the 10th anniversary of the passing of Nathan Silver.

At the ceremony, the Silver children, Shoel, Debra, Joey and Bonnie, reflected on their parents' commitment to the Jewish community and to Israel.

After two children from the Begin school read biographies of Nathan and Lily, former Knesset member Dr. Benny Begin, son of the former Prime Minister, and Shoel Silver spoke of their close friendship. It evolved from the close relationship between their parents, Menachem and Aliza and Nathan and Lily. Both spoke about the importance their parents placed on education for the future of Israel, epitomized by the Begin Elementary School.

"This all began due to the close friendship between my father and Nathan Silver, which expanded to close family ties between the Begin and Silver families, which will now foster new friendships throughout the entire community," said Benny Begin.

Also in attendance at the ceremony were Shuki Forer, Mayor of Rehovot; Gabi Golan, head of the residents community; Yechiel Kadishai, head of Menachem Begin's office when he served as Prime Minister; MK Yisrael Katz and Faigie Zimmerman, chairperson of the Israel Residents Committee of UIA.

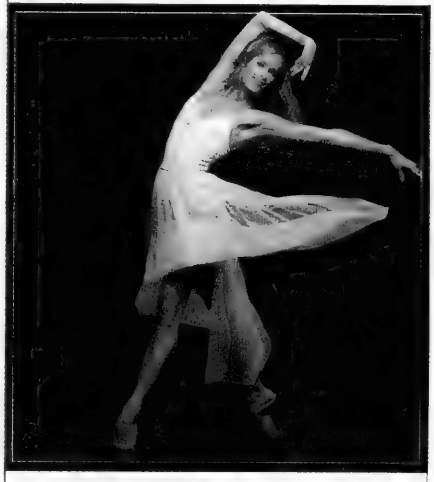


Students at the Begin School sing at the dedication of the Nathan and Lily Silver Community Centre.

The campus is a prime example of the impact of Project Renewal, through which Diaspora populations empowered communities in Israel. Project Renewal, which impacted over 120 cities and neighborhoods throughout Israel, was a historic initiative by none other than Menachem Begin himself.

The stars are ready to shine

Koffler dance gala set for late April



Toronto's only opportunity to experience the most accomplished classical and contemporary dance stars in the world takes place on Sunday, April 29, at the Toronto Centre for the Arts.
Presented by the Koffler Centre of the Arts, Stars of the 21st Century *includes many of the biggest names in dance, with performers from the Bolshoi Ballet, American Ballet Theatre, New York City Ballet, The Royal Ballet, Berlin State Opera Ballet, and the National Ballet of Canada, including Heather Ogden (pictured above).*
Unparalleled in Canada, Stars of the 21st Century *is on stage for one night only in Toronto, but this exquisite gala of captivating dance performances has become an international event, spellbinding sold-out audiences and garnering rave reviews worldwide.*
Proceeds from the gala will benefit cultural programming and scholarships at the Koffler Centre of the Arts.
Tickets can be purchased over the phone at 416.872.1111 and online at www.ticketmaster.ca.
For more information please visit www.kofflerarts.org.
For patron reception and post-show dinner tickets and information call 416.636.1880 ext. 271, or email gala@kofflerarts.org.
(Photo courtesy of Bruce Zinger)

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Religious Rebel?
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Women share info in online forum

BY DAVE GORDON
Special to The CJN

Finding a place on the Internet to schmooze with other Jews is relatively easy, with hundreds of sites to choose from. But a group of Jewish women have created a forum that enables its members to securely talk about anything among themselves.

The Jewish Women's Network online (www.jwnhome.com), officially launched two years ago, has grown as a popular medium for discussion for hundreds of women worldwide.

After deciding that there was no all-encompassing place for Jewish women on the Internet, Rachel Swirsky, a modern Orthodox woman in Toronto, and Sarah Atkins, a Chabadnik from Philadelphia, established the free site.

"A few of us broke away from a number of different forums. From there, we went to another site that didn't have any of the services we needed. We started this because we wanted to keep it a safe place, safe from spammers, scammers and unwanted posts," says Swirsky, who is one of the administrators. "In the beginning, we posted everything – jokes, games, dvar Torahs, anything to get people talking. We tried to make it fun."

And it has taken off. Today, they have members from all over the world, from Alaska to Australia. There are now 10 moderators. A pediatrician moderates the children's health section.

Apart from the regular chitchat and world news area for discussion, they also have specialized areas for teens, divorcees, parents of multiples, women dealing with infertility, and other groups.

They come from all areas of Judaism including modern Orthodox, Chabad, Conservative, Reform, intermarried, non-affiliated and people who are related to Jews. Swirsky describes the site as a "helpful and non-judgmental forum."

One member from New Orleans had posted on the site that Hurricane Katrina had devastated her family's home and possessions. In response to the crisis, a group of members came together to fill a moving truck full of food, water, clothing and Judaica that would be needed right away, such as Sukkot items. It was delivered personally by a forum member's husband, a truck driver who drove the truck down there.

The site also has areas covering different aspects of Jewish life and resources online. One of the newest ventures is what they are calling a bibliography project. It is an effort to collect all websites and recommended books on different topics, and to post them in one thread by category. Thus, if a user were to click "Keeping Kosher," she would get a whole list of recommended resources about how to keep kosher.

There is a section dedicated to Canadians, covering items such as sales specific to those living north of the 49th parallel, or resources that Jews living in Canada might have an interest in. There is a cooking section on the site with recipes and suggestions for everything from cooking for diabetics to fancy desserts.

Recently, they organized a mishloach manot contest, encouraging people to submit pictures of their Purim baskets. Members voted on the ones that they liked the most. A pair of earrings was awarded to the winner.

The section about making aliyah includes a question-and-answer area provided by people who have already made the jump and are willing to offer advice or hospitality. Swirsky, 28, plans on making aliyah next year with her husband and two-year-old daughter, and found the forum useful to find more information on the process.

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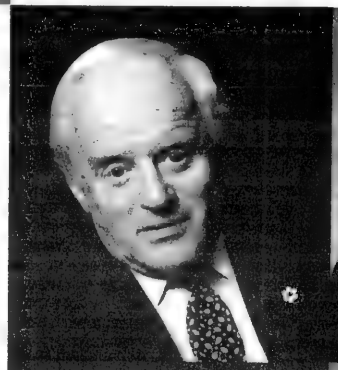

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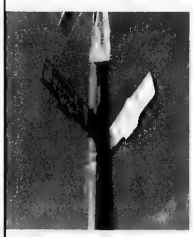


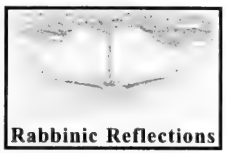
All are welcome. There is no charge. Refreshments will be served.

Beth Tikvah Synagogue - 3080 Bayview Avenue -North of Sheppard/South of Finch

Jewish Life

Questions for the rabbi about the Omer

By RABBI YECHIEL GOLDREICH



Ask your rabbi to tell you exactly what the Omer is and why we say it's counted this time of year. You'll be hard-pressed to get a satisfactory answer. We count the days and weeks, and yet we say that it's the Omer (a measure of grain) we count.

Ask your rabbi if the weeks between Passover and Shavuot are happy or sad ones. Again, you won't get any clear response.

Going to Mount Sinai was happy. But the death of Rabbi Akiva's students was sad. Yom Hashoah and Yom Hazikaron are also very sad. However, Yom Ha'atzmaut and Yom Yerushalayim are both happy. Sitting in the middle of these weeks is Lag b'Omer, the birthday of Jewish mysticism, which is on the whole a happy day, albeit in a spooky, mysterious sort of way.

If you're in a really wicked mood, ask your rabbi why we speak about the villainy of Germany on Yom Hashoah when Iran seems so much more evil these days. Ask him to highlight the appropriate sentiments one should have at a Yom Hazikaron commemoration, considering the Israeli soldiers killed in tragically ill-considered wars. Ask for the correct liturgy and proper rituals for a Yom Ha'atzmaut that celebrates an unpopular and scandal-plagued government in Israel. Find out if Yom Yerushalayim will still be celebrated after "east Jerusalem" is bartered away on the negotiation table.

I guarantee that you will get a reaction to those questions. However, it will probably be more political than religious or halachic.

I believe it's by Divine will that Yom Hashoah, Yom Hazikaron, Yom Ha'atzmaut and Yom Yerushalayim – the modern holidays – all occur during the days of the Omer.

The days of Omer are about the energy of the moment and are subject to shifting definitions. The springtime of the Omer, full of vigor and vitality, has always been about making the most of the moment. It's the time of year that the dead miss the most while in the afterlife. It's the time of year to travel to Sinai or sadly, like Rabbi Akiva's students, to destroy ourselves with disrespect and internal conflict. It's really up to us.

The only thing we are given is time – 49 days that dispassionately march by, marked only as a series of lunchtimes, one Omer's worth of grain, two Omers' worth of grain, etc., at a time.

Time indeed will tell if these holidays of the Omer will have staying power, or if the changes made to the calendar will be, by historical standards, only temporary. It took years for us to nail down Purim as a permanent fixture on the Jewish calendar. It took years to determine that the "Day of Nikanor" (a holiday that's no longer in observance) would not be a keeper. But the decisions of our generation will determine the outcome, liturgy and true mood of the Omer holidays.

So ask your rabbi about the Omer, about its fill-in-the-blank name, its mood and its politics. Or don't ask him. It's less a question than a call to complete unfinished business. We know that it will eventually end well for us, at Mount Sinai.

Until then, all we can do during the Omer is try to make each day count.

Rabbi Goldreich is assistant rabbi at Congregation Bnai Torah in Toronto.

For one day, we're part of the club

IDEAS ON IDENTITY

By Rabbi Elyse Goldstein

We will soon be marking Yom Hazikaron, the Day of Remembrance for fallen Israeli soldiers. It is a sad and touching day, and unfortunately, many Diaspora Jews think it has nothing to do with them.

But for me, it falls around the same time of year as my own sister's yahrzeit, and so my thoughts in the early spring always turn to the question of how to best serve a loved one's memory – especially if that loved one, like so many of Israel's soldiers and my own sister, died too young. Each time I go to Israel I visit the military cemetery or the Kinneret Cemetery, and I note the young people who lie there and I feel a deep kinship with the mothers and sisters of those soldiers, even without knowing their names, because I too have walked the valley of the shadow of death.

Memory is a central tenet in Judaism. Three times a year, we memorialize our dead with the *Yizkor* prayer. We say to them in a very public way, "You live on in my daily life and your presence is as real to me as your absence." During the Passover seders that we just conducted, we dipped greens in salt water to remember the tears of slavery, and ate bitter herbs to experience that memory in a physical, visceral way.

But travelling in Uluru, in Australia, I met aboriginal tribes whose tradition was to forget. When a member of the tribe dies, the family burns their clothing, destroys their belongings and never speaks their names again.

One of the reasons the tribe doesn't allow pictures to be taken of its members is because once the picture finds its way out of Australia, they can't destroy it when the tribe member who was photographed dies. Remembrances of those now gone are considered anathema to them. How can a person's soul be at rest if there are still memories? How can the living "let go" of their dead if they keep remembering them?

And so a real tension exists, and we shouldn't shy away from naming it. On the one hand, we must go on with our lives. And going on sometimes means letting go in a real way. We have to force ourselves to put one foot in front of the other, and to do that, we sometimes become hard and we seem like the tribe in Uluru, denying our loved ones their memories.

On the other hand, we yearn to remember in a real and lasting way, so that as time passes, the memory doesn't fade and the face is as clear as yesterday and the stories go on. But it's true that the last picture is really the last– that we won't see them again in 20 years as a grown-up, and that they won't come to another seder. How hard it is to find the balance between the memory and the future. Judaism and Uluru both speak the truth to someone who has lost a loved one.

Those of us who have suffered tragic losses are never the same, and as a friend who also lost a sister once remarked to me, "We form a 'club' that no one wants to be a member of, yet only those who are members understand each other fully."

On Yom Hazikaron, the entire Jewish people gets an honorary membership, and it behooves us to be present for those who suffer.

The State of Israel was built, and continues to be built, on those sons and daughters who no longer sit at the seder table. My heart goes out in friendship and understanding as a "member of the club."

Jewish Life

Witnesses and juries in Jewish law

Money Matters

By Rabbi Jay Kelman CA

The riveting financial news of the past month has been the trial of Conrad Black, who is accused of fraud, racketeering, money laundering and obstruction of justice during his tenure as CEO of Hollinger Inc.

Unfortunately, our society seems to enjoy hearing about the minute details when high powered people are humbled and humiliated. While I am unaware of any restrictions on reporting Jewish judicial proceedings – apart from the general laws of lashon hara – one of the bedrocks of such proceedings is the dignity given to the convicted, not to mention the merely accused.

In an unbelievable talmudic interpretation, the rabbis assert that the verse "you shall love your neighbor as yourself" is said to be referring to a convicted criminal, even one deserving of death. "Choose for him a good death" the rabbis demand. While western court systems do show much dignity to the convicted, our media outlets are generally less concerned with such ethical demands.

There are, however, numerous ways in which western and Jewish court procedures diverge. The most relevant is the admissibility of testimony. Prosecutors in North America will often offer plea-bargain deals to lesser felons, who in exchange for testimony against others will receive a lesser sentence. Such testimony is then used to convict an even greater felon.

David Radler, Black's longtime business associate, who himself is accused of illegally diverting funds, has "agreed to cooperate" with the prosecution and will receive a lighter sentence than Black would likely get if he's convicted.

But Jewish law is clear that those who violate the many monetary mitzvot of the Torah are invalidated from being witnesses. Furthermore, accepting testimony from those who have a personal stake in their own testimony is problematic. That is the essence of a plea bargain, making it an unacceptable tool in the hands of prosecutors.

There are many cases in which informants with checkered pasts have been shown to lie under oath in a court of law. The western justice system has yet to learn the fundamental truth that those who have a history of illicit activities, absent evidence of a change in lifestyle, can't be trusted in a court of law – period. Taking such an approach would spare us the spectacle of accepting and relying on the testimony of known liars, cheats and even murderers.

While the testimony of former colleagues is acceptable in Jewish law, it's sad to see former close friends become bitter enemies when they are pitted against one another on opposite sides of a courtroom.

Perhaps this is the basis of the Torah forbidding relatives (first cousins and closer) from testifying. It seems to stem from more than the mere fear that relatives might lie. Even Moshe Rabbeinu and his brother Aaron are disqualified. Rather, the Torah didn't want families to be torn apart. Imagine what it would do to a family if one person's testimony was the basis of his brother being sentenced to death or even just to pay a fine. Sometimes, even justice must take a back seat.

Interestingly enough, the Talmud records an opinion (one that's not accepted in practice) that close friends are also disqualified from testifying against one another. Such testimony is liable to strain a friendship beyond repair.

Another difference between Black's trial and a Jewish court is in the makeup of the jury. Western jurisprudence deems judgment by one's peers to be the ideal (though in practice that is rarely the case – the jurors selected for the Black trial are not a cross-section of high flying CEOs). The beit din system, however, has no separate jury – judges, who must meet exacting standards of intellectual and moral achievement, serve as the jury. Rendering serious judicial decisions requires a special expertise that the average person does not have.

Send comments to rabbijay@torahinmotion.org.

Yom Hashoah and Jewish resistance

By MARK MIETKIEWICZ

This year on the evening of April 15, people will pause to remember the heroism of the millions of Jews who perished in the Holocaust. They will also remember the Jews who marshalled what resources they had in order to fight back against Nazi oppression. As Yom Hashoah approaches, a look at Jewish resistance during World War II.

There are many sites that do an excellent job documenting the events leading up to the Warsaw Ghetto Uprising in 1943, such as the Jewish Virtual Library **[http://tinyurl.com/ d8txe]** and Yad Vashem Magazine. **[http://tinyurl.com/yues7k]**

But to get a feel for what it was like to be there, I recommend reading the lengthy memoir written by Marek Edelman, the only surviving leader of the Warsaw Ghetto uprising. "The partisans were on the alert everywhere… From balconies, windows and rooftops they showered the moving truckloads of SS-men with hand grenades and with rifle and pistol fire. Once, even a truck speeding on the 'Aryan side' was blown up. On one occasion, Rozowski and Sziomo, during the course of an area inspection, noticed an approaching German truck. They thought for an instant and then swiftly climbed to a balcony. From here they threw a four-pound powder charge straight down into the truck, killing all but five of the 60 SS-men in it." **[http://tinyurl. com/2cbgyq]**

Although it was the most famous act of defiance, the Warsaw Ghetto Uprising was far from being the only Jewish rebellion during the war. As the United States Holocaust Memorial Museum points out, "between 1941 and 1943, underground resistance movements developed in approximately 100 ghettos in Nazi-occupied eastern Europe (about one-fourth of all ghettos), especially in Poland, Lithuania, Belorussia and the Ukraine." **[http://tinyurl.com/29ts9n]**

You can find out much more about those other movements at The Miles Lerman Center for the study of Jewish Resistance **[http://tinyurl.com/27 gwgr]** and at the Resistance Timeline, part of the Teacher's Guide to the Holocaust created by the University of South Florida. **[http://tinyurl.com/yt 64k8]**

When you arrive at the Jewish Partisan Educational Foundation website, you are greeted with some difficult questions: Would you leave your family? What would you risk? Would you fight back? How far would you go? Then you are invited to "Learn about the tens of thousands of young people who stood up to Nazi tyranny and oppression and saved the lives of thousands of Jews." This excellent site is geared to young people and is relatively light on text but gets the message across through dozens of gripping video interviews with partisans.

As well, visitors are encouraged to e-mail questions to a panel of six partisans who post their responses on the site. One sample question: "How did you survive the winter's cold?" Frank Blaichman's response: "Outside like an animal. Sleeping on the freezing ground. Went through hail, snow storms, rain storms. When you woke up in the morning I was covered with a blanket of snow many times. Snow was like insulation. It was not cold. Kept you warm a little bit. That is how we survived the first winter 1942-1943. We had no bunkers, they were destroyed in November, and we could not build any more bunkers. The spirit was high. We knew we were going to live." **[www.jewishpartisans.org]**

* * *

I recently focused on websites that look at the challenges and resources available to Jews in prison. Karen Paikin of Jewish Family and Child Service in Toronto wrote to point out that the situation faced by Jewish prisoners in Canada is very different from that in the United States. You can learn more about the plight of two Jews behind bars on this side of the border from an article in *Canadian Jewish News* which also focuses on the work of chaplain Rabbi Ronald Weiss. **[http://tinyurl.com/ywkol2]** As well, Jewish Family and Child Service has created an overview of its chaplaincy department, which services hospital patients, residents of long-term care facilities, as well as Jewish inmates. **[http://tinyurl.com/2lepy9]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Coast to Coast

Photos recall Jewish life in small Polish town

By BILL GLADSTONE
Special to The CJN

The collected photographs of Zalman Kaplan, who ran a studio in the town of Szczuczyn, Poland, between 1898 and 1939, might never have been considered remarkable or been made the focus of a travelling museum exhibit, had it not been for the almost complete destruction of Szczuczyn's Jewish community of 3,000 souls during the Nazi era.

His carefully posed and composed photographs – some 200 of which form the basis of "Lives Remembered: Photographs of a Small Town in Poland, 1898 to 1939," currently on view at the Beth Tzedec Synagogue – seem to reveal a prosperous town whose well-kept Jewish citizens were happily involved in a range of middle-class activities, including playing volleyball, listening to phonograph records, riding bicycles and driving automobiles.

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Kaplan's various group photos record the vibrant everyday life of Szczuczyn Jews at home and school, on nature outings, in military uniform and at synagogue. But as the photographer's grandson Mike Marvins points out, they do not show the poor yeshiva bochers, squalid marketplaces or shtreiml-wearing old rebbes typical of the photographs of Roman Vishniac, who captured the more romantic, Old World elements of Polish Jewry.

"Vishniac's pictures are mostly of impoverished people and mostly chassidic people, but my grandfather's pictures show ordinary, everyday people," said Marvins, himself an accomplished Houston-based photographer who put the show together and attended its Toronto opening.

Toronto, it turns out, has played a significant role in Marvins' family history and in the genesis of the exhibition, which was created for the New York Museum of Jewish Heritage more than a decade ago. (It has travelled to various American cities and the Jewish Historical Institute of Warsaw, Poland, and a version of it is currently touring Poland; several of the photographs also appeared in an earlier exhibit at Beth Tzedec.)

Kaplan family members stand in front of the Kaplan photo studio.

Kaye Marvins, the photographer's son, came to Toronto in the 1920s as Moishe Kaplan and worked briefly for the Gilbert photography studio on Queen Street West before relocating to Boston and then Houston.

Recollecting that Marvins used to babysit him when he was a child, local photographer Al Gilbert noted that Zalman Kaplan, who died in 1941, had once expressed a wish to cross the Atlantic. "When he first got a Leica camera – that was the Rolls-Royce of cameras – his comment was, 'If I could just take this camera to America, I would be a wealthy man,'" Gilbert said.

Another Kaplan son settled in Toronto permanently. Laura Kaplan Silver is a retired Toronto-area teacher and a granddaughter of the photographer who helped her Houston cousin assemble the exhibition.

A photograph captioned, "Kelsen leaves for Canada," showing several people at a table, suggests that other Szczuczyners also reached these shores. Indeed, some Kelsen family members attended the opening and proudly pointed out their respective fathers, Max and Haim Kelsen, as boys in a blown-up photograph of a group of costumed children acting in a Purim shpiel. Both are wearing fake moustaches as they stand amidst the colourful group. Max became a cigar store proprietor in Toronto, Haim a manufacturer.

Ellen Scheinberg, director of the Ontario Jewish Archives, also took a personal interest in the exhibit, explaining that her paternal ancestors lived in Szczuczyn but left for New York before 1914. "It's a really impressive exhibit," she said. "It gives you a good sense of the community before the Nazis tore it apart."

In the mid-1990s, Marvins and Silver pooled their private collections of their grandfather's photographs and realized they could mount a poignant exhibit of the town's Jewish community if they could find more samples of his work.

Eventually they collected more than 800 of their grandfather's photographs, more than enough for a first exhibition in 2002. "I keep getting pictures," Marvins said. "I just got a new picture last week."

"Lives Remembered: Photographs of a Small Town in Poland, 1898 to 1939" is on view for several months at the Beth Tzedec Synagogue, 1700 Bathurst St., where it was attractively installed in the second-floor mezzanine gallery by curator Dorian Leibgott. A book of the exhibit – *Lives Remembered: A Shtetl Through a Photographer's Eye* – is also available. For more information, call 416-781-3511.

Shuls join to observe Yom Hazikaron

For the first time, three Bayview Avenue synagogues will join together to observe Yom Hazikaron, in commemoration of those who have given their lives in defence of Israel.

The memorial service will be held April 22, 7 p.m., at Temple Har Zion, 7360 Bayview Ave., Thornhill.

A tribute to Israel's fallen heroes will be performed by vocalists Cantor Anna Trubashnik of Temple Emanuel; Rabbi Cory Weiss, Tara Abrams and Eleanor Rice of Temple Har Zion; and the Beth Tikvah Synagogue choir.

A *Yizkor* service will be followed by words from Rachel Kaplan, Jewish Agency for Israel shlichah to Hillel of Greater Toronto, and a message from a representative of Aid to Disabled Veterans of Israel, Beit Halochem Canada.

Beit Halochem Israel, a world leader in integrative rehabilitation of those injured in battle or terrorism, assists soldiers and civilians and their families after their injuries have been medically treated, by offering physical therapy, recreational activities and moral support.

In Canada, the organization has been raising funds since 1984, and each year it hosts a group of Israeli disabled war veterans who participate in cultural and entertainment activities in Toronto, visit Jewish day schools and other Jewish facilities.

For more information on Beit Halochem Canada, visit www.advi.ca.

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Community shocked by firebombing

Continued from page 1

Passover, it should be assumed to be crime directed at the Jewish people – until there is evidence to the contrary.

The attack came almost three years to the day after the Passover firebombing at the United Talmud Torahs (UTT) elementary school, which destroyed its library. Since then, security at Jewish community institutions has been considerably increased and was traditionally high during holidays even before that.

Over Labour Day weekend last year, a Molotov cocktail exploded at the entrance of a chassidic boys school in Outremont, Toldos Yakov Yosef, causing significant damage. Although a suspect was caught on the school's surveillance camera, no arrest was ever made.

Now, the third bombing incident in as many years is taking a psychological toll on the community.

"We are stunned at this appalling attack on a Jewish community institution, which is doubly offensive because once again this attack comes as Jews celebrate Passover," said Joachim Normand, executive-director of Canadian Jewish Congress, Quebec region.

"Every act against a Jewish institution threatens the feeling of safety and security of the community. It is inevitable that the attack stirs painful memories of that heinous crime [at UTT] and [of the chassidic school's bombing]."

"This dangerous act of violence targeting the Jewish community occurred just as its members were gathering at their seder tables," said Allan Adel, national chair of B'nai Brith's League for Human Rights and co-chair with Rabbi Poupko of the security coordinating committee. "For many Jewish families, the joy of the Passover celebration was shattered by the news of this devastating incident."

Adel noted that B'nai Brith's 2006 audit of anti-Semitic incidents in Canada recorded a steep increase in Quebec to 226 incidents, up from 133 the previous year. The vast majority occurred on Montreal Island and include physical assaults on individuals, vandalism of synagogues and Jewish community property, and overtly anti-Semitic remarks.

"Montreal Jews are feeling particularly vulnerable and under threat and have already begun to review what additional steps may be necessary to secure their communal institutions and places of worship," Adel said.

B'nai Brith renewed its call for the Montreal police department to establish a hate-crimes unit, as has been done in most other large Canadian cities. Slimovitch said such a unit would ensure that the necessary resources and expertise are devoted to solving hate crimes.

But CJC and Rabbi Poupko commended the police for the way they handled the UTT firebombing, which resulted in the arrest a month later of the man eventually found guilty of the arson, and for an apparent breakthrough in the Toldos Yakov Yosef firebombing.

At the same time as the news of the Y attack was made public, the police announced that they believe the Toldos Yakov Yosef crime was committed by the same person who torched a car in east-end Montreal two weeks later. The connection was made through a laboratory analysis of a handwritten note left on windshield of a car parked behind the burnt vehicle and a similar document found at the school.

This is the first time police have made known that any writing was found at the school.

"We have always asked for a hate-crimes unit, but our main concern is that the job gets done, and that's what happened with UTT and now with the Skver school," Rabbi Poupko said.

Federal Public Safety Minister Stockwell Day said he was "appalled" by the Y incident.

"When such an act takes place at a holy time for both Jews and Christians, it represents an affront to the value that all Canadians place on their safety. We must not tolerate actions that threaten our communities, and I commend local authorities for the efforts they are making to find those responsible."

The incident was also denounced by the Canadian Council on American-Islamic Relations.

"We are asking anyone with information on the incident to contact police and assist with their investigation," said Sarah Elgazzar, the group's Montreal co-ordinator.

"Criminal attacks against religious and community institutions do nothing but create tension in our neighbourhoods and cities," Elgazzar said.

"It is critical that public authorities and elected officials act responsibly to ensure all are allowed freedom of belief, as enshrined in the Quebec Charter of Human Rights and Freedoms, and that criminals and bigots do not erode that value."

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Willowdale MP calls it quits after 27 years

By ANDY LEVY-AJZENKOPF
Staff Reporter

He's been an almost permanent fixture on Parliament Hill for the last three decades, but Jim Peterson, the long-serving Liberal MP for Willowdale, has decided to call it a day.

The Ottawa-born Peterson, 65, announced March 8 that he will retire from political life after the next federal election, whenever that may be.

The decision was made with his wife, Heather, after the last federal vote, when they concluded it was time for a change.

"It's a great time for us to get on with the rest of our life together," Peterson told *The CJN* in a recent interview at his Toronto home. "I'm looking forward to seeing a lot more of my family and friends."

Peterson, who has seen seven prime ministers hold the top job during his time as an MP (he was defeated by Tory John Oostrom in 1984, but regained his seat in 1988), recalled with fondness his interactions with his riding's Jewish community.

"When I was first elected [in 1980], I had both sides of Bathurst street and it was a very active Jewish community," he said. "That's one of the reasons I was so happy to be in Willowdale. I very much loved working with the community and with its leaders."

The riding, whose boundaries have been redrawn over the years, is now only about 10 per cent Jewish, but in the late 1980s and early 1990s, its Jewish population was roughly double that figure.

Throughout his interactions with the Jewish community, he was always sensitive to its concerns, primarily on the ongoing question of Israel, he said.

"Israel has the right to exist and to fight terrorism to defend itself," Peterson said unequivocally. "Israel's been at war since its birth and has come to peace agreements with only two of the Arab League countries around it [Jordan and Egypt]."

He added that Canada can play a role in promoting harmony in the region and helping Palestinians with development, but only if a peaceful agreement or accord can be arrived at.

"Whether this new [Hamas/Fatah] coalition is going to be of any value or not, we'll have to see. But I do believe that as a precondition to dealing with them, they should recognize Israel's right to exist," Peterson said.

On the global concern of Iran's belligerence toward Israel, Peterson slammed the UN General Assembly for having "not been very favourable to Israel in the past, to say the least. I don't want to leave the whole Middle East up to the general assembly. We know how one sided they have become."

Instead, the former international trade minister believes Canada should exert pressure on the UN security council to help rally support for the Holy Land.

Peterson also reminisced about his successes over the years. Of particular pride was a historic legal accomplishment.

From 1980 to 1984, in his role as parliamentary secretary to then-justice minister Jean Chrétien, he helped push through a constitutional amendment that saw changes to Canada's rape laws whereby a woman's past sexual history could no longer be used against her in court.

Jim Peterson

"The bill was such that we were being boycotted by the NDP and stonewalled by the Tories," said Peterson, who was a practising lawyer before entering politics.

"I told Mr. Chrétien, 'I bet you 25 cents I can get this through if I can do it my way.' We called in all the women's groups across Canada, who pressured the opposition parties. I think that made a huge difference in the law."

Though he has many memories of his time and successes in office, such as his creation of both the Canadian bank ombudsman position and the Financial Tracking Agency of Canada (FINTRAC) to counter money laundering, he also experienced exciting times prior to entering political life.

In 1972, the Sudanese government asked Peterson for advice on a contract it signed with a private sugar company.

While in Sudan, he urged its leaders to restructure the contract because it was unfair to the the government, but the advice was not well-received by certain politicians who had been bribed by the company.

He and his wife were forced to flee the country as a result.

"I'm quite proud of that adventure," Peterson said with a slight smile.

Then, in 1974 at the height of the Cold War, he was at the centre of an international incident: the defection of famed Bolshoi Ballet dancer Mikhail Baryshnikov in Toronto.

Peterson was instrumental in co-ordinating getaway cars and hideouts for the Russian, who made his escape from under the KGB's nose after a performance at what is now the Hummingbird Centre, and he acted as Baryshnikov's lawyer throughout the remainder of the defection process.

They are close friends to this day.

Recently, Peterson's interests have turned decidedly green. He's become very passionate about climate change and hopes to be more active in this area in the coming years.

"Greenhouse gasses know no borders," he said. "I want to see India and China in on [the Kyoto protocols] as well. I know that China knows [it's] going to suffer greatly because of the pollution [it could generate]. Canadians can help them find ways to burn clean coal and find alternative energy for them."

Peterson, who holds law degrees from McGill University, the University of Western Ontario and Columbia University, is also contemplating teaching law and working in the private sector.

"I've had an incredible time, and I haven't regretted a minute of it," he said. "There have been great personal and party ups and downs. What more could you ask for than the opportunity to be the spokesperson and voice for your riding in the nation's capital?"

When asked if he ever aspired to become prime minister, Peterson – who is the older brother of former Ontario premier David Peterson and current Ontario MPP Tim Peterson – chuckled and quickly responded, "Never for about more than 10 minutes."

His temperament isn't suited to the job, he added.

His parting words of advice for aspiring politicians?

"Work very hard and have a lot of fun. Don't take yourself too seriously, but take your country and your constituents seriously," he said.

The Liberal party has named former leadership hopeful Martha Hall Findlay as its candidate in the next federal election.

On her website, Hall Findlay praised Peterson's years of service.

"Jim Peterson has represented both Willowdale and Canada as an outstanding member of Parliament and cabinet minister," she wrote. "His distinguished parliamentary career is a terrific model for all."

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Israel is not the real obstacle to Saudi plan

According to Reports

By PAUL MICHAELS

This column was being written just as the Arab League summit in Riyadh (March 28 to 29) concluded with the unanimous adoption of the Saudi peace plan in its original, unmodified form. Media reports leading up to the event were divided: it was either a fresh opportunity for peace or another doomed initiative.

Some journalists favoured the line that the Saudi initiative offered a renewed opportunity to achieve a comprehensive Arab-Israeli peace, based on a previous, reasonable plan that was unaccountably spurned by the Israelis.

For example, on CBC Radio (March 25), Nahlah Ayed reported: "Five years ago, Arab countries made an offer to establish normal relations with Israel if it withdrew from land occupied in 1967 and allowed Palestinians to establish an independent state with east Jerusalem as its capital. At the time, Israel rejected the deal, but recently, Israel has said that the offer has some positive elements." Ayed neglected to mention the crucial sticking point – the so-called Palestinian "right of return."

Similarly, in a front-page *Globe and Mail* report ("U.S. open to separate dialogue with Arabs," March 26), Carolynne Wheeler wrote that the Arab League summit is "expected to resurrect the 2002 Arab peace initiative. Introduced by Saudi Arabia and endorsed that year at an Arab summit in Beirut, it calls for a two-state solution based on the 1967 borders, with East Jerusalem as its capital and a 'just solution' for Palestinian refugees, in exchange for recognition of Israel and fully normalized relations with all signatory states."

However, some journalists were wary of the Saudi plan, recognizing that it contains the same fatal flaw as the 2002 initiative – the insistence on a "right of return" of Palestinian refugees to Israel, which would mean the elimination of Israel as the Jewish state.

These journalists have looked at the actual wording of the 2002 plan, endorsed in Riyadh, that calls for "a just solution to the Palestinian refugee problem to be agreed upon in accordance with UN General Assembly Resolution 194" – what the Arabs interpret as enshrining that "right," which they are not prepared to relinquish at Israel's, or anyone else's, request. (Even the European Union's foreign policy chief, Javier Solana, urged the Arab states to be "flexible" toward Israel, but without success.)

The skeptical view was surprisingly found in the *Economist*, a highly influential British news magazine not known for its sympathy toward Israel. In its editorial, "Time for an Arab road map" (March 24 issue), the magazine noted that the Beirut plan is one "no Israeli government could accept, since it entail[s] Israel giving up every inch of land occupied in 1967 and implies letting all refugees displaced by the creation of the Jewish state return to what is now Israel."

Instead, the *Economist* argued that a revived Saudi plan, if serious, would "have to resemble Bill Clinton's 'parameters' of 2000: Israeli withdrawal from most but not all of the West Bank [hence no return to the precise 'Green Line'], land swaps to make up for any chunks [Israel] keeps, a deal to share Jerusalem and a return of most refugees to a Palestinian state rather than Israel proper."

Remarkably, the *Economist* placed more onus on the Arabs than on Israel to usher in a real breakthrough, based on the Clinton plan: "A good way to restart diplomacy would be for America and the Arab states to confirm that this is roughly how they see a final agreement. They might thus reassure Palestinians that they will get a fair deal, and assuage Israeli fears of being confronted with excessive demands. At the very least, the Arabs should indicate that their Beirut initiative was a starting point, not a final demand."

Unfortunately, it's doubtful that the Arabs will take the sensible advice of the *Economist* editors. Since the latest Saudi plan appears to echo the previous Beirut initiative, it again might, without modification, force Israel to reject it. Once more, the Saudis and others can deflect criticism of their diplomatic inflexibility by blaming Israel for failing to seize an historic opportunity.

Totally ignored will be the fact that the Hamas-dominated Palestinian Authority rejects Israel's right to exist and insists, along with the Arab consensus, that it will never surrender the Palestinian "right of return" to what is now Israel.

Paul Michaels is communication director for the Canada-Israel Committee.

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Holy Blossom Temple is grateful to the family of the late Harry Posen for its generous donation.

The secret to the Technion's success

By PAUL LUNGEN
Staff Reporter

Consider Intel's Centrino processing chip; or the Pentium II. How about Given Imaging's diagnostic pill-cam that replaced the uncomfortable tubes shoved down a patient's throat; or the Arrow, the world's most advanced anti-missile missile. Then there are MRIs and CAT scans, medical imaging devices that are used around the world. And there's drip irrigation, text messaging and....

If you wanted to name all the ingenious devices churned out by Israel's high tech industry, you could go on for hours. But if you wanted to name the single technological school that trained the people responsible for conceptualizing and developing most of those products, one name comes up again and again: the Technion – Israel Institute of Technology.

Israel is a world leader in high tech research and development, thanks in large part to the highly educated, motivated, creative and entrepreneurial work force trained at the Technion, said the institute's president, Yitzhak Apeloig. "The Technion is really unique. It is the institute that in many respects is responsible for the way you see Israel today. It's really the powerhouse behind Israel's economic and security viability."

Apeloig was in Toronto last week to meet with members of the Canadian Technion Society, who are among the Haifa-based institute's most important supporters. In recent years, the Technion received two major contributions from Toronto entrepreneurs. Peter Munk, founder of Barrick Gold, gave $18.5 million; businessman Seymour Schulich gave $20 million (US) to train scientist and scholars in the field of chemistry.

Though the Technion is funded in part by the government of Israel, gifts from supporters abroad enable the school to develop new areas of growth. One very large endowment to the Alfred Mann Institute for Biomedical Applied Research supports the development of new products and makes them commercially viable. Funds raised through the sale of Technion-generated items will be channeled back into the institute to support other developments.

Yitzhak Apeloig

Apeloig said many leading international firms are located in the Haifa area – Intel, Motorola, Microsoft, Cisco, among others – to take advantage of the human capital developed at the Technion.

"There's no large international company in high tech that does not have a R & D centre in Israel," Apeloig said.

When it was established in 1924, the Technion was the only facility in Israel educating engineers. Today, Ben-Gurion University does so as well, but Apeloig noted, "the departments there were created by Technion people.

"The Technion remains the largest and highest quality institute in Israel. You can trace all the developments in industry to the Technion and its graduates."

More than 12,000 students were registered at Technion in 2006, from undergraduates to doctoral candidates. Technion grads constitute more than 70 per cent of the founders and managers of high-tech industries in Israel.

Apeloig pointed in particular to Israel's aerospace industry, which relied entirely on Technion's aerospace engineering department when it was created in the 1950s. "Out of this single department, the entire aerospace industry of Israel – one of the most advanced in the world – has developed," he said.

One of the institute's most noteworthy military applications is the unmanned airplane. Israel was the first to develop pilotless drones and today the aircraft are a money-making export item.

Additionally, Israel is one of only six countries around the world that can launch its own satellites.

The Technion garnered international recognition in 2004 when two of its professors, Avram Hershko and Aaron Ciechanover of the faculty of medicine, were granted the Nobel Prize in chemistry for their discovery of the role of ubiquitin in the process of protein breakdown in cells.

The result of all this applied brainpower is that Israel is now "second only to Silicon Valley in high tech companies," surpassing even Boston. Israeli companies are second in number of Nasdaq listings behind only U.S. corporations, passing Canada for the number two spot, Apeloig said.

Israel's high tech capabilities attracted more than $22 billion (US) in venture capital last year and for the first time in its history, Israel was able to record a balance of payments surplus, "mainly due to fast growth of high tech industries," he said.

So what makes the Technion so successful that educators from China, Singapore and Hong Kong have made the trek to the Mount Carmel campus?

"It's not simple," Apeloig said. "It's due to the combination of high education, research in technology and science and probably connected to Israel's character of entrepreneurship. People think independently. It's part of the culture.

"The first thing I tell my students is that I'm a professor, but don't believe everything I teach you in class. Go out and check it for yourself.

"We also try to encourage this in a variety of competitions."

Another factor is students' military service, Apeloig continued. "Many young people get a lot of responsibility in the army. It encourages them to take risks and independent steps."

Finally, there is the school's interdisciplinary approach, as illustrated by its research into nanotechnology (nano refers to one-billionth of a metre). Biology students study electrical engineering while engineering students study biology, he said.

Nanotechnology is one area Technion scientists are studying. The institute is investing $100 million over five years to examine ways of manipulating matter on the nano scale.

The payoff could be huge. As Apeloig describes it, nanotechnology could see all the information created by humanity in one year stored on a device the size of a sugar cube; or in medicine, censors could direct drugs to be delivered on a nano scale directly to the area of disease, sparing healthy tissues from the effects of powerful pharmaceuticals.

Another project currently awaiting FDA approval is one in which robots a couple of inches wide are inserted in a patient's back where they perform delicate spinal surgery.

Despite past and current successes, not all is rosy for the Technion. Educators have noticed a decline in the educational level of Israeli high school students over the past 20 years. "Many people are very concerned about it," Apeloig said.

Scores by Israeli students on international tests have dropped. Thirty years ago, they ranked first or second in math; today they are closer to 15th or 20th.

Students today are just as bright as the ones back then, but the public school system has failed them, he said.

To compensate, the Technion offers pre-academic "enhancement courses" for students completing their army service and the school helps candidates prepare for the Technion's entrance exams.

As if discussing any other technical glitch, Apeloig explains simply, "We fixed the problem."

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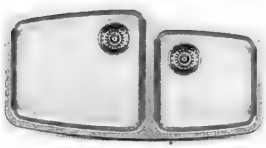

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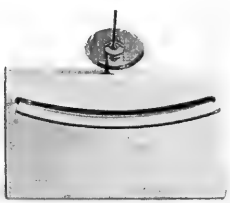

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Coast to Coast

'We are soldiers and soldiers are trained in soldierly skills'

Continued from page 1

in firefights and other hot engagements. Canadian soldiers were even taken hostage by hostile forces and "that was still seen as a UN soft mission," she said.

"The nice, friendly UN tour, like helping the poor people… that's been gone for about a decade," she said.

"We absolutely do softer missions but we are soldiers and soldiers are trained in soldierly skills."

Freeman, who joined the reserves in 1990, enlisted in the regular forces too late to be posted to Kabul, which was like "Disneyland" compared to the Canadian military's current zone of operations in Kandahar and the surrounding area.

In that hotly contested region, allied troops face a constant danger from IEDs (improvised explosive devices) that are placed on roads to take out passing vehicles. Her unit has taken small arms fire, RPGs and she tells of suicide bombers and remote controlled devices that are even placed on donkeys.

As part of Operation Athena, the Canadian Forces contribution to the International Security Assistance Force (ISAF), she saw artillery, Apache attack helicopters, and A10 strike aircraft hit enemy forces.

During one battle, she was stationed with U.S. medics in forward "casualty collection point" between Allied artillery and advancing troops. At the same time, American psy ops (psychological operations) personnel set up massive speakers to blast annoying rock music at enemy positions to prevent them from sleeping and to generally make their lives miserable.

The Second Field Ambulance's primary job is to treat combat victims, although as a reservist she worked in a Vancouver emergency room. "I don't think anything can prepare anyone for that," she said.

When the casualties overwhelm the medical crews, other soldiers pitch in, including firefighters who have some training, and other troops, who help move patients and lend other non-medical assistance.

During her assignment, a few Canadians were killed in action, and of course when that happened, she immediately thought about her parents. Regulations, however, prohibit calls to Canada until the victim's family is notified, "so I tell mom, if you hear about it on the radio, it's not me."

Her comrades know she is Jewish, and she is sometimes asked to explain Jewish holidays and other aspects of Jewish life to curious Canadian soldiers.

During the High Holy Days, services were held at the Kandahar air base for Allied soldiers, but she was too far away to get there. However, the camp padre helped her celebrate the Jewish New Year by eating apples and honey together.

During Chanukah, her friends served her a big helping of greasy french fries, the closest they could get to potato latkes. However, she asked her friends not to sing Chanukah songs with her in the mess hall, as there were local interpreters present and she did not wish to publicize the fact she's Jewish.

Tamar knows her mother wasn't thrilled about the Afghanistan assignment. "I think she probably worried 24/7, but only for six months."

Her mother agrees, but she points to a picture of Tamar, as a member of a Provincial Reconstruction Team being thanked by a burka-clad Afghan woman at a village medical clinic. It has been blown up and was displayed as a poster at a welcome home party at the family's North York apartment.

"It speaks volumes," her mother, Gilda, said as she turned to Tamar. "As profound as our terror was in the six months and the three months before she left, we are very impressed with your compassion and your goodness."

With that, she plants a kiss on her daughter's head.

"I didn't tell my parents some things to protect them. The things you do for your parents," Tamar quipped.

Tamar's father Harvey, who served in the air force reserves, readily admits he wished Tamar was not exposed to the dangers of Afghanistan.

"It's not a nice place to be and it caused us some anxiety. In retrospect, we are proud of what she did – aid to the Afghan people and to comfort the dead and dying Canadians.

"She did a lot of good work that needed to be done. I see her doing tikkun olam [repairing the world] in Afghanistan in a small, hopeful way."

When not treating wounded soldiers, Freeman and her unit helped reconstruction teams better the conditions of ordinary Afghans. Canadian clinics help improve medical care of the local population and other small projects "that seem to make a difference."

"We did more than 400 projects in six months," she said.

Over the course of her Afghan rotation, Freeman believes those efforts engendered goodwill with the local population. Teenagers became friendlier and approached Canadians to practise their English. The older men ("we don't see a lot of women") made small talk, asking her about her family, whether she's single and she even received a proposal to meet someone's cousin.

"I don't know how many camels I would fetch," she joked.

Still, there is plenty of resentment from some locals, who don't like infidel foreigners in their country, she said. But with her 9 mm pistol and C7 rifle (a modified American M16), "they kind of give you respect."

Freeman, who attended United Synagogue Day School as a young girl, has always been intrigued by the military. Her father inspired her with stories from his days in the reserves, and she joined the reserves thinking "it would be interesting."

As a reservist, she committed to joining her unit one day a week and one weekend a month.

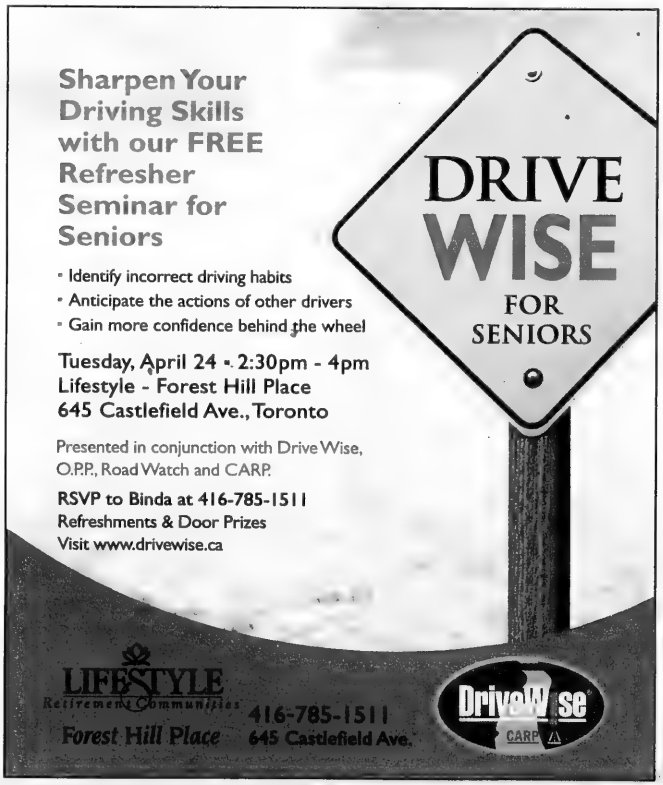
"It was certainly challenging," she said. She served on board ships, in hospitals and in defence research facilities.

"I was thinking, I was enjoying it so much as a reservist, why not do it full time?"

She knew that in exchange for the higher pay, subsidized housing and retirement package, she might be shipped abroad. But that was no deterrent.

A lot of her friends in the military were sent abroad on various missions.

"It's part of the reason you join… When you get the opportunity to go, you're doing what you've been training for for years," she said.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DRIVE WISE FOR SENIORS
• Identify incorrect driving habits
• Anticipate the actions of other drivers
• Gain more confidence behind the wheel
Tuesday, April 24 - 2:30pm - 4pm
Lifestyle - Forest Hill Place
645 Castlefield Ave., Toronto
Presented in conjunction with DriveWise, O.P.P., Road Watch and CARP.
RSVP to Binda at 416-785-1511
Refreshments & Door Prizes
Visit www.drivewise.ca
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'KOSHER' LABEL IN ADVERTISING

The Canadian Food Inspection Agency Guide to Food Labelling and Advertising reads as follows:

"In the labelling, packaging and advertising of a food, the Food and Drug Regulations prohibits the use of the word kosher or any letter of the Hebrew alphabet, or any other word, expression, depiction, sign, symbol, mark, device or other representation that indicates or that is likely to create an impression that the food is kosher, if the food does not meet the requirements of the Kashruth applicable to it.

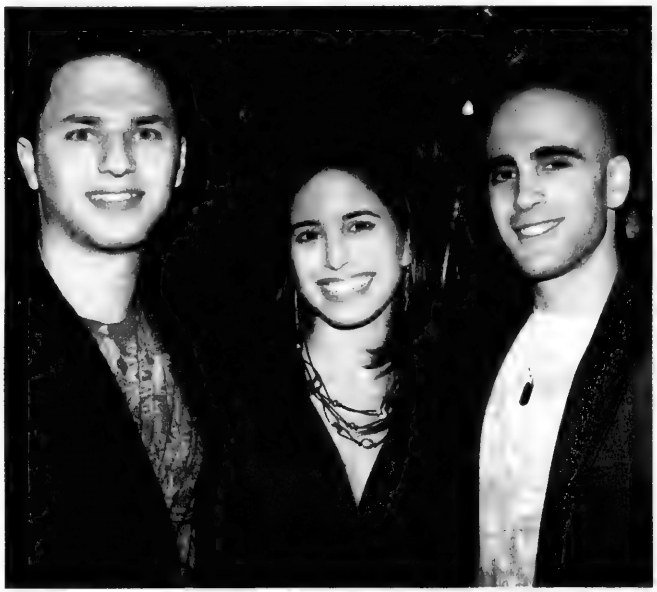
The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

The CJN makes no representation as to the kashruth of food products in advertisements.

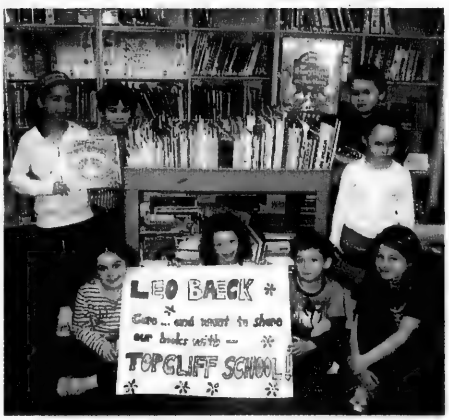
Check out our internet edition at www.cjnews.com

The Canadian Jewish news



REENA FUNDRAISERS: Steven Weisz, left, Dayna Henechowicz and Adam Henechowicz chaired the organizing committee for "Not Just Another Saturday Night," an event at Acqua Restaurant in Toronto last month that raised $20,000 for the Reena Foundation.

KIDS HELPING KIDS: Children in junior kindergarten through Grade 2 at Leo Baeck Day School's Thornhill campus collected 1,000 books that they were no longer using and donated them to Toronto's Topcliff Public School, an inner city school that needed them for its library. Pictured are, standing from left, Marlee Train, Brian Herman, Benji Obront and Megan Shaw; and, seated from left, Annalee Dimpel Alexa Gruber, Hayden Wolff and Erica Herman. [Jan Lapedus photo]



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FAMILY MOMENTS

Mazel Tov

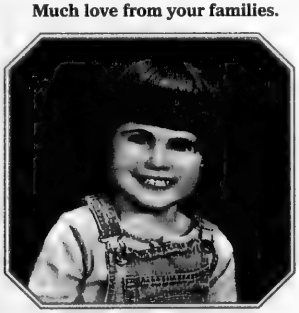
The Canadian Jewish news

Matthew & Tammy Zaldin are thrilled to welcome Marley Helen Rose, born Jan. 18. She is welcomed by her brother Sam and her entire family.

Happy fourth birthday, Matthew. With all our love, your parents, Paul & Sharron Lungen, brother Geoffrey, bubbies, zaydies, aunts, uncles and cousins.

Mazel tov Eryn & Andrew Miller on the birth of their son James on Nov. 16. Much love from your families.

Happy birthday to the best "Mum-Mum" in the world, Marla Seigel-Nudelman. xoxo Zackie.



Happy fourth birthday Sarah, daughter of Rachael & Jordan Sweigman. Proud grandparents Abbe & Eddie Nelson, Lorene & Bill Sweigman.

Rachael & Jordan Sweigman welcome Carly Meagan Paige, born Sept. 24. Granddaughter to Lorene & Bill Sweigman, Abbe & Eddie Nelson. Big sister is Sarah.

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less.
Send a self-addressed, stamped envelope for return.
Mail to: The CJN, Family Moments,
1500 Don Mills Rd., Suite 205,
North York, ON. M3B 3K4.
or email: cblackman@cjnews.com

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What's New

By REBECCA NADLER

CJN DATING
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JEWISH MATCH INTERACTIVE DATING

What's New deadlines: Monday, April 16 is the deadline for the April 26 issue and Monday, April 23 is the deadline for the May 3 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Saturday, April 14

LONGEST HOCKEY GAME

B'nai Brith Youth will attempt to set a record for the world's longest indoor floor hockey game with a portion of the proceeds raised going to the Shoot For A Cure Foundation. If you are interested in being part of the floor hockey team, want to staff the game or make a donation, contact the BBYO office, 416-398-2004 or info@bbyo.on.ca.

SYNAGOGUE DANCE

Solel Congregation holds a fundraising dance with the band Midlife Crisis, food, door prizes and fun. Tickets, $18 in advance, $20 at the door, table of 10, $150. Call 905-814-5469.

Sunday, April 15

GENEALOGY WORKSHOP

The Jewish Genealogical Society of Canada is holding a 3-hour non-hands-on beginner's workshop on "Building a Family Website." 1:30-5 p.m. at Shaarei Shomayim Congregation. Members free, non-members $15.

YOM HASHOAH PROGRAM

Beth David Congregation and Beth Emeth Synagogue will screen *Obsession: Radical Islam's War Against the West* for Yom Hashoah. 7:30 p.m. at Beth David Congregation. 416-633-5500 or 416-633-3838.

Monday, April 16

ETHICS OF THE FATHERS

Mekorot offers "Ethics of the Fathers: The Spirit Within The Letter of the Law," a four-week course with **Rabbi Joseph Kanofsky**, through May 14, 10-11 a.m. at Ulpanat Orot, 45 Canyon Rd. $55. Info and registration at 416-877-2050 or www.mekorot.ca

Tuesday, April 17

BOOK CLUB

The Library Book Club at Holy Blossom Temple will discuss *The Book Thief* by **Marcus Zusak**. 10 a.m. 416-789-3291, ext. 235

LUNCH AND LEARN SERIES

Beth Tikvah Lunch and Learn series hosts **Gerald Ziedenberg** discussing **Raul Wallenberg**, a non-Jew who played a significant role in saving thousands of Jews during the Holocaust. Lunch 12:15 p.m. Learn 1 p.m. $12, $80 series, $40 choice of four lectures, non-members $20, $100 series, $50 choice of four lectures. Pre-registration required, 416-221-3433, ext. 352.

RUBIN: ISRAEL'S PAINTER

Ella Rind will speak on "**Reuven Rubin**: The National Painter of Israel," at a meeting of the W. Filderman Romanian speaking B'nai Brith Lodge . 6 p.m. at 15 Hove St. For information call **Felicia Lowy**, 416-631-0634 or **Neti Badulescu**, 416-733-1214.

Wednesday, April 18

BITTERMAN LECTURE

Bill Gladstone will deliver the 17th Annual **Frances Bitterman** Memorial Lecture, "Old Jewish Toronto: From St. John's Ward to Spadina Avenue." 8 p.m. at Beth Tikvah Synagogue.

POMEGRANATE GUILD

Join **Simon Waegemaekers**, co-founder of the Museum for Textiles, for "Travels Through Textile History," as he shares his knowledge of textiles accompanied by a slide show at the Pomegranate Guild of Judaic Textiles. 8 p.m. at the Shaarei Shomayim Congregation. For information, contact **Anna VanDelman** 416-638-3342 or info@pomegranateguild.ca.

Other News

BERK AT BETH TZEDEC

Beth Tzedec Congregation hosts

MOUNT SINAI HOSPITAL
Please join us for the
5th Annual Unicorn Dream Dinner

Wednesday, May 2nd, 2007 at 6:30 p.m.
Spirale Banquet and Conference Centre
888 Don Mills Road, Toronto, Ontario
Dinner • Live Entertainment • Live & Silent Auctions
MC – Harvey Atkin
Tickets $150 (Partial Tax Receipt)
Contact: 416-651-4419 for more information
Proceeds to support The Max and Beatrice Wolfe Centre for Children's Grief & Palliative Care, Mount Sinai Hospital
In Memory of Samantha Jaye Posen Young

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In the presence of
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MR. MALCOLM HOENLEIN, Executive Vice Chairman
Conference of Presidents of Major American Jewish Organizations
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One of the first soldiers to liberate the Western Wall
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Includes: Preferred seating section, dessert reception and tax deductable receipt.
TICKETS - $180 SILVER SEATING for two ($90 single)
Includes: General seating section, dessert reception and tax deductable receipt.
For more information or to purchase tickets:
Call 905.764.9340 or visit online at aishtoronto.com
To attend the Gala Dinner prior to our evening's program, please contact Frumie at 905.764.1818

What's New

Continued from page 26

Stephen Berk, professor of history at Union College, April 14-15. Saturday morning during services he will speak on "Israel, Iran and the Bomb," following service on "Heroes and Heroines of the Resistance," and following 6:45 p.m. minchah during Seudah Shelisheet on "Three for Israel: Weizmann, Ben Gurion and Begin." On Sunday during breakfast following 9 a.m. services he will discuss "The Six Day War: a 40th Anniversary." 416-781-3511

WANDERING JEWS

Join **Judy Snowbell Diamond** for "Wandering Jews," a biblical study of the Israelites that wandered the desert for 40 years, Thursdays, April 19-May 31, 2:15-3:45 p.m. at Netivot, 18 Atkinson Ave. Information and registration at 416-877-2050 or www.mekorot.ca

COOKING DEMO

Beth Tzedec Congregation presents"Keeping it Sweet" with **Anna Olson**, from Food TV's *Sugar* and *Kitchen Equipped*, demonstrating delicious desserts, including recipes using sugar substitute for diabetics. Thursday, April 19, 7:30 p.m. $40. Tickets, 416-781-3511

RAISING KIDS NOT VOICES

Join the Paul Penna Downtown Jewish Day School and the Miles Nadal JCC Nursery School for an evening with **Sarah Chana Radcliffe**, author of *Raise Your Kids Without Raising Your Voice*, Thursday April 19, 7:30 p.m. MNJCC, room 318. Free for school families, others $10. RSVP, 416-924-6211, ext. 135.

WALK & BRUNCH

Adath Israel Dynamic Singles 35+ and Young Professionals host a walk to Earl Bales with Mosaic Outdoors Club Sunday, April 22. Meet at Adath Israel parking lot 37 Southbourne Ave. at 9:45 a.m. Return for brunch at 11:30 a.m. Walk free, walk & brunch $15, non-walker brunch $20. Reserve, 416-635-5340 or www.mosaictoronto.org.

AMY SKY SPEAKS OUT

The Lodzer Centre Congregation presents a brunch with three-time Juno Award nominee **Amy Sky**. Sky is the recipient of the 2006 Courage to Come Back Award presented by the Centre for Addiction and Mental Health Foundation and will be speaking on her struggles to overcome postpartum depression and her commitment to causes such as Artists Against Racism. Sunday, April 22. Brunch 11:30 a.m. Presentation 12:30 p.m. Brunch and presentation $10 by April 18, at the door presentation $10. 416-636-6665.

YOM HAZIKARON

Temple Har Zion joins with Beth Tikvah Synagogue and Temple Emanu El for Yom Hazikaron commemoration. A brief service with candlelighting will be followed by vocalists from each synagogue, speeches by **Rachel Kaplan** and Beit Halochem Aid to Disabled Veterans of Israel representative. Funds raised will support Israeli facilities which work to rehabilitate and reintegrate Israelis injured by war or terrorism. Sunday, April 22, 7 p.m. Temple Har Zion, 7360 Bayview Ave. 905-889-2252

CANTOR CONCERT

Beth Sholom Synagogue presents an evening with **Cantor Meir Finkelstein**, Wednesday, April 25, 8 p.m. $18. Tickets, 416-783-6103

TEMPLE SINAI BOUTIQUE

Temple Sinai Nursery School presents its Fifth Annual Boutique Night, a shopping event to raise funds for the school. This is an opportunity to purchase beautiful and unique products and services not readily available in stores, including children's clothing and accessories, giftware, jewelry, personalized accessories, home décor and more. Thursday, April 26, 6-9:30 p.m. Admission is free. 416-487-3281

TIKKUN TORONTO

Join Jewish youth from across the community repairing the world, one day at a time, volunteer and make a difference, Sunday, April 29. For more information or to register, visit www.tikkuntoronto.org.

WMN LEAGUE CONFERENCE

Canadian Seaway Region of Women's League for Conservative Judaism presents "Conference 2007" on Sunday, April 29 at Beth Tikvah Synagogue from 8 a.m. to 9 p.m. All sisterhood members are invited to register for this day of linking, learning and sharing. Contact any Conservative synagogue sisterhood president or e-mail z-havah@beth.david.com.

FAMILY IN ISRAEL DINNER

Emunah Women of Toronto is holding its annual "Family in Israel Dinner" Monday, April 30 at Beth Avraham Yoseph Congregation with guest speaker **Liebe Geft**, director of the Museum of Tolerance, Los Angeles. During the evening **Shawna Magence, Laurie Teperman** and **Aryella Weisz** will be honoured for their community service. Reservations, 416-636-0036 or emunah@kwik.net.

USDS STUDENT AWARD

Applications for the **Dr. Aaron M. Nussbaum** Award are now available for United Synagogue Day School graduates who plan to further their Jewish education or plan careers in Jewish education or communal service and have applied to a recognized and approved undergraduate or graduate program which includes a significant Judaic Studies component. For application forms and information call 416-224-8737. Application deadline is May 4.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com. Call **Shawna** ext. 215 for info and registration.

Will This Feeling Ever End, an eight-week group for individuals who are having trouble moving on with their lives or feeling "stuck" after experiencing a loss through a death or divorce. Begins Tuesday, April 17, 7:30-9 p.m.at Lipa Green, 4600 Bathurst St.

Effective Parenting, a four-session group to help parents learn what they can do to raise a happy, motivated and well behaved child. For parents of children ages 2-11 years. Thursdays, beginning April 19, 7- 9 p.m. at The Promenade Mall, suite #313.

Couple Communication, a four-session group for couples wanting to learn communication skills to build a more satisfying relationship. Thursdays, beginning April 19, 7 to 9 p.m. at Lipa Green, 4600 Bathurst St.

Successful Step-Parenting, a 6-session group for couples living in blended families wanting to discuss building a solid couple relationship, and helping kids to adjust to step-family life. Mondays, beginning April 23, 7:30-9 p.m. at the Lipa Green Bldg.

Younger Widow/Widower Bereavement Group, a 6-session discussion series for individuals 60 and under- who have recently lost a spouse. Tuesdays, beginning April 24, 7:30-9 p.m. at the Lipa Green Building.

When You're About to Separate: What to Tell The Kids, a workshop for parents about to separate or in the early stages of separation with strategies to best meet your child's needs. Tuesday April 24, 9:30 a.m.-noon at The Promenade Mall, #313.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. www.jias toronto.org. To register, volunteer, or for more information on these programs call 416-630-6481.

Conversation Cafes: Newcomers to Canada are invited to practice speaking English in a casual, friendly environment with JIAS volunteers Thursday evenings at the BJCC or at a location in Thornhill Thursday afternoons. Children welcome. Interested participants or volunteers, call **Joanna** at ext. 30.

Volunteers needed for a Telephone Language Companion program. Call **Joanna** at ext. 30.

JUMPStart: Individuals or companies that can help a newcomer network or can provide a job opportunity in the skilled labour market, call **Elisa**, ext. 24.

Family-to-Family: Welcome newcomer families and provide informal advice and orientation to our community. Call **Joanna** at ext. 30.

FOR SENIORS

Beth Tzedec Congregation Haverim Program hosts **Dorion Liebgott**, curator, Beth Tzedec Museum, discussing "Lives Remembered: Photographs of a Shtetl in Poland, 1897-1939" a look at life in Szuczuczyn, a small farming town. Monday, April 23, 1:30 p.m. $2. 416-781-3511

Earl Bales Seniors In The Club House In The Park. New Fallsview Casino Niagara, Thurs. April 26, Sunday dance, April 29: Members $17, non-members $20; Mahjong, Tuesdays, 10 a.m.-1 p.m.; Bridge, Thursdays, 12:30-3 p.m.; New members welcome. Call Monday-Thursday, 9 a.m.-1 p.m. 416-395-7881

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Eighteen computer classes begin the week of April 16. Some are offered with Russian instruction. Call Michael ext. 12 for information.

Holocaust Memorial Service Monday, April 16, 10:30 a.m.

PLAYWRITING CONTEST

2007 Canadian Jewish Playwriting Competition invites submissions by Thursday May 31. Plays should have a Jewish focus, depicting some aspect of Jewish life, be no less than one hour and no more than two hours in length. Playwrights must have a pseudonym on the front page of their play so that the jury does not recognize their name and must be Canadian, or have a strong Canadian connection. It is preferred that plays be sent via e-mail as a MS Word attachment. Include real name and full contact information in a separate letter or in the body of an e-mail. Send submissions to **Esther Arbeid**, esthera@mnjcc.org.

SINGLES EVENTS CAN BE FOUND ON PAGE 32

Thursday April 19, 2007

Shaar Shalom Sisterhood

Presents

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TICKETS $25 in Advance $30 at the Door

Shaar Shalom Synagogue
2 Simonston Blvd., Thornhill (Steeles Ave. & Don Mills Rd.)
Doors open 6:30 p.m. Demo 7:00 p.m.

Spread the word Everyone is Welcome

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Marcus Goldberg	Mar 22/07	3560 Bathurst St
Sheila Garber	Mar 23/07	150 Neptune Dr
Gertrude Long	Mar 23/07	240 Heath St W
Morris Saunders	Mar 24/07	65 Skymark Dr
Leon Temkin	Mar 24/07	3560 Bathurst St
David Wolf	Mar 25/07	40 Kentland Cres

Steeles Memorial Chapel

Applebaum, Edward	Mar 22/07	53 Bruce Farm Dr
Kertes, Paul	Mar 26/07	84 Brooke Ave
Schwartz, Yacov	Mar 26/07	3560 Bathurst St
Davitashvili, David	Mar 26/07	120 Shelborne Ave
Kalchman, Toby	Mar 26/07	7420 Bathurst St
Weisz, Gizella	Mar 26/07	
Kormos, James	Mar 27/07	
Krebs, Lily	Mar 27/07	
Daniels, Netty	Mar 28/07	100 Canyon Ave
Dunec, Fira	Mar 28/07	3560 Bathurst St

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The unveiling of a monument to the memory of the late
RAIZEL RABINOVICH ז"ל
will take place
Sunday, April 15th, 11:00 a.m.
Pardes Shalom Cemetery
Beth David Section
Relatives and friends are invited to attend

The unveiling of a monument honouring the memory of
ARTHUR ZOLTAK ז"ל
a loving son, father, & brother to Alan & Lucy Zoltak
will take place
Sunday, April 22nd at 10:15 a.m.
Bathurst Lawn Memorial Park
Warsaw-Lodzer MBA - Section 46
Relatives and friends are invited to attend

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling.
To place any other family related notice, please call at least 10 DAYS prior to the issue date.
(416) 391-1836

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YIDDISH CORNER
Edited by: ALEK SILVER
ייִדיש־ווינקל
רעדאַגירט פון: אַלעק סילווער

דריי טראַגישע געשטאַלטן איןווילנער געטאָ

פון שמחה סימכאָוויטש (סאראָנסקע)

איציק וויטענבערג, יחיאל שיינבורים און יענקב גענס זיינען געווען דריי טראַגיש־אומגעקומענע מנהגים פון וווילנער געטאָ. זייער לעבן, טעמיקייט און טויט איז די טעמע פון אַ בוך פון קאַנאַדער ייִדישן לערנטן, פראָפעסאָר נאָרמאַן שניידמאַן. דער מחבר, אַלייך אַ וווילנער, איז געווען אַ מיטגליד פון אַ ווידערשטאַנד־גרופּע אין וווילנער געטאָ און דערנאָך געקומפט אין די פּאַרטיזאַנער אַטריאַדן און אין דער רויטער אַרמיי. זיינע אינדערלעבונגען אין וווילנער געטאָ און אין די קאַמפן אין די וועלדער האָט ער פּאַרפיקסירט אין זיין בוך „ירושלים דליטא: דער אויפשטייג און אונטערגאַנג פון ייִדישן וווילנע" (מאָזאיִק פּרעס, 1998).

פּראָפ. שניידמאַן איז געווען דירעקטאָר פון צענטער פאַר רוסישע שטודיעס ביים טאָראָנטער אוניווערסיטעט און ער איז דער מחבר פון זעקס ביכער וועגן דער רוסישער און סאָוויעטישער ליטעראַטור. זיין בוך „די דריי טראַגישע העלדן פון וווילנער געטאָ: וויטענבערג, שיינבלום, גענס" (מאָזאיִק פּרעס, 2002) שליסט איין אַן אינטערעסיקן אינדערלעבונגען פון ייִדישן וווילנע און אַזונדערע קאַפּיטלען וועגן יענעם פון די דריי פּערזענלעכקייטן.

דער אינספּיראַטאָר און אַנפירער פון דער ייִדישער וויידערשטאַנד באַוועגונג איז וווילנע איז געווען איציק וויטענבערג, אַ 32־יאָריקער קאָמוניסטישער טוער. אין יאנואַר 1942 האָט ער, צוזאַמען מיט אבא קאוונער פון „השומר הצעיר" און יוסף גלאָזמאַן פון די רעוויזיאָניסטן געשאָסן די „פאראיניקטע פּאַרטיזאַנער אַרגאַניזאַציע" (פ.פ.א). וויטענבערג איז באַשטימט געוואָרן ווי דער הויפּט־קאָמענדאַנט און קאָונער מיט גלאָזמאַנען ווי זיינע פּאַרטנערס.

אין יולי 1943 האָט די געסטאַפּאָ אויפגעפּאַדערט אַרויסצוגעבן וויטענבערגן. צוליב דער מורא, אַז די דייטשן וועלן פּאַרניכטן דאָס געטאָ האָט וויטענבערג זיך אַליין צוגעשטעלט צו די מערדערס. צומאַרגנס האָט מען אים געפונען אַ צעקיילטן בײַ טויט.

דער אַנפירער פון אַ צוויטער קאָמפּס־גרופּע אין וווילנער געטאָ איז געווען יחיאל שיינבורים, אַ טוער פון דער צייטיסטישער יוגנט־אַרגאַניזאַציע „דרור". אין וויינטער פון 1941־1942 האָט ער געשאָפן די „צווייטע קאָמפּס אַרגאַניזאַציע" פון אַרום 200 מיטגלידער. נאָך פאַרצייגענע אונטערהאַנדלונגען איז אין מיי 1943 געקומען אַ פּאַרשטענדיקונג וועגן צוזאַמענאַרבעט פון ביידע קאָמפּס־אַרגאַניזאַציעס. יחיאל שיינבורים האָט אַנגעפירט מיט דער אייניקער שלאָכט אין געטאָ און איז געפאַלן מיט אַ העלדן־טויט.

דער דריטער מנהיג אין וווילנער געטאָ איז געווען יעקב גענס. ווען דער וווילנער ייִדענראַט איז געשאָפן געוואָרן איז גענס געוואָרן קאָמענדאַנט פון דער געטאָ־פאָליציי, און אין יולי 1942 דער הויפּט פון געטאָ. אונטער זיין אינפירונג האָט די ייִדישע פאָליצי מיטגעהאָלפן אין אַ ריי פאַלן צו כאַפּן און צושטעלן מאַסן ייִדן צו די מאָרד־גריבער אין פּאָנאַר.

פאַר זיין הילף און קאָאָפּעראַציע מיט די דייטשן האָט גענס געהאַט די „ערע" דערשאָסן צו ווערן דורכן הויפּט פון וווילנער געסטאַפּאָ. דאָס איז געשען דעם 14טן סעפּטעמבער 1943, אַ וואָך פאַר דער ליקווידאַציע פון וווילנער געטאָ.

פּראָפ. שניידמאַן באטראכט אַלע דריי מנהיגים ווי טראַגישע העלדן, וואָס יעדער פון זיי האָט געזוכט אויף זיין אופן זיך קעגנשטעלן דעם נאַציזם, וואָס היטלער האָט גרוי געווען אויפן ייִדישן פאָלק. אַלע דריי האָבן ניט באַוויזן צו פארמיידן דעם אומבאַרעגע פון די וווילנער ייִדן און אַלע דריי זיינען געגאַנגען מוטיק אָקעגן זייער טראַגישן סוף.

Italians saved 43,000 Jews during war: author

By RHONDA SPIVAK
Special to The CJN

WINNIPEG — Not many people know that the majority of Italian Jews survived the Holocaust.

In the final years of World War II, nearly 50,000 native-born and foreign Jews were hidden, cared for and protected by ordinary Italians, said novelist Mary Doria Russell.

"When Germany finally surrendered... approximately 43,000 of those 50,000 Jews were still alive."

She said although it's hard to get precise figures, "about 85 per cent of the Jews of Italy survived the Holocaust."

Russell, a convert to Judaism, is the author of the Pulitzer Prize-nominated novel *A Thread of Grace* (Random House), which is about Jews who sought refuge in Italy in 1943. Her recent lecture in Winnipeg was sponsored by St. Paul's College and the University of Manitoba.

When asked why it is not generally known that the Italians saved so many Jews, Russell said, "Academics in the field know about it, but Italians don't talk about it... After Germany finally surrendered at the end of World War II, Italy had a civil war and 100,000 people in northern Italy were killed... After a war like that, if you are going to go on having a civil society, you have to stop talking about the past... It's like a curtain of silence was thrown over the whole era."

"Also, many Italians I interviewed don't think they did anything so special in hiding Jews. They would say that it was nothing," she added.

Russell began to explore the fate of Italian Jews in the Holocaust when she came across a book by Alexander Stille titled *Benevolence and Betrayal: Five Italian Jewish Families Under Fascism*.

"When I saw that book, I thought wow. I am Italian by heritage and I am a Jew by choice... Everything I learned in Stille's book was a revelation," she said. "I thought, this has got to be my next novel."

Russell spent seven years researching *A Thread of Grace*. In Italy, she interviewed Jewish survivors, Italian rescuers and veterans of Italy's anti-fascist resistance.

During World War II, Italy under dictator Benito Mussolini was allied with Nazi Germany for three years, until Mussolini was deposed in July 1943. Weeks later, Italy secretly surrendered to the Allies – a move Hitler anticipated. When General Dwight Eisenhower announced an armistice with Italy on Sept. 8, 1943, German troops were massed along the Italian border and ready to occupy Italy immediately.

Russell said that even before the armistice, "the Italians' absolute lack of co-operation with the Final Solution drove the Gestapo crazy. In Italy's occupied territories, the Italian military police never co-operated with surrender on demand orders...

"For the three years that Italy was an ally of Germany, not one Jew was turned over to the Nazis," she said, citing Gestapo memoranda on the subject.

"Jewish refugees knew that [if] they could get behind Italian lines, they were safe. They could live like human beings. They didn't have to wear a star, they weren't press-ganged for labour, they were allowed to set up synagogues and old folks homes and schools under Italian occupation."

When Italy made a separate peace with the Allies, the German occupation was vicious and vindictive, after years of frustration with their former ally. The Nazis' first move was to round up Italian men between 15 and 50 for slave labour in Germany. The Nazis struck first in Rome and rounded up Jews and sent them to Auschwitz.

"Italians will tell you, 'Half of Italy was hiding the other half.' Everyone was hiding a brother or a son or a husband. So to hide a Jew wasn't that much more risky,'" Russell said.

"Hiding people from the Germans was a form of resistance. If they caught you, they'd kill you. People knew how dangerous it was, but they did it anyway."

When Russell interviewed Italians who hid Jews about their extraordinary response to the Shoah, they would respond with comments like, "It was nothing" or "I only did what anyone with a shred of compassion would have done" or "I was in a position to help, so naturally I did." One Italian asked Russell, "How could anyone have done differently?"

Russell is the author of the award-winning best-sellers *The Sparrow* (1996) and *Children of God* (1998), which have been optioned by Warner Brothers for a motion picture starring Brad Pitt. Her fourth novel *Dreamers of the Day*, about the 1921 Cairo Peace Conference, will be out in early 2008.

Canadian Jewish Congress present and future glory days honoured in Senate

In honour of the 88th anniversary of the founding of Canadian Jewish Congress, Senator Yoine Goldstein, Past Chair of UIA Federations Canada, praised the organization's ongoing success in a statement to the Senate March 20:

Honourable senators, last weekend marked the 88th anniversary of the establishment of the Canadian Jewish Congress. Its original founding convention was held from March 16-19, 1919. It was attended by 209 delegates and some 2,500 spectators. I have a particular affinity to that founding convention because my wife's maternal grandfather was one of those delegates. ...

Canadian Jewish Congress works to foster a Canada where Jews, as an essential part of the multicultural fabric of this country, live in and contribute to an environment of opportunity, mutual respect and tolerance. The mandate of Canadian Jewish Congress includes the proactive defence of the security, status and rights of the Jewish community, seeking the support of governments on a wide range of policy issues identified as having human rights significance and the promotion of the values of the Charter of Rights and Freedoms and human rights here and abroad.

The congress advocates on behalf of Canadian Jewry to advance these objectives in cooperation and collaboration with other like-minded, not-for-profit and representative organizations. Much of the work of the congress is carried on through the Canadian Jewish Congress Charities Committee, a separate charitable trust that supports a stronger Canadian society through activities involving fighting against anti-Semitism and all other forms of racism through education programs of inter-faith and cross-cultural relations.

Honourable senators, please join me in congratulating this historic Canadian democratic institution on the occasion of its 88th anniversary.

To register for the Canadian Jewish Congress Triennial Plenary to be held June 17 in Ottawa, contact Josh Rotblatt at joshr@cjc.ca or 1-888-407-5548. For more information about CJC, visit www.cjc.ca.

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Coast to Coast

Victoria choir recasts Samson as terrorist

By ANDY LEVY-AJZENKOPF
Staff Reporter

The Victoria Philharmonic Choir (VPC) recently decided to tread into political waters with a three-date, limited-run performance of Handel's *Samson* oratorio.

The twist? Samson, the biblical hero who tore down Philistine pillars to exact revenge for the Jewish people, was recast as Samson, Jewish suicide bomber.

The idea is the brainchild of VPC musical director, Simon Capet.

On March 29, Capet told CBC News Online he grew up in IRA-era Britain and lost friends in the bombing of Pan Am flight 103 over Lockerbie, Scotland, in 1988.

"Samson could be any 'freedom fighter'" Capet told the CBC. "Some say I'm brave, some say I'm anti-Israel... The point is to get discussion going."

Calls to Capet and the VPC by *The CJN* were not immediately returned.

Last Sunday, the choir played its third and last performance of the oratorio, but not without loads of controversy.

On its website, the VPC characterized the biblical story in this way, "The oratorio opens when Isrealite Samson has already been betrayed by the seductress Dalila... He has been captured by the Philistines, blinded and tortured. In revenge, as 3,000 Philistines feast and celebrate, he brings down the pillars of a temple, killing himself and everyone inside. In a sense, he was the Middle East's first suicide terrorist."

To emphasize this theme, instead of setting the scene in biblical times, Capet chose to situate the characters in Jerusalem of 1946 to draw comparisons with the Menachem Beginled Irgun bombing of the British headquarters at the King David Hotel that year.

In VPC's production, Samson blows himself up at the headquarters.

In a March 28, *Times Colonist* report, Capet said he did not mean for the changes in the oratorio to offend but that he wanted to "present the work as a simple morality tale" designed to reflect today's Middle East realities.

In the article, Capet also questioned whether there was any difference between "pulling down a pillar or blowing [up] a bomb," and added that in his opinion, because Samson "killed thousands of people... to show him in the traditional mythological sense does a disservice."

The VPC's decision to run the show in its rejigged format prompted heated responses on its website's commentary section and with local community members.

"Terrorism is the deliberate targeting of innocent civilians to achieve a political end. Samson's act was to directly punish the Philistines for their transgressions and was not designed to 'terrorize' anyone. Drawing any equivalence between the two is just ignorant and stupid," wrote one talk-backer.

"[VPC artists] should be ashamed of presenting such a bastardization of *Samson*. This is not the kind of 'talk' one wants or makes about music or, if it is, it is misguided and inflammatory. Philharmonic choir my left foot," wrote another.

> ***'Promotes a shallow understanding of history'***

Rabbi Itzchak Marmorstein, of Victoria's Mercaz Haraya, voiced similar concerns.

"It promotes a shallow understanding of history and is offensive… Israelis never supported Irgun or that kind of terrorism," Rabbi Marmorstein told the *Times Colonist*. "They weren't heroes… and Begin went into politics legitimately decades later. He wasn't some crazy terrorist."

In response to the negative criticism, on April 4, Capet posted his own rebuttal on the VPC website, explaining why he chose the controversial route.

"After the Second World War, many Jewish people were leaving Europe after the atrocities… Looking for a better life, they flocked to Palestine and found themselves back in camps, this time under the control and oppression of the British," Capet wrote. "Like the oppressed anywhere in the world, some rose up to fight against this. Irgun… did attack the British during that period."

Capet continued, "Depending on one's perspective, Menachem Begin was either a freedom fighter or a terrorist. He went on to become prime minister, but most importantly... he was able to leave his violent past behind and eventually extended the hand of friendship to [former Egyptian president] Anwar Sadat in the 1980s, forging the first fragile peace the area had seen in many years."

In summing up, Capet wrote he realized people would disagree with his interpretation but that he hoped for "civil, thoughtful discussion" instead of the "hate-fuelled language" that had popped up on the VPC website.

TICKET INFORMATION

To order tickets for the Barbara Coloroso talk at Beth Tzedec on April 17, call Barbara Coloroso Ticket Hotline at 416-636-5984, ext. 504. This information was omitted in the *CJN* article on April 5.

OMISSION

The story "Celebrity chefs take on kosher cuisine for a cause" (CJN, March 15) omitted the information that the dinner host was the Temmy Latner Forest Hill Jewish Centre. We regret the omission.

L.S.U.C. Bencher Election – Please Vote

Kim A. Carpenter-Gunn

Central South-Hamilton

ENDORSED BY THE HAMILTON LAW ASSOCIATION

I have had the pleasure of serving you as a Bencher since 1995. I have been a Member of the LawPRO (LPIC) Board since 1995 and have been the Chairman of the Board of that entity since 2003.

LawPRO had a massive deficit of $154 million in 1995 and is now a financially sound company. We have seen our insurance premiums drop to $2,600 per year from the high of $5,600 in 1995.

LPIC (LawPRO) Insurance Premiums and Law Society Fee:
LPIC (LawPRO) fees have been significantly reduced, whereas the Law Society tariff is increasing. I am concerned about further Law Society increases, given the fact that we will now be regulating paralegals. Lawyers should not be bearing the financial brunt of regulating paralegals.

Legal Aid:
Although no longer within our mandate, funding of Legal Aid is woefully inadequate and results in harm to the public and also discourages our members from taking these cases.

Demographics of the Profession:
The age profile of sole practitioners is markedly different from that of small or large firm lawyers. In sole practices there is under-weighting in the under 36 demographic and over-weighting in the over 55 category. In non-urban areas, the number of lawyers has remained roughly stable over the past ten years, but this population is aging. 40% of non-urban lawyers are over age 55 (approximately twice that found in Toronto). Over half of our current new calls are women, yet only 27% of those women are in private practice. Something has to be done to address this situation.

Equity Issues:
Some progress has been made with respect to this issue but the Law Society needs to do more.

I will continue to work toward making further changes at the Law Society and to put forward your views.

I ask for your support.

Bencher since 1995
LL.B.: University of Windsor, 1981
Called: 1983
Practice: Sole Practitioner
Professional Associations:
Past-Executive Member & Trustee: The Hamilton Law Association
Past-President: The Hamilton Medical/Legal Society
Founding Director of Ontario Trial Lawyers Association
Member:
B'nai Brith Canada
Temple Anshe Sholom
Jewish Community Centre
Past member of the Hamilton Jewish Federation
Ontario Trial Lawyers Association
Women's Law Association of Ontario
The Hamilton Law Association
Ontario Bar Association
The Advocates' Society
National Association of Women and The Law

Gerald A. Swaye, Q.C.

Central South Region • Centre-Sud

ENDORSED BY THE HAMILTON LAW ASSOCIATION

I have enjoyed the privilege of representing the members of the profession since 1995 as your Bencher.

Attendance: Since 2003 I have attended almost all Convocations held, including London, Ottawa, and Toronto calls to the Bar.
Dues: I am committed to reducing our dues.
Insurance Program – LawPRO: Today LawPro works with a surplus, and premiums have been reduced significantly for our members. I am committed to having further reductions in our insurance premiums.
Programs: Since 1995 we have seen some varied programs to help in the practice of law, such as: limited liability practice; multidisciplinary practice; mobility of lawyers across the country; creation of Library Co.; and professional corporations.
Library Co.: My goal is to achieve greater access to library resources for all lawyers in Ontario.
CDLPA: Closer liaison between the Benchers and County and District Law President's Association.
Activities involved in since being a Bencher:
1. Past Delegate – Federation of Law Societies. I have attended meetings of significance to all Law Societies across Canada;
2. Finance Committee and Audit Subcommittee;
3. Lawyers Fund for Client Compensation;
4. Discipline Panels;
5. Past Litigation Committee;
6. Chair – Specialist Certification Board;
7. Past Committee Member on Contingency Fees;
8. Feed the Hungry Program;
9. Past Director – LawPro;
10. Director – Library Co.

Mentor: I believe every new lawyer should have a mentor. I believe that all sole practitioners, newly called, should have a senior mentor to assist them if they choose.
Legal Aid: I am committed to The Law Society working closer with Legal Aid Ontario and The Ontario Government to enhance the rates allowed for defending legally aided clients.

Please Vote

GERALD A. SWAYE, Q.C.
Married with four children.
Called to the Ontario Bar in 1964;
Sole practitioner with three Associates; Certified as a Specialist in Civil Litigation.
Served as a Bencher of the L.S.U.C. since 1995.
Elected Regional Bencher for Central South Region in 1999 and 2003.
Member of the Canadian Bar Association.
Past Director of the Advocates' Society.
Past Trustee of the Hamilton Law Association. Past President of the Hamilton Lawyers Club.
Past President of the Hamilton S.P.C.A.; Beth Jacob Congregation; United Jewish Welfare Fund; and Hamilton Jewish Federation.
Past Director of Robert Land Academy; and Hamilton Y.M.C.A.Jewish National Fund of Canada's 1993 Negev Dinner Honouree in Hamilton.

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On Campus

Afterword celebates 10th anniversary

By SHERI SHEFA
Staff Reporter

Dave Gordon, the publisher of *Afterword*, "Canada's national paper for the young Jewish scene," is celebrating the 10th anniversary of the quarterly publication, which he describes as a "kind of post-modern bar-mitzvah lesson."

Since Gordon, 34, launched the paper in 1998, his mission has been to report on issues of interest to Jewish students and young professionals of all backgrounds and religious affiliations.

Dave Gordon

"It's things that they want to know and things that they should know. Our coverage on Israel, they might not have seen in campus newspapers and in many instances, they probably don't always go online to check out the local Israel news," Gordon said.

"It's presented to them in a way that other students speak to them."

In an attempt to reach out to the 18- to-30 demographic, Gordon said that over the years, *Afterword* has featured interviews with celebrities such as Larry King, Natalie Portman and Matisyahu.

He said they cover issues that would be of interest to image-conscious, smart and mature students who don't necessarily want to only read about campus life.

Gordon said that based on his interactions with university students for the past 10 years, he's learned that many Jewish students are involved in socially conscious activities, with Israel advocacy being a main issue.

"I know for a fact that the hundreds of students I've been in touch with over the past decade have found [*Afterword* to be] a means to inform themselves, a means to grow, a means to reach out to the Jewish community, and to see things that they may have not ordinarily seen," he said.

"Israel has become an important component. Whether you agree with what Israel is doing, whether you are on the right or the left, we try to ride a centre course… In general, we try to offset the bombardment of unwanted Israel criticism in a way that they might not have had access to, presented in their language, presented in a way that might give them what they are lacking."

On the other hand, Gordon recognizes the importance of making the publication edgy and cool enough to get Jewish students to pick up the free paper that can be found at Hillel houses across the country, at shuls, kosher and Jewish-style restaurants, and Jewish shops in major metropolitan centres such as Montreal, Toronto, Calgary, and Vancouver.

"In these days of [magazines such as] *Heeb* and *Guilt and Pleasure*, and [blogs like] *Jewsweek*, and those kinds of things, I've gotten feedback that we should try to keep up and be a little more edgy and hip," Gordon said.

For instance, he recalled getting an interview with Harvard law professor and Israel advocate Alan Dershowitz a couple years ago. He wanted to put a picture of Dershowitz on the cover, but his student editors vetoed the decision.

"They said, 'Who's this old guy on the cover?'"

Some past covers from *Afterword*

Instead, they opted to change the feature story to one about a young, pretty girl, and ran her picture on the cover to appeal more to the younger demographic.

"If that gets them to pick it up and then they read about Israel and Jewish stuff and they get connected and they identify more, at least culturally, if not Jewishly, then that's a job well done," he said, adding that the feature about the girl was a great story and the Dershowitz piece ran in the same issue.

"In that respect, I defer to my editors who are younger than me, who have their ears to the ground and they know their stuff."

Over the past decade, Gordon said that *Afterword*, which also has an online paper that can be found at www.afterword.ca, has evolved into a better paper.

"It benefits from mistakes, from more people having seen it, and it benefits from the different perspectives that every team of editors bring to it. We learned what layout works, what layout is most appealing, we've learned about what kinds of things people want to see and what is more attractive to the eye."

In celebration of the 10-year milestone, Gordon said he plans to organize an event in June that will feature a keynote speaker and bring young, up-and-coming local bands together in an attempt to market the 10th anniversary as well as celebrate the 40th anniversary of the unification of Jerusalem.

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Syria pledges to mediate on soldiers's fate: report

By YOAV STERN
AND AMIRAM BARKAT
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JERUSALEM — Syrian officials promised visiting U.S. House Speaker Nancy Pelosi to assist in the mediation efforts between Israel, Hamas, and Hezbollah over the fate of captured Israel Defence Forces troops, the London-based Arabic-language newspaper *Al-Hayat* reported last week.

According to the newspaper, the officials promised to "exert the maximum effort" in order to help the sides reach a prisoner exchange agreement.

It was also agreed that U.S Congressman Nick Lahall, a West Virginia Democrat who is of Lebanese descent, would act as a mediator on the issue.

Meanwhile, the Prime Minister Ehud Olmert's office last week strongly denied that Israel relayed a message to Syria via Pelosi, accepting its calls to renew peace negotiations.

The office responded to questions raised April 3 by a statement Pelosi made following her meeting with Syrian President Bashar Assad. Pelosi said she had relayed a message from Olmert to the effect that Israel is ready for peace talks with Syria.

The prime minister's office was quick to issue a denial, stating that "what was discussed with the house speaker did not include any change in Israel's policy, as it has been presented to international parties involved in the matter."

In a special statement of clarification, the bureau stressed that Olmert had told Pelosi that Israel continued to regard Syria as "part of the axis of evil and a party encouraging terrorism in the entire Middle East."

According to sources in the prime minister's office, "Pelosi took part of the things that were said in the meeting and used what suited her."

U.S. House Speaker Nancy Pelosi, right, and Speaker of the Knesset Dalia Itzik stand during the American national anthem, before a ceremony at the Knesset.
[Israel Sun photo]

The same sources explained that the decision to issue a statement of denial stemmed from questions from Israeli and foreign press regarding a change in Israel's official stance on negotiations with Syria.

The California Democrat, who headed a bipartisan delegation on a tour of the region, including Syria, came under strong criticism from U.S. President George W. Bush. Bush considers any high-level contacts with Syria as undermining the pressure on Damascus to cease support for terrorism and as undermining Lebanese sovereignty.

Pelosi's visit to Syria was the latest challenge to the White House by congressional Democrats, who are taking a more assertive role in influencing policy in the Middle East and the Iraq war.

The prime minister's office said: "We have not intervened in the internal debate in the United States and we did not harm anyone. We simply announced what had taken place in the [Olmert-Pelosi] meeting on the basis of notes that are identical to those Pelosi has."

Pelosi met with Assad on April 3 and said the Syrian leader is willing to resume peace talks with Israel.

"We were very pleased with the assurances we received from the president that he was ready to resume the peace process. He's ready to engage in negotiations for peace with Israel," Pelosi said.

Pelosi also said that she and other members of her congressional delegation raised with Assad their concern about militants crossing from Syria into Iraq, as well as the Israeli soldiers kidnapped by Hezbollah and Hamas.

The speaker said the delegation conveyed to Assad the importance of Syria's role with Hamas in promoting peace between the Palestinians and the Israelis.

She did not reveal how Assad responded to the delegation's message on Hamas and Hezbollah.

Meanwhile, Syrian sources on April 3 expressed their uncertainty that Olmert's statements were credible.

Syrian Information Minister Muhsen Bilal told reporters in Damascus on April 3 that Israel needs to prove its seriousness in pursuing peace.

"If Israel is really interested in renewing negotiations for peace, it must declare this in a clear manner," Bilal said.

Greetings from Israel

To Jewish community leaders

Dear Friend,

This year, Holocaust Martyrs and Heroes Remembrance Day will be dedicated to witnesses and testimonies, "so that the generations to come might know." (Psalms 78, 6)

The records and the testimonies have been collected from letters, diaries and drawings, and from scraps of paper hidden away during the Shoah that recorded the terrible pain and suffering. The survivors, the She'erit Hapleta, felt a compelling need to describe in prose and poetry what they had experienced during those terrible years in Europe, from a personal standpoint. These testimonies and documents provide an invaluable insight into those terrible years during which the Jewish People lost one-third of its number.

There are two principal lessons to be learned from the history of the Holocaust. The first is the vital need for a strong Jewish state. As the founders of the State of Israel noted in the Declaration of Independence, the Holocaust clearly proved the need to re-establish the Jewish People in an independent state in their homeland. Indeed, the State of Israel, which was established only 18 months after the end of the Holocaust, is the best guarantee that the Holocaust will never be repeated.

In the new State of Israel we raised up, together with the survivors, the fallen Sukkat David (the Tabernacle of David) as prophesied by Amos, and established a democratic Jewish state committed to human dignity and liberty. This is the second lesson to be learned from the Holocaust. We must provide everyone, whatever their race, religion or sex, the protection of the state and fundamental human rights, and must seek the total elimination of racism or anti-Semitism, in whatever form, throughout the world. All these principles are an integral part of the basic ideology of the State of Israel.

When we look back over what the Jewish state has achieved in its 59 years of existence, our hearts fill with pride. When we review the path we have travelled, a path that has been paved with wars and existential struggles ever since the Holocaust, we can draw strength and encouragement and perhaps even a tiny drop of comfort.

On Yom Hashoah, we shall remember, both in the State of Israel and in Jewish communities throughout the world, that "Unto every person there is a name." We shall remember that many of the victims died leaving no relative or friend to recall their memory.

It is our national and our personal duty to remember every single martyr.

Yehi zichram baruch – May their memory be for a blessing and may their memory continue for all eternity.

Dalia Itzik
Acting President of the State of Israel and Speaker of the Knesset

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Latin congress shows solidarity with Venezuela's Jews

By HAL WEITZMAN
JTA

CARACAS — Venezuela's Jewish community faces the most difficult situation of any in the world other than Iran's, says the secretary general of the World Jewish Congress.

"Outside the Arab world, this is the most troubled place in the world for Jews," Stephen Herbits told JTA while visiting Caracas for a meeting of the Latin American Jewish Congress at the end of March. "I'd say it's just behind Iran in terms of how bad it is. The situation is not yet desperate here, but they certainly have to be very alert."

Herbits is one of some 70 Jewish leaders who attended the meeting, which was timed to coincide with the 40th anniversary of CAIV, the umbrella organization of the Venezuelan Jewish community.

Claudio Epelman, assistant director of the Latin American Jewish Congress, said the issue of Iran dominated a closed-door session during the meeting.

Biggest issue remains Iran

"Iran is the biggest issue for Latin American Jewry," he told JTA.

Hugo Chavez, the left-wing Venezuelan president, has moved increasingly closer to Tehran in the past year, and recently signed some $17 billion worth of bilateral trade and economic co-operation agreements, many in the oil sector.

Iranian President Mahmoud Ahmadinejad denies the Holocaust, has repeatedly called for Israel to be wiped off the map and is believed to be developing nuclear weapons. One of his closest allies is Chavez, who has also delivered vehement criticism of Israel in recent months and has made statements that some commentators interpreted as anti-Semitic.

"On the one hand, you have Iran strengthening its economic and political ties with countries in the region – primarily Venezuela, but also Ecuador and Nicaragua," Epelman said. "On the other hand, Argentina is still pursuing Iranian officials as part of its investigation into the AMIA bombing."

He was referring to the 1994 bombing of the main Jewish community centre in Argentina, which killed 85 people and injured some 300. Iran is widely believed to be behind the attack.

Many of the communal leaders who came to the meeting – from the United States, Canada, France, Spain, Israel and countries across Latin America – said an important reason for attending was to show solidarity with the Venezuelan Jewish community.

"We're here to show Venezuela and the rest of the world that Jewish ties remain stronger than ever," Epelman said.

Cartoonist overcomes fears about modern Germany

By TOBY AXELROD
JTA

BERLIN — In a panel of Jordan Gorfinkel's *Everything's Relative* comic strip, Holocaust survivor Zayds explains why he won't visit Germany.

"I'm trying not to remember vhut everyvun else must not forget," says Zayds, who appears larger than life on the walls of Munich's new Jewish Museum.

The cartoon Zayds eventually goes to Germany. But the person he's based on – Gorfinkel's father-in-law, Nathan Burzinski – can't do it.

"It's not the ribbon tied into the neat bow that, being a writer, I wanted," Gorfinkel said before leaving Cleveland to attend the museum's March 22 gala opening. "But it's revealing and truthful. In fiction, it's easy to take a Holocaust survivor back to Germany. I just draw it that way. Reality isn't so cushy."

UN CHIEF VISITS YAD VASHEM: The new United Nations Secretary-General Ban Ki-Moon visited the Yad Vashem Holocaust Memorial and Museum last month. He took a tour, accompanied by the director general of Yad Vashem, Avner Shalev. At the conclusion of the visit, he placed a memorial wreath in the Hall of Remembrance.
[Israel photo]

Gorfinkel knows how to roll with the punches, and to deliver punch lines: he's been doing it for more than 10 years. But recently he accepted a challenge that took him to the far reaches of his skills: to prepare 40 panels recounting the last 100 years of Jewish life in Munich.

The cartoons are silk-screened on the walls of the museum and can be read from 50 feet away, says Gorfinkel, who is more accustomed to seeing his work postage stamp-sized.

It was "a huge responsibility," Gorfinkel told JTA in a telephone interview. "I am trying my best to be constructive, positive and good for the Jews."

The new city museum, which officially opened March 23, is part of Munich's new Jewish community centre, with a synagogue, schools and café. The project is the brainchild of local Jewish leader Charlotte Knobloch, who is president of the Central Council of Jews in Germany.

Museum director Bernard Purin wants visitors to learn about local Jewish life, history and religion. He thought comic art would be a good form to deal with contemporary issues and approached Gorfinkel in 2005.

"Surely you mean Art Spiegelman," author of the Pulitzer Prize-winning *Maus* cartoon trilogy, Gorfinkel says he told Purin. "'I'll get you his number.' He said, 'No no, we want you.'"

Gorfinkel's wife, Amy, urged him to take advantage of "this once-in-a-lifetime opportunity… and she made me update my will."

He approached the challenge boldly.

"We Jewish people have always dealt with difficult subjects through humour. It is not always 'ha ha' humour. There is also irony, satire and vaudeville," he says.

Gorfinkel drew on his own convictions, "presuming that they would mirror those of other contemporary Jewish people like me."

Gorfinkel was born in Chicago in the 1960s. His parents split up, and he "moved something like a dozen times before the age of 18. My best friend was the comic book."

His talent developed surreptitiously.

"Instead of paying attention in class, one doodles," he says. His early inspirations were Charles Schulz of *Peanuts* fame, Gary Trudeau of *Doonesbury* and Will Eisner, a pioneer of the graphic novel.

Gorfinkel became a DC Comics editor in the 1990s. In 1996, *Everything's Relative* was launched in the New York *Jewish Week* and now runs in some 30 papers. Gorfinkel also is a musician and record producer.

His strip features "a cast of five twentysomethings who struggle with faith and tradition." They live in a building owned by two Holocaust survivors, "adoptive grandparents" whom they affectionately call Bubs and Zayds.

"They serve as the voice of reason and wisdom and chicken soup," Gorfinkel says.

The only superheroes here are "Sarah, Abraham, Moses, Deborah and Golda Meir," Gorfinkel says. And the arch villains? "Ignorance, intolerance and Passover ketchup, spelled c-a-t-s-u-p. Those are my top three."

Before sending his characters to Munich, Gorfinkel visited twice. He also consulted with the Simon Wiesenthal Center, Elie Wiesel and the U.S. Holocaust Memorial Museum.

At first, Gorfinkel "expected to hear goose-stepping coming around the corner every moment. And the second most prominent question on my mind – after looking at older Germans and asking, what were *you* doing during the war? – was looking at Jewish people and asking, what are *you* doing in Germany?"

To his surprise, he found Jews were choosing Germany over other European countries. Munich's Jewish population – 11,000 before the war and 2,800 afterward — is up to 9,200 today thanks to the influx of Jews from the former Soviet Union.

People in Munich "are multilingual and multicultural," Gorfinkel says. It's "quite a lovely city that I really rather like. And whenever I say that to people, they look at me absolutely aghast."

His new panels will be serialized in papers that already run the strip. He hopes others will pick it up.

True to form, Gorfinkel lets irony and sarcasm rip on the walls of the new museum. Zayds speaks for all those who, like Nathan Burzinski, cannot go to Germany for whatever reason. Zayds' ambivalence is palpable.

Against the looming backdrop of the Rathaus, or city hall, tour guide Josef Rabinovich, a Jew, asks, "What do you think of our city?"

"Very clean," Bernie the Idealist answers.

"You mean cleansed," Zayds the Traditionalist says. "Vhen do ve eat?"

Falash Mora aid compound reopens

By URIEL HEILMAN
JTA

JERUSALEM — Underscoring the vulnerability of the 7,000 or so Falash Mora waiting in Ethiopia to make aliyah, the main Jewish aid compound in the country was shut down for nearly two weeks after locals persuaded Ethiopian authorities that the compound was a public nuisance and operating illegally.

But after being closed for two weeks, the facility in Gondar – which provides schooling, Jewish education, some food aid and some employment assistance to the Falash Mora who live in adjacent neighbourhoods – was reopened March 30 following pressure on the Ethiopian government by American Jewish federation leaders.

In a letter sent to Ethiopia's ambassador to the United States, eight Jewish federation leaders wrote that local complainants constituted an illegally elected community leadership and that they essentially were troublemakers intent on disrupting the orderly aliyah process.

> ***Jewish groups pressured Ethiopian government to end closure***

"The illegally elected new leadership is headed by individuals not eligible for emigration to Israel," the federation executives, led by Stephen Hoffman, president of the Jewish Community Federation of Cleveland, wrote. "If this illegally elected leadership remains, the compound's programs will not receive our funding, as we cannot trust our funds to people whose integrity and ability to handle money honestly is in grave doubt."

The multi-site Gondar aid compound is funded by the North American Conference on Ethiopian Jewry, or NACOEJ, but has been run by intermediaries since the New York-based group was barred from operating in Ethiopia following legal troubles two-and-a-half years ago.

Those legal problems and a dispute with the local community forced the closure of NACOEJ's other Ethiopian aid compound, in Addis Ababa, in late 2004. That compound remains closed.

NACOEJ does not sponsor any aid facilities in Ethiopia other than the multi-site Gondar compound.

The closure appears to have been prompted by a fight among locals interested in control over the substantial aid money being spent there – an estimated $1 million (US) per year in a desperately impoverished country where most people make about $1 per day – and greater say over who is and who is not eligible for aliyah.

This comes despite the fact that community leaders have no say in determining who is eligible to immigrate to Israel and that American Jewish groups have pledged not to fund any renegade communal leadership.

"It is my understanding that there are competing factions within the Ethiopian community itself who have called into question the leadership of the compounds," said Doron Krakow, the United Jewish Communities' senior vice-president for Israel and overseas affairs, who happened to be in Gondar on March 19, the day the compound was shuttered. "Those who are interested in impugning the local leadership of the compound are looking for any way possible to knock these guys out."

Until the compound was reopened, officials from Jewish groups in Ethiopia – including the Jewish Agency for Israel, which manages immigration to Israel; the American Jewish Joint Distribution Committee, which provides the Falash Mora with medical care; and the UJC federation umbrella group, which sponsors aid operations for the Falash Mora – said they were monitoring the situation closely to respond quickly to any developing humanitarian needs.

This was not the first crisis for the Gondar facility. Last May, the compound's local director, Getu Zemene, was arrested after an internecine dispute over control of the compound, and the facility was shut down for a few days. Zemene was soon released and the compound was reopened.

Several weeks ago, however, Ethiopian authorities issued a formal order to close the Gondar compound, leaving 7,000 Falash Mora without aid services.

The Falash Mora are Ethiopians of Jewish ancestry whose progenitors converted to Christianity several generations ago to escape economic and social pressures. They and their families now are turning to Judaism in a bid to come to Israel, and they have been emigrating at a rate of 300 per month.

Since the 1990s, the prospect of immigration to Israel has prompted tens of thousands of Ethiopian farmers and craftsmen to leave their rural villages and relocate to Gondar, where Israel's Interior Ministry verifies their eligibility for aliyah.

Many of them have found the move to the city difficult and have availed themselves of local Jewish aid services. NACOEJ heralds these operations as a bulwark against penury and starvation.

Others, however, argue that the aid has fostered the development of a welfare-dependent population, encouraging the impoverishing move to the city and hindering the Falash Mora from developing independent sources of food and income in Gondar.

While the Israeli government estimates that some 7,000 Falash Mora remain in Ethiopia, some advocates of Ethiopian aliyah contend that the number is more than twice that.

In the past, locals have tried to wrest control of the Gondar compound through allegations of corruption, intimidation and violence, and armed guards had been stationed at some of the facilities' entrances.

Similar problems, along with a dispute between local employees and NACOEJ's directorship, led to the closure of NACOEJ's Addis Ababa aid compound.

Katsav accused of second rape

Evidence of a second rape reportedly came to light against Israeli President Moshe Katsav. Attorney General Menahem Mazuz added another charge April 1 to Katsav's indictment draft after a police investigation of the president, who has been suspended. The new charges allege Katsav raped an employee in the Tourism Ministry nine years ago when he held a ministerial position there. The alleged victim was hospitalized and had to undergo surgical procedures, Army Radio reported. The woman, who until now had revealed the incident only to two close friends, decided to show her medical documents to police investigators. Katsav's lawyer said it was inconceivable a rape victim would return to work in the same office with the person who raped her.

Shekel soars against U.S. dollar

The U.S. dollar hit a six-year low against the Israeli shekel, fetching 4.155 shekels for every dollar. The rate remained fixed until the end of Passover. Israeli traders were expecting a further boost for the shekel, given the dollar's overall weakness abroad and large-scale foreign investment in Israel. The shekel is also strong against the euro and British pound sterling.

Iran rearming Hezbollah, Israel says

Israel provided the United Nations with satellite photos that it says prove Iran's involvement in rearming Hezbollah. Citing an April 2 report in the Arab newspaper *Dar Al Hayat*, Israel Radio said the weapons are taken from Iran to Syria, where they are stored in a large warehouse. A Hezbollah-affiliated minister of the Lebanese parliament then supervises the loading of weapons and equipment on trucks that travel to Lebanon via the Syria-Lebanon border. As part of the resolution ending last summer's war between Israel and Hezbollah, the UN demanded that Hezbollah disband and prohibited the organization from rearming.

Israelis believe in God

While half of Israeli Jews are secular, the majority believe in God, a new survey says. According to the poll of 1,000 respondents published April 3 in *Yediot Achronot* newspaper, 50 per cent of Israeli Jews are secular and 20 per cent are religious, while the rest profess a "traditional" approach to their heritage. But 85 per cent say they believe in God or a "higher power," while 12 per cent say they are atheists. The rest are undecided. Seventy per cent of Israeli Jews shun leavened bread during Passover, the survey found. Sixty-one per cent say *Kiddush* on Friday nights, and an equal number light Shabbat candles.

Olmert denies attack report

Ehud Olmert denied reports that Israel and the United States are planning a joint attack on Iran. After Tehran-based and other foreign media reported over the weekend that Jerusalem and Washington were talking about an imminent attack on Iranian nuclear sites, during which Israel also would strike against Syria and Hezbollah, the Israeli prime minister issued a denial, calling the reports "baseless rumours."

– With files from JTA

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Soap star ventures into a singing career

By SHERI SHEFA
Staff Reporter

Although he'll probably always be associated with John Abbott, the character he played on the soap opera *Young and the Restless* for the past 25 years, Jerry Douglas is hoping to be recognized for another talent.

Douglas was in Toronto last week promoting his debut album, *The Best is Yet to Come*, which features classic tunes including *Witchcraft*, *Fly me to the moon*, and *My Funny Valentine*.

While Douglas, born Gerald Rubenstein to Jewish Eastern European immigrants in Massachusetts, has had a successful acting career, he said that singing was his first love.

Sipping tea in his suite at the Grand Hotel and Suites in Toronto, Douglas described his rocky climb to stardom and his devastating disappointment that led him into acting.

Douglas, 74, started out his life in the most conventional way.

After having graduated from Brandeis University – he was accepted on a football scholarship – with an economics degree, he decided to continue his education and go to law school.

"When I graduated, I didn't know what I wanted to do, like most kids," Douglas said.

He realized early on that being a lawyer wasn't in his future and dropped out in his first year.

His family at the time ran a successful foam and rubber business, and he began working there, but this didn't fulfil him either.

"It just hit me one day that I really wanted to sing," he said.

He said that while he felt he always had "the entrepreneurial spirit of Judaism," he didn't use it the way most of his peers did.

"The culture of Judaism and the entrepreneurial spirit of Judaism is one of the things I've always admired the most, because when you think about the Jewish race of people… when you think of what a small people we are, what we've accomplished is amazing," he said.

"That entrepreneurial spirit was in me all the time, and I didn't use it like most Jewish kids, who built big businesses and became multi-millionaires…but me, like an idiot, I said I wanted to sing."

In an attempt to figure out a way to get in the business, he found out who the local agents were at the time and called then up to ask for work.

He called John Sullivan and made up a sob story to get him to book him to sing at a few clubs.

"I said my mother was really sick, which wasn't true, and I said my father was gone, which wasn't true and I said I needed to work. I told him I had a great act. I only knew five songs. I never played a bar mitzvah, nevermind a [club]," he said with a laugh.

After months of performing in small clubs and improving on his act, his agent promised him that if he agreed to perform in two small mining towns north of Montreal, he'd get him a gig at the Bellview casino in Montreal, which was a big, popular club then.

"The towns were 250 miles north of Montreal, straight towards polar bears. There were two miners and polar bears," Douglas joked.

He said that soon after, he had a chance meeting with Frank Sinatra's secretary who he asked to come see his show in Montreal.

"I had probably the best night I ever had. I sounded vocally better than I ever sounded. Everything was great, the audience was great, I got an encore. I left thinking, 'I'm going to be the next Frank.'"

After the show, Douglas met with her to get some feedback.

"She said all these nice things… but she said, 'Jerry, you're an actor who sings and you should become an actor.' And I was devastated. It put a knife in me."

Nevertheless, about three months later, he went to an acting workshop in Boston and eventually studied acting with Uta Hagen, the late famous broadway actress in New York and the late actor Jeff Corey in Los Angeles.

Douglas eventually settled in California where he took acting classes at night, and sold insurance during the day to support his young family.

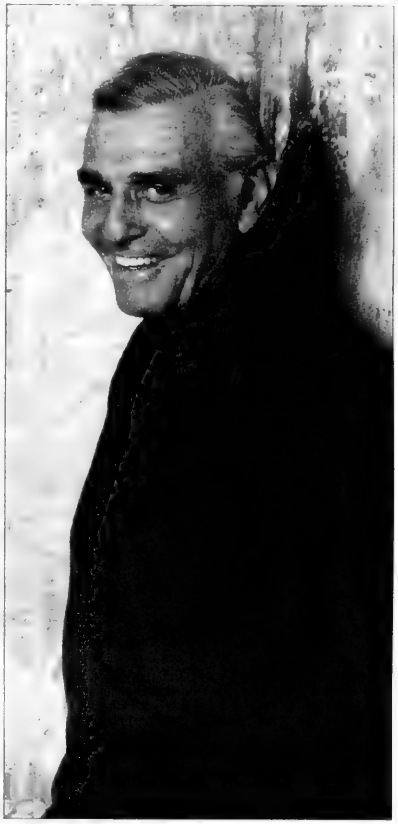
"I really started working well in my late 30s. I struggled as an actor for a long time… I started popping through on shows like *The FBI* and *Mission: Impossible*," he said, adding that after he divorced his first wife in the early 70s, the roles started to pour in.

But his big break came in 1982 when he was granted an audition for *Young and the Restless*, to play John Abbott, the wealthy chairman of Jabot Cosmetics and the moral fibre of the show.

Twenty-five years later, his stint on the successful soap opera came to an end – sort of – when he suffered a massive stroke and died.

However, he continues to make appearances on the show as John Abbott's ghost, and is on contract with the show for the next few months.

But Douglas said that while John Abbott has been a part of his life for a quarter century, it's hard to be upset about the end of a role that lasted as long as it did.



Jerry Douglas

Now, he simply has more time to focus on his true passion: singing.

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"I was surprised because I had never been recorded on a professional level. I knew I had a good speaking voice, but singing is different. I love the flow of the album," Douglas said.

He spent a week in the Greater Toronto Area promoting his debut album. Aside from making television appearances on Global, Douglas made two appearances at two Wal-Marts and the Chapters-Indigo in downtown Toronto.

On Aug 30, Douglas will return to Toronto with his wife Kymberly Bankier, who is more than 20 years his senior.

While Douglas is set to perform at the Canadian National Exhibition, his wife will be promoting her book, *The Black Book of Hollywood Beauty Secrets*, and doing demonstrations to teach people about inexpensive alternatives to maintaining your looks.

For more information about Douglas and his debut album, visit www.jerrydouglasmusic.com.

Soap star ventures into a singing career

By SHERI SHEFA
Staff Reporter

Although he'll probably always be associated with John Abbott, the character he played on the soap opera *Young and the Restless* for the past 25 years, Jerry Douglas is hoping to be recognized for another talent.

Douglas was in Toronto last week promoting his debut album, *The Best is Yet to Come*, which features classic tunes including *Witchcraft*, *Fly me to the moon*, and *My Funny Valentine*.

While Douglas, born Gerald Rubenstein to Jewish Eastern European immigrants in Massachusetts, has had a successful acting career, he said that singing was his first love.

Sipping tea in his suite at the Grand Hotel and Suites in Toronto, Douglas described his rocky climb to stardom and his devastating disappointment that led him into acting.

Douglas, 74, started out his life in the most conventional way.

After having graduated from Brandeis University – he was accepted on a football scholarship – with an economics degree, he decided to continue his education and go to law school.

"When I graduated, I didn't know what I wanted to do, like most kids," Douglas said.

He realized early on that being a lawyer wasn't in his future and dropped out in his first year.

His family at the time ran a successful foam and rubber business, and he began working there, but this didn't fulfil him either.

"It just hit me one day that I really wanted to sing," he said.

He said that while he felt he always had "the entrepreneurial spirit of Judaism," he didn't use it the way most of his peers did.

"The culture of Judaism and the entrepreneurial spirit of Judaism is one of the things I've always admired the most, because when you think about the Jewish race of people… when you think of what a small people we are, what we've accomplished is amazing," he said.

"That entrepreneurial spirit was in me all the time, and I didn't use it like most Jewish kids, who built big businesses and became multi-millionaires…but me, like an idiot, I said I wanted to sing."

In an attempt to figure out a way to get in the business, he found out who the local agents were at the time and called then up to ask for work.

He called John Sullivan and made up a sob story to get him to book him to sing at a few clubs.

"I said my mother was really sick, which wasn't true, and I said my father was gone, which wasn't true and I said I needed to work. I told him I had a great act. I only knew five songs. I never played a bar mitzvah, nevermind a [club]," he said with a laugh.

After months of performing in small clubs and improving on his act, his agent promised him that if he agreed to perform in two small mining towns north of Montreal, he'd get him a gig at the Bellview casino in Montreal, which was a big, popular club then.

"The towns were 250 miles north of Montreal, straight towards polar bears. There were two miners and polar bears," Douglas joked.

He said that soon after, he had a chance meeting with Frank Sinatra's secretary who he asked to come see his show in Montreal.

"I had probably the best night I ever had. I sounded vocally better than I ever sounded. Everything was great, the audience was great, I got an encore. I left thinking, 'I'm going to be the next Frank.'"

After the show, Douglas met with her to get some feedback.

"She said all these nice things… but she said, 'Jerry, you're an actor who sings and you should become an actor.' And I was devastated. It put a knife in me."

Nevertheless, about three months later, he went to an acting workshop in Boston and eventually studied acting with Uta Hagen, the late famous broadway actress in New York and the late actor Jeff Corey in Los Angeles.

Douglas eventually settled in California where he took acting classes at night, and sold insurance during the day to support his young family.

"I really started working well in my late 30s. I struggled as an actor for a long time… I started popping through on shows like *The FBI* and *Mission: Impossible*," he said, adding that after he divorced his first wife in the early 70s, the roles started to pour in.

But his big break came in 1982 when he was granted an audition for *Young and the Restless*, to play John Abbott, the wealthy chairman of Jabot Cosmetics and the moral fibre of the show.

Twenty-five years later, his stint on the successful soap opera came to an end – sort of – when he suffered a massive stroke and died.

However, he continues to make appearances on the show as John Abbott's ghost, and is on contract with the show for the next few months.

But Douglas said that while John Abbott has been a part of his life for a quarter century, it's hard to be upset about the end of a role that lasted as long as it did.

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Arts & Travel

The Last Days of Yasser Arafat coming to Hot Docs festival

By SHELDON KIRSHNER
Staff Reporter

Sherine Salama, an Australian journalist of Palestinian descent, conducted the last known filmed interview with Yasser Arafat, the late president of the Palestinian Authority.

She spent almost a year trying to wangle that interview, and her tireless, frustrating quest is the subject of her lively 78-minute film, *The Last Days of Yasser Arafat*, which will be screened at the Hot Docs festival on April 24 at 7:15 p.m. and again on April 27 at 2:30 p.m.

Being convinced that his days on earth were numbered, Salama travelled to his compound in Ramallah in the hope of interviewing Arafat, whom she admired for his dedication to the Palestinian cause.

But after being kept waiting and forced to submit and resubmit a list of her questions to Arafat's advisers, she was not even granted the courtesy of an interview.

Still determined to interview Arafat, she returned to the West Bank 10 months later, and then waited patiently. Although a steady stream of visitors, including Israeli peace activists, trooped through Arafat's office during that period, she was not granted time with him.

Salama was subsequently invited to dine with Arafat, but was forbidden to film the encounter. Practically ready to give up at that point, she was finally assured that Arafat would see her, only to be fobbed off at the last moment.

In desperation, she sought out some of his associates. Among them was Bassam Abu Sharif, one of Arafat's closest friends. Thanks most probably to his intercession, she finally cornered Arafat in his office.

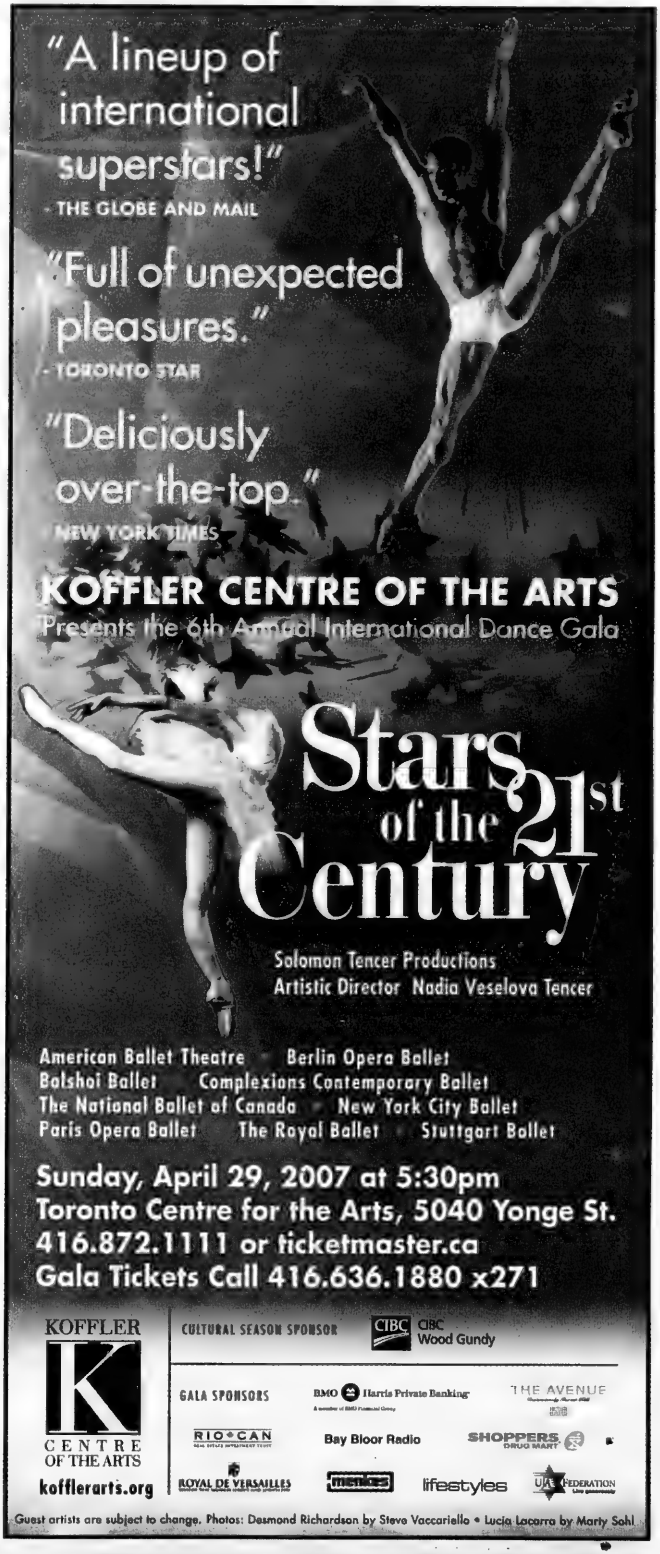
During the course of the brief interview, Arafat made the usual points: We are a steadfast people. We will win independence and our capital will be in Jerusalem. Palestine is our holy land. Fanatic groups rule Israel.

Several days later, Arafat fell ill, his lips trembling, his eyes vacant. Rumors then swept the West Bank that Arafat had collapsed and that his medical condition had sharply deteriorated.

Shortly afterward, Arafat was flown to Paris for further treatment, and that is where he died in November 2004.

The Last Days of Yasser Arafat comes close to being an insider's view of Arafat and his frazzled retinue, and that makes for interesting viewing, but ultimately, this documentary leaves the impression that persistence pays.

Sherine Salama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TRAVEL TALK

BY BILL GLADSTONE

Jerusalem's Bible Lands Museum is offering tours to major archeological sites.

'EDEN – EAST AND WEST' SHOWS EUROPEAN ARTISTS' VIEWS OF MIDDLE EAST AND LAND OF ISRAEL

One part of "Eden – East And West: Art In The 19th Century," an exhibition that opened recently at the Israel Museum, focuses on the Middle East and the Land of Israel in the 19th century as a focus of yearning, longing and curiosity. The exhibition consists of paintings, drawings, photographs, arts and crafts and ethnographic costumes, mostly drawn from the Museum's own collections.

European painters and photographers visited biblical sites and produced views of the East that were suffused with holiness, but also with yearning for the exotic and the fantastic, the colourful and the exciting, even the erotic. In other words, European artists visited the Orient and filled canvases with their own projected notions and fantasies.

A second part of the exhibition is "Out of North Africa: Photographs of Jewish Life from the Gerard Levy Collection." On display are some 300 ethnographic photos documenting Jewish life in North Africa between 1880 and 1910. Splendid clothing, head coverings and other accessories from Algeria, Morocco and Tunis supplement the photographs. Until June 18.

* * *

Upcoming Kolel Tours: Kolel, the Adult Centre for Liberal Jewish Learning is offering three new educational tours, one to Europe and two to Israel, led by Rabbi Elyse Goldstein.

The Eastern Europe Jewish Roots Tour explores Prague, Budapest and Vienna. Travel dates are Nov. 1 to 9. A free information meeting is planned at the Bathurst JCC, May 15, 7:30 p.m.

Food for Thought, co-led with Bonnie Stern, is a third all-new culinary itinerary offering the best of Israeli culture and tradition. Travel dates are Feb. 3 to 12, 2008. A free information meeting is slated for the Bonnie Stern School of Cooking, 6 Erskine Ave., June 11, 7:30 p.m.

Women's Israel "Inward Bound" is a unique spirituality and physical activity trip for women, from March 30 to April 8, 2008. The information meeting is at the Bathurst JCC, June 18, 7:30 p.m. For itineraries, prices and other details, please call 416-636-1880, ext. 472.

* * *

Library Gathering: The Association of Jewish Libraries holds its 42nd annual convention at the Hilton Scottsdale Resort Villas in Scottsdale, Ariz., from June 17 to 20. Keynote speaker Jonathan Kirsch addresses the topic, "Animal Skins and God's Bones: How the Making and Keeping of Books has Enriched the World and Ensured the Survival of the Jewish People." www.jewishlibraries.org

* * *

Israel Briefs

- The 2007 Weizmann International Discovery Mission offers an opportunity to visit the facility's beautiful grounds and state-of-the-art laboratories in Rehovot, Israel, and to meet some scientists and learn of their cutting-edge research. The mission, slated for May 3 to 10, also includes sightseeing trips to Mitzpe Ramon, a jeep tour to the Ramon crater, and Shabbat in Jerusalem. Contact Rachel Schwartz (Montreal) at 514-489-7665 or Peter Seligman (Toronto) at 416-932-3200.
- Jerusalem's Bible Lands Museum offers a program of tours to major archaeological sites in Israel, May 27 to 31.
- Thousands of choral singers from all over the world gather in Jerusalem for the 21st Zimriya, July 30 to Aug. 9. Hebrew for "Song of God," the Zimriya is set high on the Mount Scopus campus of the Hebrew University, overlooking Jerusalem. +972-3-5280-233, www.zimriya.org.il
- The 30th annual biking event around the Sea of Galilee offers a variety of lengths and levels of difficulty, and takes place Nov. 3. Also along the shores of Galilee, the Jacob's Ladder international folk music festival unfolds around the charming Hotel Nof Ginossar on May 4 and 5, with a program loaded with 35 musical performances.
- Some 70 works are included in "Landscape of Longing: Avraham Ofek's Early and Late Works" in the Israel Museum's Merzbacher Galleries, Jerusalem. Until June 18. And Surrealism and Beyond, the museum's comprehensive survey of surrealism, continues until June 30.
- Following the success of European-style open-air bus tours such as the Jerusalem #99 open bus, Tel Aviv plans to roll out its own this spring at about $10 per passenger per day. The bus, which will allow hop-ons and hop-offs, will visit all major city landmarks such as the Port, Old Jaffa, Nahalat Binyamin, Dizengoff Street, Rabin Square, the Tel Aviv Museum, the Azriel Center and the University.
- Nefesh B'Nefesh, an organization that promotes and facilitates immigration to Israel, has started reserving sections on scheduled El Al flights to cut red tape and expedite government processing for groups of "olim." About 16 group and charter flights from the United States, Canada and the U.K. are scheduled for the spring and summer, including two group flights from Canada on July 8 and Aug. 12, www.nbn.org.il.

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Arts & Travel

Ba'al tshuvah releases unadulterated pop album

By DAVE GORDON
Special to The CJN

Coloured by the backdrop of rapid Latin percussion and passionate guitar riffs, the catchy refrain of *We Will Survive* is bound to launch Jordan Chaviv's music career into stardom.

The song is the first to be promoted from his inaugural album, *Baal Teshuva*, and also is the soundtrack for a video on his website JewishRnB.com, a montage of evocative photos of Israel.

The variety of themes, styles and moods Chaviv creates make this CD likely to do much more than keep people humming. *Baal Teshuva* is a wholly unique, unadulterated pop album, owing as much to Justin Timberlake-like influences as a ramped-up synth Shlomo Carlebach with a drumkit.

Also on the disc, the song *When We Fall* is an upbeat danceable track about keeping a positive attitude in the face of life's challenges: "Trust in HaShem and keep your head up/ Remember things aren't what they seem/ HaShem's got the keys to your dreams."

But make no mistake – the CD will resonate with Jews of all backgrounds, from secular to observant. While many of the songs are stuffed with religious phrases, he is deft at weaving words and music together so that the listener can appreciate the crafty hooks, word play and toe-tapping choruses.

Thus far, the CD is available in select stores in Montreal – Chaviv grew up in Montreal - and through his website.

Individual songs are available for purchase via www.jtunes.com, all in MP3 format.

Known professionally as Jordan Chaviv (his last name is Cohen), the 27-year-old is no stranger to the music scene. Over the course of a decade he has penned 200 tunes. His disc is a 13-track tour de force in which he takes the reins as composer, lyricist and producer, and it shows that he slaved over each detail.

Past concert performances of his have included gigs at the University of Connecticut, the New York Jewish Music and Heritage Festival, and opening for renowned Israeli singer Gad Elbaz at a show for the mayor of Miami at Miami's city hall.

In Quebec, his touring took him to the Metropolis in Montreal for the Sephardi festival La Quinzaine Sépharade. Gentile audiences have seen him perform with the multi-platinum-selling band Sky at Concordia Frosh Week and with famous French-Canadian singer Annie Major Matte, when they did an extensive tour of Quebec. It's only in the past three years that Chaviv's music has taken on a Jewish flavour.

His last performance of the tour was on Feb. 28 at Ohr Hachaim Synagogue in Montreal. El Hashoresh, a Jewish youth outreach organization in Montreal and France, organized the fundraising gala where he performed a short set.

Chaviv, who owes his own religious path to a Jewish outreach organization, pays homage to his spiritual journey – and others who have rediscovered Judaism – by titling his disc *Baal Teshuva*.

That journey began as a vacation to Israel but evolved into something more. Originally sponsored to go to Israel via Ohr Sameach Yeshiva in Jerusalem in summer 2004, he says his intent was simply to visit, learn some Jewish history and have a good time.

"Learning Torah was the furthest thing from my mind. But when I saw that the rabbis gave me the complete freedom to do anything I wanted, I became intrigued."

He became friends with another student there, also a ba'al tshuvah, and agreed to study Gemarah with him.

"He played a big part in my tshuvah, because I could really relate to him since we had similar traditional backgrounds," says Chaviv, adding that his learning partner went on to guide others, as the rabbi at Columbia University.

"If he is that passionate about Torah," Chaviv thought to himself at the time, "there must be more to it than meets the eye. After a couple of Gemarah sessions, I fell in love with it and everything else about the Torah."

He says he has been shomer Shabbat for almost three years and hasn't looked back. In the "thank yous" of his album, he acknowledges Ohr Sameach for saving his soul. Some of the tracks on the disc couldn't be named more aptly in tribute: *Inside My Soul*, *Answer My Prayers*, *Shema Israel*.

"In terms of the timing, it just kinda happened that way" he says of the disc's release last November. "It also happens that the door is slowly opening for acts like me thanks to Matisyahu – he has really paved the way, so that definitely does not hurt."

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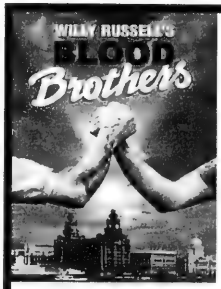

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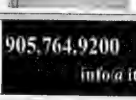

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Eye on Arts

By Bill Gladstone

LESSONS FROM JACOB, A MOTHER'S ACCOUNT OF THE CHALLENGE OF RAISING A DISABLED CHILD

Ellen Schwartz, a Toronto school-teacher and mother of a severely handicapped boy who cannot speak, walk, see or eat, has written a book in which she recounts the challenges, fulfillment, lessons and love she has experienced in raising him with two other children.

Published by Key Porter Books, *Lessons From Jacob: A Disabled Son Teaches His Mother About Courage, Hope, and the Joy of Living Each Day to the Fullest* focuses on 10-year-old Jacob, who has Canavan disease, a fatal neurodegenerative disorder. Despite this, Jacob has thrived and grown from the love and encouragement of his family. He touches and inspires everyone who meets him.

A small, powerful and heartwarming book that is easily read in one sitting, *Lessons From Jacob* offers a glimpse into the Schwartz's family life and presents an intelligent and thoughtful account of parenting Jacob by a loving mother.

Part of the book's proceeds go to Jacob's Ladder, the Canadian Foundation for the Control of Neurodegenerative Disease, which the Schwartzes founded. www.jacobsladder.ca

* * *

Names in the News: The Canadian Opera Company's production of *Elektra* opens at the Four Seasons Centre on April 21 with an international cast that includes Torontonian **Lauren Segal**. The young and rising mezzo-soprano also has aspirations in the field of science, having earned a masters in physics from the University of Toronto. She has previously appeared in *Faust*, *The Bear*, *The Magic Flute* and other productions. *Elektra*, a chilling tale of twisted family dysfunction, features a searing musical score by **Richard Strauss**, sung in German with English surtitles.

* * *

Memorable Visit to Lithuania: Lily Poritz Miller, former senior editor with McClelland and Stewart in Toronto, speaks to interviewer **Shira Herzog** about a trip she made to Lithuania where her family came from and where many members perished in the Holocaust. "This, however, is not a horror story, but a tale of the reawakening of memory," says **Howard Adelman**, host of *Israel Today*, the show on which the interview appears. The program contains "a very moving surprise – a delight that will bathe you in warmth for a week," Adelman adds. *If I Forget Thee* airs April 22, 9 p.m. on Channel 9 in Greater Toronto; see www.ctstv.com for further listings.

* * *

Arts in Brief

• Show One Productions presents acclaimed violinist **Gidon Kremer** with the Grammy Award-winning **Kremerata Baltica** chamber orchestra, returning to Toronto on a North American tour. The program includes works by **Beethoven**, **Schumann**, **Tchaikovsky**, **Stravinsky**, **Piazzolla** and contemporary composers from eastern Europe. $48, $68, $88. George Weston Recital Hall, Toronto Centre for the Arts, 5040 Yonge St. Wednesday, April 18, 8 p.m. Tickets are available from Ticketmaster, 416-872-1111, www.ticketmaster.ca.

• The Associates of the Toronto Symphony Orchestra presents Five Small Concerts, featuring the **Romantic Trio for Piano and Various Instruments**. $17-$14. Trinity-St. Paul's Centre, 427 Bloor St. W. Monday, April 23, 7:30 p.m. 416-221-8342

• Markham Little Theatre presents *The Long Weekend* by **Norm Foster**, a "Canadian contemporary comedy of manners" about the truth and lies of a friendship that emerge during a weekend visit between two couples. $21-$18. Markham Theatre for Performing Arts, 171 Town Centre Blvd. April 25 to 28, 8 p.m. 905-305-SHOW

* * *

At the Galleries

• System 4 Gallery presents "Pearls of Wisdom," a contemporary introspective by **Gina Godfrey**. 70 Wingold Ave., Suite 2. April 16 to 30. Opening Monday, April 16, 6 to 10 p.m. RSVP, 416-741-5542, ginagodfrey@rogers.com.

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Books & Authors

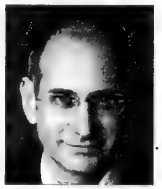
Gershwin brought refinement to American music

***George Gershwin: His Life and Work* by Howard Pollack, University of California Press**

By SHELDON KIRSHNER
Staff Reporter

When I was a very young man and just starting my journey of musical appreciation, I heard a recording of *Rhapsody in Blue*, and fell hard for it. This brilliant classical piece for orchestra and piano was my introduction to the great American composer George Gershwin (1898-1937), whose untimely death brutally cut short a career in midstream.

Naturally, I sought out more of Gershwin's vinyl recordings, and was rarely disappointed. In the pantheon of American music, he was my man. I was captivated by his other orchestral works – such as *An American in Paris* – his folk opera, *Porgy and Bess*, and, of course, his unforgettable medley of songs, notably *Fascinating Rhythm, Strike up the Band*, *Swanee* and *Summertime*.



Howard Pollack

Gershwin, whose oeuvre ranged far and wide, was consistently so good that he can easily be compared to masters like Irving Berlin, Cole Porter and Jerome Kern, the three pillars of Broadway.

Although 70 years have elapsed since his death following surgery for a brain tumour, Gershwin is far from forgotten. Successive generations have grown to appreciate his musical genius, and I would not be going out on a limb if I said that his compositions and songs will endure.

Howard Pollack, a professor of music at the University of Houston and the author of a new biography on him, thinks so as well. His book, *George Gershwin: His Life and Work* (University of California Press), blends erudition with thoroughness, normally an irresistible combination. But because Pollack tends to be so professorial in analyzing his contributions, this volume might be a tad too academic and dry for the average reader. Nonetheless, it is well worth plowing through, even if you skim over some parts.

Born Jacob Gershovitz to Russian Jewish immigrants in Brooklyn, Gershwin was the second of four children sired by Moishe (Morris) and Rose Bruskin. The family was fairly prosperous, Morris having been a successful entrepreneur who had a succession of businesses. As a result, his parents could afford to buy a piano and give George and his brother, Ira – his future collaborator – lessons. Gershwin also studied harmony, orchestration, form and composition. As Pollack observes, he was anything but an untrained musician.

A high school droput, Gershwin became a song plugger, New York's youngest, in 1914 for the Tin Pan Alley music publisher Jerome H. Remick. During this period, he befriended fellow pluggers such as Milton Ager, who wrote *Ain't She Sweet* and *Happy Days Are Here Again*. As Pollack notes, Gershwin was an accomplished pianist whose talents were widely recognized. Much later, the conductor Serge Koussevitzky recalled, "The sweeping brilliance, virtuosity and rhythmic precision of his playing were incredible."

In 1916, Gershwin began recording and arranging piano rolls, and shortly afterward, he composed the novelty rag *Rialto Ripples*, his first hit. *Swanee*, which Al Jolson immortalized in blackface, brought fame and fortune.

After a stint as a rehearsal pianist, Gershwin was hired as a staff composer by the music publisher Max Dreyfus at $35 a week, and he essentially remained in Dreyfus' employ for the rest of his life.

As a Broadway composer, Gershwin cut his teeth on the *Ziegfeld Follies of 1918*, which starred Eddie Cantor, W. C. Fields and Will Rogers. By the mid-1920s, Gershwin was Broadway's "indispensably central composer," working in a charmed circle of composers like Harold Arlen, Hoagy Carmichael, Oscar Levant and Yip Harburg.

Gerswhin was a workaholic, but the going was tough. "I can think of no more nerve-racking, no more mentally arduous task than making music," Pollack quotes him as saying.

In Pollack's view, 1919 was a turning point in Gerswhin's career, the year he launched his first Broadway musical, *La-La-Lucille*, and his first revue, *Morris Gest's Midnight Whirl*, both of which were hits.

But in his judgment, *Rhapsody in Blue* (1924), arranged by Ferde Grofe and conducted by Paul Whiteman, established him as a serious composer. He wrote it, off and on, in three weeks. Gershwin himself described the creative process: "All at once I heard myself playing a theme that must have been haunting me inside, seeking outlet. No sooner had it oozed out of my fingers than I knew I had found it…"

Rhapsody in Blue, Pollack writes, evoked the sounds of New York – the hurdy-gurdies of the Lower East Side, the calliopes of Coney Island, the player pianos of Harlem, the chugging of trains leaving Grand Central Station and the noisy construction of Manhattan skyscrapers. The critics loved its power and beauty.

Gershwin's *Concerto in F*, though not as acclaimed, won plaudits, too. The musical comedy *Strike up the Band* was one of his biggest flops, but *Funny Face* was pronounced a "smash" by *Variety*.

After spending a week in France in 1926, he composed *An American in Paris*. "My purpose here is to portray the impressions of an American visitor in Paris as he strolls about the city, listens to the various street noises and absorbs the French atmosphere," he wrote.

On the eve of the stockmarket crash in 1929, he signed a contract to compose an opera based on *The Dybbuk*, written by the Yiddish playwright Szymon Ansky. But the project floundered when the backers discovered that the rights had already been granted to someone else.

Apart from *The Dybbuk*, Gershwin had little interest in explicitly Jewish themes or materials. "My people are Americans," he stated. Yet, as Pollack points out, Gershwin was steeped in his Jewishness. "I think that many of my themes are Jewish in feeling, although they are purely American in style," he said.

Pollack then quotes Robert Payne, a previous biographer, who commented, "Somewhere below the surface of all the music he ever wrote can be discerned a plaintive lament or a Jewish lullaby."

Pollack believes that Gershwin's greatest Broadway hit was *Of Thee I Sing*, which premiered at the nadir of the Depression, and was performed 441 times. Prior to this, following a two-week vacation in Havana, he composed the *Cuban Overture*, an orchestral piece inspired in particular by the music making of street musicians.

Gershwin had always wanted to write an opera for Afro-American singers. But not until he read DuBose Heyward's novel, *Porgy*, which unfolds in a black neighbourhood in Charleston, South Carolina, did he get around to realizing his ambition.

A beloved play, *Porgy and Bess* is regarded by some observers as the most important American opera of the 20th century. Certainly, its songs – *I Got Plenty o 'Nuttin'* and *It Ain't Necessarily So*, to cite but two – remain standards to this day.

In one of his last projects, Gershwin and his brother produced the score for the Hollywood movie *A Damsel in Distress*. Shooting began in late July 1937, a few weeks after his sudden death. He had been complaining of splitting headaches, during which he smelled the whiff of burning rubber. He fell into a coma, never again to regain consciousness. Surgeons who examined him found evdience of a brain tumour. Thousands gathered at a memorial concert in his honour in New York after his funeral.

Gershwin, Pollack concludes, "brought American popular theatre music to a remarkable level of refinement."

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Gene identification may help in cancer treatment

A number of genes involved in the division of cancer cells have been identified and studied by researchers at the Weizmann Institute of Science in Rehovot, Israel.

The findings open up the possibility of developing personal genetic profiles, "which might be able to pinpoint the genetic defects responsible for each cancer and help doctors tailor a treatment fitted to each patient," a news release from the institute said.

The profile, the release goes on, might be able to predict the progression of the disease, identify the exact factors causing uncontrolled cell division in different cancers, and thus lead to the development of effective methods to prevent or even stop cancer growth.

Scientists from several Weizmann departments co-operated in the study, including Yosef Yarden, who specializes in biological regulation; Eytan Domany, physics of complex systems; Uri Alon, molecular cell biology; Eran Segal, computer science and applied mathematics; as well as Gideon Rechavi of the Sheba Medical Center in Tel Hashomer and researchers from the MD Anderson Cancer Center in Houston, Texas.

The findings appeared online in *Nature Genetics*.

The scientists mapped the network of genes activated in normal cells on receiving the order to divide. The signal comes from outside the cell, in the form of a chemical called a growth factor, which initiates a chain of events inside the cell.

The genes activated in this sequence produce proteins, some of which cause cell division, while others "put the brakes on that division."

The interdisciplinary collaboration produced what the release called "startling" results.

Following the receipt of the growth factor signal, cell activity takes place in a number of separate waves, in which genes are turned on and off for different periods of time. In the first wave, the activity of a few genes increases for 20 to 40 minutes. This causes the cell to divide. The next four waves, which range from 40 to 240 minutes, are comprised primarily of gene activity tied to halting cell division.

One of the characteristics of cancer cells, as opposed to normal cells, is that when they receive a signal to divide and then to stop, the division doesn't stop, and cancer can result from the uncontrolled cell division.

The study found that the behaviour of these genes is tied to certain types of cancer, as well as to the relative aggressiveness of the cancer.

Embryonic stem cell work permitted, Orthodox researcher says

By DAVID LAZARUS
Staff Reporter

The only question to leave Shulamit Levenberg speechless during a recent videoconference call from Haifa's Israel Institute of Technology, the Technion, was how one of the world's leading stem cell researchers manages to juggle her demanding career with raising five children under age 11.

Canadian Technion Society lay leaders, supporters and others interested in the topic who assembled for breakfast at the law firm of McMillan Binch Mendelsohn all chuckled as Levenberg sought an answer.

For most of the session, the 37-year-old was not at a loss for words. She spent almost an hour describing her work at the Technion's Department of Biomedical Engineering, where she is a senior lecturer.

Levenberg works in one of the most advanced – and controversial – areas of science: the use of embryonic stem cells to create, or "engineer," human tissue for potential use in a multitude of therapies.

The mere mention of "embryonic stem cells" is enough to instantly raise red flags among some individuals, especially those Christians who regard any human embryonic entity as a potential human being.

But Levenberg, who is Orthodox, was quick to point out that not only Judaism, but Islam and Buddhism, allow embryonic stem cells to be used for scientific and medical research.

"It is considered just a group of cells," she said during her PowerPoint presentation, "as long as they are used before implantation [in the uterus]."

Some of Levenberg's talk was too technical for the lay person, but enough was clear to leave her listeners in awe.

Levenberg, for example, works on creating actual three-dimensional samples of human tissue. She and her colleagues at the Technion most recently developed beating heart cells and are working on transplanting bio-engineered heart tissue in order to treat heart disease and damaged heart muscle.

As Levenberg explained it, one of the challenges to overcome – which she actually started working on while doing postdoctoral work at the Massachusetts Institute for Technology – was to turn generic embryonic stem cells into tissue-specific stem cells by using polymer "scaffolding." Once that was done, it became possible to develop the three-dimensional samples.

Levenberg recalled her excitement at gazing at beating heart tissue that only days earlier "had been in the incubator."

As is the case with organ transplants, Levenberg acknowledged in a question-and-answer session, there is the potential for tissue rejection, even with the use of miniscule amounts of bio-engineered tissue, but she added that stem cells are much less prone to be rejected because they are still immature.

That could be overcome, she offered, by setting up a "stem cell bank" to find the closest matches.

The potential is enormous, she said. The possibility of developing any cell type also means the possibility of developing any tissue type, right in the lab.

In answer to another question, Levenberg indicated that science is still light years away from developing an actual human organ starting from stem cells.

But nothing, she suggested, is beyond the realm of possibility.

Levenberg's talk was one of several periodic videoconferences between Montreal and the Technion being organized by the Canadian Technion Society in order to raise its profile, Quebec region director Mike Savatovsky said.

The events do not involve any fundraising but they do involve "friend-raising," he said.

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Venezuelan Jews fear for future

By HAL WEITZMAN
JTA

CARACAS — The floor of the small synagogue in the centre of Coro, the oldest Jewish house of prayer in Venezuela, is covered in a thick layer of sand intended to recall the children of Israel's time in the Sinai Desert.

It is also, however, a symbol of the transience of Jewish settlement in South America.

Jewish settlers arrived in Coro, a small town in western Venezuela that was the county's first capital, from Curacao in 1827. In 1855, nearly the entire community left after a mob ransacked Jewish homes and shops.

Venezuelan Jews say that was the last time anti-Semitism flared up in the country. But in the past few years a community that had considered itself among the most well-established in South America has lost up to one-fifth of its members, prompted by an increasingly hostile environment under the government of President Hugo Chavez, a radical leftist who has been in power since 1999.

"People have left, but there hasn't been a massive exodus as some people have said," said Jacqueline Goldberg, editor of *Nuevo Mundo Israelita*, the community's weekly newspaper.

Goldberg was referring to rumours in Caracas that up to half of the city's Jews had moved out of Venezuela since Chavez took power. Accurate figures are hard to come by, but estimates suggest the community now numbers between 15,000 and 20,000. The vast majority are based in the capital, with small communities in the cities of Valencia and Maracaibo, and on the Caribbean island of Margarita.

A principal factor keeping them in Venezuela is quality of life. The community is mostly middle and upper class, and while it has suffered from living under a regime whose president routinely accuses the wealthy of undermining his "21st-century socialist revolution," the government's policy platform also allows business opportunities.

"When you have a president who's massively expanding public spending, there's a lot of money to be made," said a Jewish businessman who asked not to be named. "A lot of Jews are involved in construction, which is booming, what with the government building more schools, hospitals, housing and roads."

Another economic reason not to leave: The Chavez government introduced foreign exchange controls in 2003, making it difficult for Venezuelans to take their wealth out of the country.

Another attraction is the strength and cohesion of the community. Given its small size, the Jewish infrastructure in Caracas is impressive: There are five synagogues, and the community carries out its own kosher slaughter. The centrepiece is the Club Hebraica, a large complex in Los Chorros, an upmarket residential neighbourhood in the eastern part of the city.

The Hebraica comprises a well-equipped Jewish school and a sports and social club with a large swimming pool; tennis, basketball and squash courts; soccer pitches; and even a bowling alley.

Hebraica's tranquility feels a world away from the social and economic revolution gripping Venezuela, and symbolizes how the Caracas Jewish community has protected itself from some effects of that upheaval.

"If you're not involved in politics, you don't really feel the regime," said Rabbi Pynchas Brener, head of the Ashkenazi community.

Nevertheless, Venezuelan Jews feel a tangible discomfort.

"We've never had anti-Semitism here in Caracas, so this situation is something new," community member Moises Nessim said. "I would say there is worry and concern, but not yet fear – more uncertainty about what's going to happen."

Although Chavez – a former army officer and coup leader known for his fiery anti-American rhetoric – has never been much favoured by Venezuelan Jews, relations between his government and the community started to deteriorate in earnest in 2004.

In November of that year, the Club Hebraica was raided by police under a search warrant issued by a local pro-Chavez judge. The warrant, which came after the murder of public prosecutor Danilo Anderson, suggested that the Hebraica was being used to store weapons.

Hugo Chavez speaking at the UN last year **[RNS/Reuters photo]**

That accusation apparently sprung from rumours that Anderson had been killed with equipment from Israel's Mossad spy agency. After searching the school and the club, police left empty-handed.

Incredulous that authorities might think the Jewish community was storing weapons in its school, some observers concluded that the raid really was intended to intimidate the community.

"Chavez must have known about" the raid, one community member said.

"In this society, nothing happens without his permission," this member said. "There was a feeling that the government wanted to send a sign that no group was immune from its control."

The situation deteriorated further a month later, when Chavez said in a speech that "the descendants of those who killed Christ" and "the descendants of the same ones that kicked Bolivar out of here" had "taken possession of all the wealth in the world."

Though the Christ-killer comment clearly appeared anti-Semitic, some commentators said Chavez actually was referring to global capitalism. Indeed, when Jewish leaders soon afterward met with the president at Miraflores Palace, his official residence, he assured them that he had not been referring to the Jewish community.

That meeting in January 2006, brokered an uneasy peace, but the official reaction to Israel's war with Hezbollah in Lebanon last year unleashed what Freddy Pressner, head of CAIV, the Jewish community's umbrella organization, calls "an explosion of anti-Semitism in Venezuela."

Chavez repeatedly compared Israel's behaviour to that of the Nazis, a stance that locals say encouraged a wave of similar slanders. Sammy Eppel, a Jewish journalist in Caracas, catalogued a host of violently anti-Israel and anti-Semitic writing and cartoons in the local government and pro-government media.

In one article, which appeared last September in *Diario de Caracas*, a pro-government newspaper, journalist Tarek Muci Nasir wrote of the "Jewish race" that "the only resource they have left to stay united is to cause wars and genocide."

A cartoon that ran last year in *Diario VEA*, a state-owned newspaper, depicted Hitler saying, "How they've learned from me, these Israelis!"

One worrying trend is the extent to which these sentiments appear to be approved and encouraged by the government. The Ministry of Information last year organized a demonstration outside the main Sephardi synagogue in Caracas, an act that Pressner called "insensitive and imprudent."

After the demonstration, the wall outside the synagogue was daubed with "Jews, killers – leave" and "Zionist baby-killers." At other times, graffitti has appeared there with slogans such as "Jews go home" and "Here are the murderers of the Palestinians."

A more worrying development was the appearance of a Venezuela-based website claiming to be the local branch of Hezbollah. The site warned, "Hizbolla Latin America is analyzing placing explosives against a U.S. ally in Latin America. This would indicate the launch of Hizbolla Latin America."

Another concern is over Chavez's increasingly close economic and political ties to Iran. As the world has condemned Tehran's nuclear ambitions, Venezuela has emerged as one of Iran's few solid allies in the world.

At the same time, Chavez effectively cut all diplomatic ties with Israel last year by withdrawing his charge d'affaires. He had recalled his ambassador three years earlier.

Pressner said Chavez's comments could trigger more extreme activists to feel they "reacting with his blessing.

"We fear what he has sowed," he said. "We fear what could happen if there is another conflict. If there were a conflict with Iran, for example, we don't know what the consequences would be for our community."

Nevertheless, most Jews in Caracas do not feel that anti-Israel sentiment will provoke physical attacks.

"They're not burning synagogues or persecuting people on the streets, but there is officially sanctioned anti-Semitism," Eppel said. "The Venezuelan people aren't anti-Semitic. This is being directed by a few activists."

A more immediate concern is over the government's plans for education. Chavez's stated aim is to spread "21st century socialist values" via the school system, and to extend this through private schools as well. While it's not clear how this would work, many Jews find the proposal troubling.

"Their education plan is a big worry," said Guillermo Schmidmajer, whose daughter teaches Hebrew at the Jewish school. "Chavez is putting his brother in charge of education reform, and he might base it on the model in Cuba, where he was a student."

On a more positive note, the community can take heart not only from its own unity but from the solidarity and support it has received from across Latin America and the world. Last weekend, CAIV celebrated its 40th anniversary in a spirit of hopefulness and achievement.

To coincide with CAIV's anniversary, the Latin American Jewish Congress held a two-day meeting in Caracas attended by some 70 Jewish leaders from Latin America, the United States, Canada, Europe and Israel.

The highlight of the weekend was a commemoration at the Hebraica attended by some 1,200 people featuring Cristina Fernandez de Kirchner, first lady of Argentina and a senator there, as the keynote speaker.

In what seemed to be a swipe at Chavez, she told the meeting, "Each and every one of us who has the responsibility of being part of an elected institution in Latin America should not only raise our voices but act in a concrete way against any sign or glimpse of anti-Semitism."

The audience responded with spontaneous, wild applause. Fernandez is widely expected to launch a bid to succeed her husband, Nestor Kirchner, in Argentina's presidential elections in October.

At a time of great concern over the actions and attitudes of its own president, the Venezuelan Jewish community is happy to have such influential friends.

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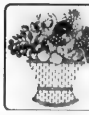

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Bike 'Ride for Reform' aids charities in Israel and abroad

By MICHAEL LOFTUS
Special to The CJN

HAIFA — There are many ways to see Israel. Some people go on missions, others on bar mitzvah tours and many just go to visit family and friends. The newest addition to this list: charity biking tours.

Charity bike riding is relatively well known in North America but is just beginning to become popular in Israel. Israelis have taken to bike riding with a passion and one can see hundreds of riders on various routes on Friday morning (for the more religious) and Saturday morning (for those who don't want to deal with traffic).

Raising money through a bike ride is also catching on. One such ride is the "Ride for Reform," which is traditionally held in March and raises money for the Reform movement in Israel and abroad. The ride began four years ago with 15 bikers (one from Toronto) and has grown to 52 riders from five countries, including five from Toronto.

This year's mid-March event was called the "Three Seas Ride." The route began in Jerusalem, descended to the Dead Sea, made its way north to the Sea of Galilee, and then ended up in Haifa overlooking the Mediterranean. In total, the five-day route covered some 320 kilometres. It included stops in Qumran and the Horns of Hattin for organized excursions, plus plenty of impromptu touring along the way.

Also on the agenda were meetings with Reform congregants who described what it was like to keep a community going last summer while Katyusha rockets flew overhead, and a presentation by a representative from the Jewish National Fund about its work repairing the environmental damage caused during last summer's war in Lebanon.

One evening was given over to Mechina students – Israeli teenagers who defer their army service for a year in a program that provides leadership training. They get no army credit for the work and must still complete their full army service at the end of the program. The group who addressed the riders worked in an underprivileged neighbourhood in Jaffa.

But the main reason everyone was there was for the ride. The day began at 6:30 a.m., with many davening *Shacharit* before breakfast. Everyone then intoned a short rider's prayer and we were on the road by 8 a.m.

Riding was on a variety of on-road and off-road surfaces and, as it was at the end of the rainy season, there was some mud and the occasional river crossing. Throughout the ride, there was always a lead car in front, a small ambulance at the back, and a mechanic truck that accompanied the group. A mechanic rider was available to fix minor flat tires and more serious problems. In urban areas, riders enjoyed a police escort and, where necessary, army protection.

Riding in March meant that the weather was almost perfect – not nearly as hot as in the summer and not too windy or cold. Riding down to the Dead Sea and along the Be'ekah valley was a pleasure. Favourable winds even helped in the ascent from Tiberias (some 900 metres) and the even more challenging uphill portion to the top of the Carmel in Haifa. Riders averaged 60 to 100 kilometres per day.

Perhaps the most enjoyable aspect of the riding tour was meeting new and interesting people. There is something about shedding a suit and tie for spandex and sport socks that brings out the friendly side of a personality. Rabbis and student rabbis told jokes they wanted to test out before including them in their sermons. Cantorial students sang off key on purpose. People hailed from Israel, Canada, America, England, and Germany. Ages ranged from 17 to 60-somethings and everyone enjoyed themselves like little children seeing wonders and miracles for the first time.

By the end of the ride, everyone had seen and experienced Israel in a way they had never done before. Riding a bike gives just the right pace not only to see the country but also to feel it. Riding for charity meant that by the end of the week, every part of the body is engaged, from the eyes to the thighs, and, most importantly, the heart.

For more information about the Ride for Reform, visit www.riding4reform.org.

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A star is born in Israeli soccer

By Ha'aretz Daily Newspaper Ltd.

RAMAT GAN — A star was born recently as Ben Sahar scored two late goals to set alight the National Stadium and send Israel on the way to a 4-0 win over Estonia that kept alive its Euro 2008 qualification hopes.

The result left Israel even with Russia and England with 11 points each, while Croatia tops Group E with 13 points. Russia and Croatia have a game in hand.

Israel dominated the clash from the outset in what was perhaps the most one-sided encounter at Ramat Gan since a 7-0 rout of the same Estonia team eight years ago.

Bolton Wanderers' Idan Tal and Roberto Colautti of Maccabi Haifa, who both served a one-match suspension and missed an earlier 0-0 draw with England, celebrated their return to the starting lineup with the opening goals.

Tal scored the first after 20 minutes when he drilled a powerful low shot from the edge of the area right in front of goal, leaving outstretched Estonian goalkeeper Mart Poom with no chance as he dived to his left.

Colautti added the second goal when he rose high to head in at the far post from a cross from Beitar Jerusalem right-back Amit Ben Shushan.

Chelsea teenager Sahar, 17, who came on in the 64th minute as a substitute for Beitar's Toto Tamuz, made it 3-0 in the 77th minute when he pounced forward to tip the ball with his toe and lob the ball over Poom.

Three minutes later, he added another with a curling shot from the edge of the area.

"It was really important for me to make an early impact on the game and I'm glad that it ended with two goals for me," Sahar told reporters after the match. "I showed my ability just like I do for Chelsea, but I really hope that [Chelsea coach] Jose Mourinho was watching the game."

Beitar's Shimon Gershon, one of the veteran members of the team, spared no praise for Sahar.

"I had shivers when Sahar scored his first goal. "It's great that we have a young striker developing here who is already scoring goals at international level."

Israel coach Dror Kashtan noted the influence of Sahar and the other young players in his squad.

"We are in a process of integrating young players into the team," Kashtan said. "We have a very talented generation of youngsters and we need to nurture them so they can bring us even better results in the current campaign and in future campaigns. We put pressure on Estonia from the start and created a lot of opportunities. My only regret is that we turned down the pace in the second half."

Estonia coach Jelle Goes said the match had been his team's worst of the campaign.

"Just as our opening game in Tallinn was the best of our campaign, the match at Ramat Gan was our worst," Goes said. "Israel was without a doubt the better team and deserved to win. There is no shame in losing to Israel, but the result was exaggerated."

Captain Yossi Benayoun and defender Tal Ben Haim will miss Israel's next game against Macedonia after picking up their third yellow cards of the campaign.

Who will care for our growing seniors population?

By MICHAEL GORDON

"Will you still need me, will you still feed me, when I'm sixty-four?"

These lyrics, from that wonderful Beatles song *When I'm Sixty-Four*, were directed at some important friend, family, lover or child. Or maybe they were aimed at all of the people who become increasingly important as we age, even though nowadays, at least in the western world, 64 is far from old.

The Senior Side of Life

The possibility of losing the kind of support network that older people depend on, and knowing that we will still be acknowledged and cared for as we age, are vital concerns.

Even if we don't have loving family members to rely on, the assumption is that when things go wrong, we will still receive the care we need. Those of us who live in Canada – with its primarily publicly funded health-care system, despite its acknowledged flaws – expect that there will be caring health-care professionals to look after us in our old age.

But is that assumption valid?

Recently, CBC Radio's *Sunday Edition* highlighted a looming crisis in Canada that's due to shortages in the training of geriatric medicine specialists. The crisis may grow over the next decade as the number of older people in our society increases. The March 11 program focused on geriatric medicine specialists, but many of the issues it raised also apply to the training of family physicians who care for the elderly.

The program's critical point was that, for complex reasons, very few young medical trainees choose geriatrics as their specialty field – and the number is well short of the demographic imperative presented by Canada's rapidly growing seniors population. The implications are profound for the future of elder-directed health care.

The first specialty examinations in geriatrics were held in 1981. Some 25 years later, Canada has only about 200 certified geriatricians. According to a position paper by the Ontario Medical Association, there are .44 geriatricians for every 100,000 people in Canada, compared to 3.4 in the United States.

Compared to other western nations, we are severely short of the number of geriatricians needed to fill the necessary educational, administrative and medical consultative roles that are key to successful geriatric care programs.

Why is this the case?

Many factors are probably responsible. One reason that's often cited by geriatricians for their decision to work in the field has to do with having had an older person who helped care for them as a child.

In my case, it was my maternal bubbie, with whom my sister and I shared a bedroom in Brooklyn. She profoundly influenced me and helped nurture my historical and cultural awareness. I became conscious of her influence years later in Scotland, during my first medical school geriatric rotation. The experience was a positive one for me, so much so that when a job in geriatrics came up in Toronto, I took it. As a result, I ended up with a wonderfully satisfying career.

Many young physicians have no personal contact with older people during their formative years, and there is still inadequate exposure to eldercare during medical training. As well, the significantly lower potential income often acts as a disincentive for those who seriously consider the field.

Solutions are elusive. Good educational experiences, positive role models and financially competitive incomes might make a difference when it comes to career choices. Governments and medical schools must develop incentives to encourage young doctors to consider geriatrics, and those of us already in the field must endeavour to make it attractive to physicians during their training.

If we're not successful, the future for eldercare will be bleak.

APPLE SQUASH SOUP

2 1/2 lb. butternut squash, cut in half, seeded
2 medium cooking onions, quartered
3 garlic cloves
1/2" piece of fresh ginger, peeled and cut in half
2 tart, firm apples, peeled, seeded, quartered
2 tblsp. olive oil
salt and pepper to taste
4-5 cups vegetable (or chicken) broth

Preheat oven to 425°F. Cover a cookie sheet with parchment paper and spray with cooking spray. Place squash on parchment, add onions, garlic, apples; gently coat with oil. Season with salt and pepper. Roast until vegetables are tender (approx. 30 mins.) and lightly browned. When cooled, peel skin off squash.

Combine vegetables and ginger pieces with broth in large pot; puree in batches in food processor or in pot with hand immersion blender until smooth. If soup is too thick, thin with additional broth. Taste and adjust seasonings as desired.

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Shoah education must be balanced

Epi on Education

At a recent UJA Federation of Greater Toronto event, French journalist-philosopher Bernard-Henri Levi told the audience that, as horrified and shocked as he was on a recent visit to the carnage in the Darfur region of Sudan, he refrained from calling it genocide. His restraint stems partly from his philosophical training in linguistic precision, but also from a tendency to preserve certain terms for the Holocaust.

Seymour Epstein

One could easily argue that Darfur is precisely a case of genocide, but what interests me is that all of us are reminded at this time of year (around Yom Hashoah) that Holocaust education is a complex issue that demands our careful and caring concern.

Of course, we want to ensure that upcoming generations never forget both the devastating loss and the lessons that we must learn from the Nazi genocide. But we also don't want the Shoah to become a major portal to Jewish identity, nor a sole means of identification. That would be falling prey to what Prof. Salo Baron termed "the lachrymose version of Jewish history."

Another important consideration is whether the Shoah is used to make Jews more particularistic and insular or more concerned with universal issues and world justice. Mainstream Judaism has always struck a healthy (but tense) balance between the two perspectives.

Look at the two paragraphs of the *Aleinu* prayer for a good illustration of that balance. The first speaks in the most chauvinistic terms of a people apart, with God as their king, while the second shows profound concern for the entire earth to be healed of its ills. Holistic Holocaust education strikes that balance, tense as it is.

Another issue to consider is the increase in Holocaust denial over the past few years and the fact our survivor witnesses are aging rapidly, soon to leave us. Our ancestors found a formula for perpetuating the memory of Egyptian slavery and the taste of freedom in the Pesach seder. We parents and educators must discover similar techniques to place the Shoah in its proper setting in our calendar, in our souls, and in the eyes of the world.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

On Yom Hashoah

By AVRUM ROSENSWEIG

We lost more Holocaust survivors this year. Most of them went out quietly, their names mentioned in a newspaper obituary. Their passing was like ours, yet their time here was very different from ours if we did not directly experience the Holocaust.

URBAN WRITER

On Yom Hashoah, therefore, not only do we pause and focus on, consider and wonder at, question and mourn that horrific time in our history when six million of our family members were taken from us, we also eulogize the women and men living next door to us who have a number on their arm and memories that haunt them.

At the same time, we take these moments to honour those survivors who are still with us, who can join in the celebrations of their families and give to the community, Israel and the Jewish people.

To all of them, we must express our appreciation for showing us what it means to survive a place as brutal as Auschwitz, a time as wicked as the Holocaust.

How did you stand so firmly on the ground, fellow Jew? How did you go from being witness to the murder of your mother, your father, your child, and later travel the open seas to arrive at a new home – and then to muster up the bravery to have another family.

My God. What is it we can learn from our brothers and sisters we call survivors (perhaps more appropriately the heroic)?

Is it not the spirit of humankind that looks into the eye of evil, sees it clearly and later is somehow able to breastfeed a child, grow an orchid, love your neighbour?

Thank you, you who were taken from your home in Lodz, you who were pushed into cattle cars from Budapest and later arrived in Toronto to establish Landsmanshaften, mutual benefit societies for those from the same area; to build shuls and community centres; to help lead drives to ensure the safety of our homeland – Israel. Thank you for fighting for the Jewish people, even after you had been so brutally attacked.

How did you do it? I often wonder when I see you at your grandchild's bar or bat mitzvah, or in shul on the High Holy Days. How is it that you can pray to God, even believe in God, after what you have seen?

Tell us what lies at the core of your soul that allows you to cover your eyes while saying the *Shema* – "Hear oh Israel, the Lord is God, the Lord is one" – after having seen a place where God seemed to be absent, where no corner, no nook, harboured the Omnipotent spirit.

But you do, most of you, and for those who gave up your belief in God, some meaning still propelled you forward – enough so that you built a business, enough so that you were able to shovel your snow.

How? None of us know who were not there with you. Even your children – the second generation – are seeing the enigma in your fortitude.

We lost more survivors this year. But we are fortunate to still have a few as neighbours.

Let us remember all of them this Yom Hashoah, to ponder on those who passed through the gates of hell, suffered in unimaginable ways and then made flowers blossom where lava once flowed.

On Yom Hashoah, you *kedoshim*, holy souls, should know that we bear deep gratitude to you for showing us that the *nishamah* (the soul) and the body of sacred humankind are made up of some mysterious element, enough to help us survive the ambition of the wicked and depraved.

I wish I had written this 20 years ago.

http://avrumrosensweigideas.blogspot.com –Sudan?

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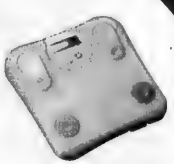

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This Week

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Police lauded for firebombing arrests

By JANICE ARNOLD
Staff Reporter

MONTREAL — The Jewish community applauded Montreal police for the arrests last week of two men, Omar Bulphred, 24, and Azim Ibragimov, 22, reportedly Muslims, for the firebombing attacks on the YM-YWHA Ben Weider Jewish Community Centre in Snowdon on April 3 and on the chassidic Skver Toldos Yakov Yosef school in Outremont on Sept. 2.

Police described the arsons as motivated by hatred of Jewish people, and the men could therefore receive stiffer sentences if either is convicted. Police have not linked the two men to racist or terrorist groups, although the investigation continues.

Police also reportedly foiled the pair's planned kidnapping and confinement of an unidentified party and armed robbery.

Azim Ibragimov | Omar Bulphred

Another crime of which they are accused, that of setting a car on fire Sept. 12 in the east-end Mercier borough, provided an important lead in the police investigation.

Police found a letter at the scene of that crime that showed the author had a knowledge of the Molotov cocktail attack on the school. The handwriting was found to be that of the same person who left at the school another note, whose existence was not revealed at the time because police believed it would impede their investigation.

The specific content of the letters was not made public.

The car's owner was apparently not Jewish. Police also used wiretapping in their investigation.

Continued on page 31

REMEMBRANCE IN OTTAWA: Prime Minister Stephen Harper, right, and Holocaust survivor Joe Lebovic lay a wreath Sunday by the Centennial Flame on Parliament Hill in remembrance of Holocaust victims. Please see related story on page 18.
[Prime Minister's Office photo]

Jewish hospitals' kashrut practices under review

By JANICE ARNOLD
Staff Reporter

MONTREAL — Two publicly funded Jewish hospitals in Montreal had to make concessions last week in how they observe kashrut when their clientele and staff are mainly non-Jewish.

Response to complaints

After months of negotiation, the Jewish General Hospital Auxiliary agreed to pay $7,500 each to two Urgences Sante ambulance technicians who were expelled more than two years ago from the hospital when they refused to cease eating their non-kosher food in the Cafe de l'Atrium, a snack bar run by the Auxiliary.

The Quebec Human Rights Commission unanimously ruled in December that the JGH should pay $10,000 in damages each to Yvon Verreault and Ginette Gelesko, who were having lunch together in the Atrium in February 2005. The commission cited sections of the Quebec Charter of Human Rights and Freedoms prohibiting discrimination on the basis of religion and protecting access to public places and dignity.

It had not previously been made known that Gelesko had also complained to the commission and received the same favourable decision as Verreault.

Meanwhile, the Jewish Rehabilitation Hospital (JRH) announced that it would "review its dietary practices" following a highly publicized complaint during Passover by one of its doctors, and later a few other staff, patients and visitors. They objected not only to having to abide by the holiday observances, notably the ban on products containing flour, but also the year-round enforcement of kashrut, which includes restricting non-kosher consumption to a separate area and prohibiting non-kosher food in patients' rooms.

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British journalists' union votes to boycott Israel — please see page 35

The News in Brief

CANADA

Claim Hearing Denied

OTTAWA — Holocaust denier Ernst Zundel has failed in his attempt to have the Supreme Court of Canada hear his claim that he was unlawfully detained for two years and then deported to Germany in 2005. As is usual in leave-to-appeal cases, the court gave no reasons for last week's ruling, Canadian Press reported. Zundel, who was seeking $10 million in damages, was convicted of Holocaust denial by a German court in February and sentenced to five years in jail. Zundel, 67, had been detained in Canada on a security certificate as a foreign national who was deemed a threat to national security. Lower courts upheld the certificate and rejected his claims for damages.

WORLD

Ginz Diaries Released

NEW YORK — The diary of a Czech boy killed in Auschwitz was released earlier this week. *The Diary of Petr Ginz: 1941-1942*, published by Atlantic Monthly Press, tells the story of the Nazi terror in Prague through the eyes of a 13-year-old boy. Ginz's sister, Chava Pressburger, 77, edited the diaries and wrote the book's introduction. Pressburger told the *New York Times* that the book is nearly journalistic in documenting the changes in the lives of Jews as they were gradually denied basic rights. Ginz became known after his drawings, made at the Terezin camp, were taken by Israeli astronaut Ilan Ramon on the ill-fated Columbia space shuttle trip in 2003. A Prague man later contacted the Yad Vashem memorial in Israel and said he had discovered Ginz's diaries in his attic. Pressburger confirmed their authenticity.

Nazis Were On Drugs

JERUSALEM — Nazi officers regularly used drugs, a new Hebrew University study has found. The study says many of Adolf Hitler's top military brass were known to use narcotics, especially morphine. The study's author, Jonathan Levy of Hebrew U's Koebner Center for German History, said Nazi troops were sometimes sent out with Pervitin, a methamphetamine that stoked their battle lust.

Music Centre Opens

PRAGUE — The Terezin International Music Center is now open. The private institute is located in the Czech town of Terezin, site of a former Nazi concentration camp and ghetto, called Theresienstadt in German. The centre, which opened April 11, will offer concerts featuring the works of the many Jewish musicians murdered by the Nazis. It will also organize art exhibits and festivals urging tolerance among young people, and it will work closely with the state-funded Terezin Memorial. Some 155,000 European Jews were sent to Terezin. Most were sent to the Nazi death camp Auschwitz-Birkenau; others died of starvation or diseases.

Russian Teen Beaten

MOSCOW — Community leaders in a southern Russian city are pressing local authorities to protect a Jewish teen after an anti-Semitic attack. The 16-year-old was severely beaten by a neighbour in the village of Sulyaevsky. The unnamed youth was hospitalized with head injuries and a broken nose. Citing the possibility of further attacks, the youth and his family won't return to their village. Community activists in Volgograd have urged the regional prosecutor's office and the region's human rights ombudsman to expedite the investigation. The incident follows two anti-Semitic attacks last September in the region when vandals painted anti-Semitic slogans and severely hurt a guard at a school in Volgograd, and 30 gravestones in a Jewish cemetery were knocked over.

Canada-Palestine Friendship Group Founded

OTTAWA — A Canada-Palestine Friendship Association, comprising MPs from all parties in the House of Commons, is up and running, the group said earlier this month.

The group – which was formed in February by Bloc Québecois MP Réal Ménard, Liberal MP Omar Alghabra, NDP MP Libby Davies and Liberal Senator Lucie Pépin – held its first meeting in late March.

Ménard said it aims "to foster discussion between Palestinian and Canadian parliamentarians; to suggest initiatives to foster a better understanding of issues of interest to both countries; to ensure that Canada's foreign policy for the Middle East is in the best interests of the Palestinian people; to suggest measures contributing to fair and lasting peace in the Middle East; [and] to support all measures conducive to the establishment of a viable and sovereign Palestinian state."

The group has 37 members. Only two are from the ruling Conservatives, although one, Tory MP Ted Menzies, is on its executive. Groups with 50 or more members qualify for parliamentary funding, the newspaper *Embassy* reported.

A similar group was formed five years ago by MPs who had visited the late Palestinian leader Yasser Arafat, but it had since disbanded. The new association was praised by Muslim and Arab groups, including the Canadian Islamic Congress, which has been highly critical of the current Tory and former Liberal governments' Mideast policies.

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Former JF&CS head 'made countless lives better'

By CAROLYN BLACKMAN
Staff Reporter

Gordon Wolfe, who died on April 7 at age 70 after a lengthy battle with cancer, will be remembered for his devotion to his family, his belief in the community, and his love of people.

Obituary

He retired in 2003 after spending 22 years as executive director of Jewish Family & Child Service.

An active volunteer, Wolfe was also a past president of Holy Blossom Temple and was involved with Mazon Canada, UJA Federation of Greater Toronto, the Ashkenaz Festival, the Association of Jewish Family & Children's Agencies, and Legal Aid Ontario.

Born and raised in downtown Toronto, Wolfe received his master of social work degree at the University of Toronto and worked at Holy Blossom as director of youth activities – he celebrated his bar mitzvah there as well – as well as at JF&CS as supervisor of detached youth services and as executive director of Huntley Youth Services before he rejoined JF&CS in 1981.

He also spent a number of summers at camp, including Camp White Pine, and 10 years as co-owner of Camp Wabikon with his wife Linda, to whom he was married 47 years.

The Gordon Wolfe Children & Youth Fund, which in part is used to send needy kids to summer camp, was established with money raised from a tribute dinner held in honour of Wolfe's retirement.

This past fall, the JF&CS branch at the Miles Nadal Jewish Community Centre was renamed the Gordon S. Wolfe branch.

In 1967, when he was JF&CS's supervisor of street youth services, Wolfe decided that in order to reach kids on the street, he would hire staff in their 20s who would work from a trailer on Yorkville Avenue, which was then "home" to hippies and a number of American draft dodgers.

In a eulogy given at the funeral service, Rabbi Dow Marmur, rabbi emeritus of Holy Blossom, told the capacity crowd at the temple that Wolfe set up the trailer because as a social worker, "he knew the souls of the young, and he knew that behind their rebellion they needed guidance and leadership."

Gordon Wolfe

In Wolfe's paid and volunteer work, said Rabbi Marmur, he would frequently challenge people about the "scandal of poverty in our midst. He irritated many people who would have rather looked the other way, but he did what he could to diminish that scandal."

In a *CJN* column written in 2004, Wolfe said that "it is immoral that we live in a community in which there are haves and have nots. The rich are getting richer and the poor are getting poorer. We have created an entrenched underclass. In Jewish tradition, the widow, orphan and stranger must enjoy the same rights to food, clothing and shelter as the privileged class. It is the obligation of every Jew to perform acts of tzedakah, not out of a monetary whim or a sudden philanthropic impulse, but in fulfilment of a religious obligation."

Wolfe was an effective leader, Rabbi Marmur said, because he served others without putting himself in the centre. "He reached his goals by knowing what to do next. He was there for so many, and [even while he was ill] he

Continued on page 14

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Championing the truth

From the editor's desk

Last month, on the eve of the Passover holiday, I dedicated two columns to the news that two internationally conducted marketing research polls revealed that Israel's reputation was very poor.

The unremitting propaganda campaign against the tiny Jewish state these past four decades, has, alas, substantially succeeded.

The opinion polls showed, however, that the negative views of the Jewish state were painted in very broad, all-encompassing brush strokes that included societal, industrial, economic and even tourism-related observations. They far exceeded any observations that might have reasonably been expected to arise from or be connected to the unresolved territorial conflict with the Palestinians alone.

The perception of Israel, it saddens one to write, is completely disconnected from the truth of Israel.

The only response to this situation, however, is for us to emphasize and re-emphasize the truth of the Jewish state. For the ultimate undoing of propaganda is through the championing of truth.

But to be able to champion truth we must first be informed of it.

There are countless sources for truthful information about Israel and the history of its struggle for existence and coexistence in the Middle East. The scholars, authors, writers, playwrights, filmmakers and documentarians who have written and worked in the field are many and widely known.

But, on the eve of Israel's 59th Yom Ha'atzmaut, in an age when the Internet and the blogosphere are increasingly the chief domains for purveying information, commentary and opinion, I wish to draw readers' attention to three reliable, electronic, *non-governmental* resources that purvey truthful information about the tiny Jewish state. They are excellent sources of information about Israel's unceasing, though to-date unsuccessful, efforts to achieve peace with its neighbours; the remarkable diversity of the people who live there; and the exciting, innovative, scientifically breathtaking society they have created.

The pre-eminent resource in Canada is the Canada-Israel Committee. Its website (www.cicweb.ca) is a rich trove of information covering a wide array of subjects. Of particular interest is the publication The Real Israel: What Canadians Would Like To Know.

As the website points out, the "pamphlet is designed to help answer some of the questions that Canadians frequently have about Israel and the conflict in the Middle East."

A second outstanding website is that of The Israel Project. It can be found at www.theisraelproject.org.

The website describes the Israel Project as "an international non-profit organization devoted to educating the press and the public about Israel while promoting security, freedom and peace. The Israel Project provides journalists, leaders and opinion-makers accurate information about Israel. The Israel Project is not related to any government or government agency."

The website contains information specially aimed at journalists and students. But one of its main strengths is the link titled Learn About Israel.

This link is an endlessly opening Russian doll, leading to links that offer indispensable information, maps and visual aids concerning Israel.

The third site is that of Eye 2 Israel. It is hosted on the ORT schools website, and I single this one out because it is aimed primarily at teenagers.

The home page describes the purpose of the site.

"NO to hatred and animosity; YES to peace, understanding and discussion" is the ethos of the Eye 2 Israel website, which Israeli teenagers from all over Israel are editing and writing in an attempt to share with the world their experiences of growing up in Israel.

"The students share their thoughts on everything from the Arab-Israeli conflict and coexistence to their favourite food and music.

"The Israeli students hope to show people the reality of their daily lives and aspirations as well as learn about the hopes and lifestyles of others."

In keeping with the site's target audience, one of the links on the site is called Fun Stuff. But one of its most eye-opening links deals with Israeli inventions and developments.

A sampling of the entries under this link includes: new Israeli scientific or medical developments on AIDS and diabetes; technology to detect bad driving; a science competition in memory of the Israeli astronaut Ilan Ramon; a new flower called the Galanit that grows blue and ends its season white; an invention that provides early warning about earthquakes and so on.

What is most impressive about the entries, however, is the fact that they are written by ORT students.

The site is by students who are trying to reach out to other students.

Eye 2 Israel can be found at www.israel1.org. It is available in English, Russian, Arabic or Spanish.

The perception of Israel bears very little resemblance to the truth of Israel. We owe it to the people who live there – the only Jewish state on earth – to ourselves and to our children to become champions of that truth. The celebration of the state's 59th year of independence is a good occasion to enter the perception ring.

– *MBD*

SeeJN

ALWAYS TO REMEMBER:

Israeli Prime Minister Ehud Olmert speaks to the gathering to commemorate the start of Holocaust Martyrs' and Heroes' Remembrance Day at Yad Vashem in Jerusalem on Sunday night. On Monday at 10 a.m., all Israel came to a standstill as Israelis observed a moment of silence to remember the victims of the Shoah.

[Israel Sun photo]

Canada gets an 'F' on Nazi file

By PAUL LUNGEN
Staff Reporter

A change of government in Ottawa has made no appreciable difference in efforts to bring Nazi war criminals to justice, an Israel-based Nazi-hunter stated last week.

Efraim Zuroff, head of the Jerusalem office of the Simon Wiesenthal Center, said Nazi collaborators continue to evade justice in Canada thanks to systemic problems and a lack of political will. As a result, Canada was given an "F" – a failing grade – in the Wiesenthal Center's seventh *Annual Status Report on the Worldwide Investigation and Prosecution of Nazi War Criminals*.

"Canada has not been able to deport eight Nazi collaborators who have been stripped of their citizenship," Zuroff said in a phone interview last week. "The entire process has broken down and it's an embarrassment."

The report, which covers the period from April 1, 2006, to March 31, 2007, found that the total number of Nazi criminals convicted worldwide rose to 19 from 16 in the year before. The United States, the only country given an "A," led the way and Italy, granted a "B," was next in Zuroff's estimation.

Noteworthy in the period studied was "the emergence of Italy as the second most successful country in the prosecution of Nazi war criminals. For the second year in a row, the Italians have succeeded in convicting at least 10 Nazi war criminals," a Wiesenthal Center news release stated.

The report cited "the abysmal failure of countries such as Austria, Germany, Poland, Lithuania and Canada... to achieve any progress whatsoever during the period under review."

Zuroff said Canada's new Conservative government "inherited a bad situation and to date has not done anything to change it."

He said the Canadian legal process for bringing World War II criminals to justice was flawed from the beginning. Suspects were given an inordinate number of avenues of appeal while the United States, which employs a similar process of citizenship removal and deportation, changed its laws early to reduce the number of possible appeals from seven to three.

Efraim Zuroff

In Canada, "the appeal process was not streamlined to prevent abuses by defendants."

In addition, there is less political will in Canada to address the issue. "My sense is that there's no one paying attention [in Ottawa]," he said.

Marina Wilson, a spokesperson for Citizenship and Immigration Canada, said dealing with Nazi war crimes "is a long process with appeals and it is time consuming. We follow due process for appeals and people take advantage of that... At the end of the day, we want to be sure we follow due process."

Zuroff said Operation Last Chance, an effort by the Wiesenthal Center to offer financial rewards for information leading to removal of Nazi collaborators, has not provided any substantive leads in Canada.

In other jurisdictions, however, the results have been different. Operation Last Chance uncovered the presence of Milivoj Asner, a former Croatian police chief, in Austria, and of Karoly (Charles) Zentai, a onetime Hungarian officer, in Australia.

More recently, a former Hungarian Gendarmerie officer, who is alleged to have participated in the mass murder of more than 1,200 Jews in Novi Sad, was discovered living in Budapest – in a house across the street from a synagogue.

Sandor Kepiro was found inadvertently. Operation Last Chance had turned up a name of a Gendarmerie master sergeant, Istvan Bujdoso, in Scotland. To confirm his presence and his alleged wartime role aiding in the deportation of 14,000 civilians from the city of Miskolc to Auschwitz, the Wiesenthal Center asked a Scottish journalist to interview Bujdoso in his home. The journalist reported that Bujdoso possessed a treasured photograph of a superior officer, Kepiro, and was in regular contact with him.

The Wiesenthal Center learned that Kepiro had been convicted in 1944 by the Hungarian government – not for murdering innocent Jews but for violating the honour of the Gendarmerie by acting without authority.

The case was brought to the attention of Hungarian authorities, whose initial response was to announce that the conviction had been annulled when Nazi forces entered Hungary.

"Nazis are saving him again," a clearly exasperated Zuroff exclaimed.

Zuroff said the Hungarian government has agreed to take another look at the case. It opened an investigation last month.

Meanwhile, the case involving Zentai has become bogged down in technical legal wrangling over whether a court in West Australia has jurisdiction to order extradition. The Hungarian extradition request is 15 months old and counting.

Zuroff admits that the slow pace of developments can be frustrating.

"The results are not that great, but there are other influences that make it worthwhile," he said. "We publicize these issues, bring it to the public arena. It's helping societies face their complicity in Holocaust crime and educate them about the Holocaust."

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May Gordy's family be comforted among the mourners of Zion and Jerusalem.

JEWISH FAMILY &CHILD
EVERY STEP OF THE WAY.

Financier gives $10M to U of T nursing school

Lawrence Bloomberg

By SHERI SHEFA
Staff Reporter

Toronto financier Lawrence Bloomberg hopes that his $10-million gift to the University of Toronto's faculty of nursing – the largest-ever private gift to a Canadian nursing school – will help address this country's nursing shortage.

The money will go toward a 10-year plan to fund more scholarships, develop advanced clinical education, create an office of continuing nursing education, and recruit scholars to teach and do research at what has been renamed the Lawrence Bloomberg Faculty of Nursing, which becomes Canada's first nursing faculty to be named after someone.

Bloomberg, who is chair of Mount Sinai Hospital's board of directors and is a former member of Baycrest's board of directors, said the gift aims to address a prediction by the Canadian Nurses Association that there will be a national shortfall of 78,000 registered nurses by 2011 and 113,000 by 2016.

"There is a nursing shortage and I'm hoping that through this gift that I've brought to the university, that through scholarships and through changes to the curriculum that we will be able to educate more nurses," said Bloomberg, 65, who was born and educated in Montreal but now lives in Toronto as a director of the National Bank of Canada and an advisor to National Bank Financial Inc.

"If you focus on nurses, you focus on the quality of care, you focus on patient safety, you focus on patient access to health care. I think that is very important," he said.

"The nursing image is a bit undernourished. Nursing is the largest health profession in Canada, and probably in any country. Nurses don't get full recognition or support for their role that they play. I felt that this should change. Not only should it change, but the role of nurses in the future is going to get increasingly important."

Bloomberg added that the dean of U of T's nursing faculty, Sioban Nelson, is very progressive and entrepreneurial and has big plans for the department.

"We've talked about bringing internationally distinguished visiting professors to the school and have post-doctoral fellowships… She wants to create a centre for excellence and innovation in nursing education. She wants a bigger part of the program to be online so it can be brought to more people. We also want to create an office of continuing nursing education," he said.

Four million dollars of his gift will go to create 50 one-year scholarships, starting next fall. The 25 undergraduate scholarships and the 25 graduate scholarships will triple the faculty's award funding.

As well, funding for the new professorships and post-doctoral fellowships will allow the faculty to recruit experts who specialize in specific areas such as diabetes, pain management and oncology.

Bloomberg said that although he wasn't educated at U of T, he has made Toronto his home for more than 30 years and wanted to give back to the community.

"I wanted to do something in Toronto, and U of T has one of the most excellent, if not the best, nursing faculty in Canada. U of T was an obvious choice."

He said that he thinks the health care sector in Toronto will begin to feel the effects of the gift instantly.

"Most of the monies are not being put into an endowment. The monies are being put up to be spent now on bringing distinguished visiting professors, on changing the curriculum, so that is going to start happening immediately."

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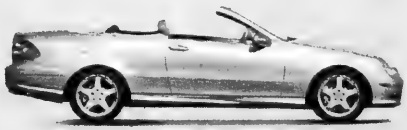

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Yom Hazikaron v'Yom Ha'atzmaut

With sorrow pulling hard at our hearts we convey our condolences to the families and friends of the Canadian soldiers killed these past days and months in Afghanistan. The red maple leaf has draped the coffins of some 53 Canadian Armed Forces' soldiers and one diplomat. We have watched, cried and empathized as families received their loved ones not to embrace them but to bury them.

Well and deeply do we understand the families' – and our – loss.

All supporters of Israel do.

Well and deeply do we understand the commitment to duty and to the cause of freedom that placed the soldiers in harm's way.

All supporters of Israel do.

Well and deeply do we understand the heart's call to defend human life, even unto the ultimate sacrifice.

Last summer, the entire family of Israel grieved and then raged as 119 Israeli soldiers' bodies were laid to rest in the shrouded blue-and-white drape of their coffins. Since the founding of the Jewish state, 59 years ago next week on the 5th of Iyar (April 24 this year), families and friends have mourned more than 22,000 soldiers' lives.

From the very moment of its birth and to this very day Israel has had to defend its right to exist as a sovereign Jewish state among all other sovereign states on earth.

That the people of Israel have built a modern, free, democratic, caring society, conferring innovative and far-reaching scientific and medical advancements for the betterment of all humanity – despite the unbroken years of constant mourning – is a testament to the anchoring of their values in pursuit of a better world for themselves and for all mankind.

That they have not buckled under the unceasing pressure of constant fighting, lashing out wildly with mad contempt at neighbours who refuse to make peace and continue to plot death and destruction against the Jewish state – and its women, children, civilians, visitors and tourists – is a testament to their dedication to the sanctity of human life.

For 59 years and more, they have defended their homes and their lives tenaciously, bravely and without apology at the cost of so many of their young men and women. It is a testament to the promise that they and all Jews have made to Jewish history and to Jewish peoplehood: We shall not die, but live. Nor shall we abandon the hope that has carried us for thousands of years.

Canadians and Israelis understand with profound shared knowledge that celebrating freedom is always preceded by the uncompromising, moral prerequisite: recalling, honouring and cherishing the memories of our fallen defenders. We do both next week with reverence and humility for the Jewish state and those who fought and died for its freedom, and for freedom everywhere.

25 years ago in *The CJN*

Queen Elizabeth II and then-prime minister Pierre Trudeau signed the Constitution Act of 1982 into law. Irwin Cotler, president of Canadian Jewish Congress at the time, was among the dignitaries in attendance. Since it was Shabbat, he stayed in a hotel and walked to Parliament Hill to witness the ceremony.

Dry Bones YOU HAVE TO LAUGH
LATE NIGHT PARTIES, PUBLIC CELEBRATIONS, PICNICS, BARBEQUES,
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THE REAL QUESTION IS NOT WHY ISRAELIS LOVE ISRAEL'S INDEPENDENCE SO MUCH
THE REAL QUESTION IS WHY SO MUCH OF THE WORLD HATES ISRAEL HAVING ITS INDEPENDENCE.

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Sudanese refugees in Israel

One appreciates the enormous pressure Israel faces to survive unremitting existential threats. Despite occasional miscalculations and misjudgments (like any other country) the Jewish state has acted with great moral clarity when faced with unpalatable "dilemmas."

However, is offering refuge to Sudanese refugees really such a dilemma ("Let them stay or send them away," *CJN*, April 5)? First of all, despite coming from an enemy country, they are all of African descent and have been mercilessly subjected to persecution, slavery, wide-scale rape and genocide at the hands of the Khartoum regime. Two-thirds of the refugees are Christians from the longer civil war in the south, where a tenuous peace barely holds. The rest, from Darfur, were fortunate to escape unspeakable atrocities that many are calling genocide. To suggest these refugees are a security risk is akin to inferring German Jews were likewise when they narrowly escaped their place of birth at the onset of World War II.

The assertion that providing asylum to non-Jews will open the floodgates to others flies in the face of history. During the 1970s, Israel was one of the first countries to open its doors to hundreds of Vietnamese boat people. Furthermore, Israel airlifted scores of vulnerable Muslims out of war-torn Bosnia in the 1990s. The proverbial floodgates did not open.

These desperate human beings sought asylum in Israel after further harassment, arbitrary arrest and eventual killing of 27 Sudanese by Egyptian authorities in a Cairo park in late December 2005. Certainly, Israel could work with other western countries to take in some of the 300 or so refugees.

As we reflect on the image of some refugees living in detention in Israel, let us invoke the memory of Holocaust survivors herded to internment camps in Cyprus. The legacy of Holocaust is indelibly etched in hearts and minds of all Jews and Israelis. This convinces me that Israel will, once again, act with great moral clarity and do the right thing.

Norman L. Epstein
Co-chair
Canadians Against Slavery and Torture in Sudan

* * *

Non-Jews at weekday seder meals

I was rather taken aback (to put it mildly) by Rabbi Wayne Allen's assertive opinion in "Ensure non-Jewish seder guests feel 'part of' the proceedings" (*CJN*, March 15) that when it comes to inviting non-Jews to weekday seder meals today, he is "left with no serious objections" and thus why not make all feel "part of the proceedings," for two main reasons:

1) It seems that the thrust of Rabbi Allen's analysis revolves around tangent issues (i.e., touching wine, not having non-Jews partake in the Paschal lamb, which we don't have to date), rather than the more serious and direct one, namely the problem of cooking for non-Jews on a weekday holiday. 2) Cooking extra food on behalf of non-Jews on a weekday holiday is not just a prohibition (as Rabbi Allen acknowledges), but rather this very concern that led the sages of the Talmud to make a formal enactment against inviting non-Jews to a weekday holiday meal. This enactment is not mentioned even once by Rabbi Allen.

In specific and extreme cases (i.e., an authentic convert learning about Judaism and the like), one can perhaps have non-Jews at one's holiday table if one adheres to very specific restrictions regarding the warming and serving of the food. But finding a *heter* (a lenient manner) to follow in a specific situation that may warrant it is a far cry from an outright declaration that when it comes to inviting non-Jews to a weekday seder, one is "left with no serious objections."

In our vitally needed attempt (which all Jews with a heart agree on) to outreach to the assimilated, intermarried, and so many others, let's make sure that we are bringing those closer to the Torah and not changing the Torah to bring it closer to them. Let's ensure that we influence Jews to change themselves into the "image" of the everlasting Torah and not, God forbid, the opposite.

Rabbi Y.C. Grunstein
Halifax

* * *

More than a 'gap year'

In the article "'Gap year' offers youths experience outside the classroom" (Live and Learn, *CJN*, March 1), it is stated that taking a year off after high school is considered by some parents as a "deferment of responsibility."

As a 15-year-old Jewish student, I know students who took a year off after high school and returned to university. Many of them attended post-high school programs in Israel.

There are multiple advantages to attending such a program. They provide the student with continued Jewish religious education, the opportunity to extensively tour the country of their heritage and, perhaps most importantly, an environment in which new friendships are formed and in which independence and responsibility are developed. In such a circumstance, I believe that a year off after high school should not be referred to as a "gap year," but rather a year of experience, independence and learning.

Aviva Kurtz
Toronto

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Israeli heads massive food relief operation in Congo

As we prepare to celebrate Israel's 59th year of independence, this essay describes the type of work for which Israel and Israelis are known in Third World countries but which is little publicized in the West.

By DAVID BRINN

It seemed like Aya Shneerson was on the fast track to journalistic success. The Haifa-raised Israeli had finished a degree in journalism from Georgia Tech – where her father, a professor at the Technion, was taking part in a professors exchange program – and had joined the CNN team in Atlanta working on the international desk.

But a fortuitous journey to Sudan sent her down an entirely different career path. Today, as head of the United Nation's World Food Program in the war-torn Congo, her work has helped to save countless lives in the country's remote villages.

"Returning to Israel after deciding to leave CNN in 1998, I started to focus on still photography, and for my first story, I went to south Sudan on my own," Shneerson recounted to ISRAEL21c while on a brief vacation back home in Haifa. "Representatives from the World Food Program hosted me there, and I camped with them in the field."

The WFP is a United Nations humanitarian agency focusing on food relief. It was founded in 1963 as a three-year experimental program, but the need was so great that soon after it was turned into a permanent agency. Today, it distributes food to 97 million of the poorest people in the world

"The WFP people in Sudan said they were looking for a spokesperson and that I should apply. I thought it would be exciting to stay there for awhile and do a photo essay, so I applied and was immediately hired," Shneerson told ISRAEL21c.

For the next few years, Shneerson journeyed for the WFP to Sierre Leona, Burundi and Liberia, before arriving in the Congo, where she's now head of the World Food Program provincial office

"Our main mission is to give food aid – and when we talk about food aid, we're talking tons – up to 5,000 a month. We don't just come in and open a soup kitchen and provide food for a day," she said. "It's a massive amount of food we're talking about – we give food to last a month based on kilo calories per person – it's not one meal at a time."

'The native people know I'm from Israel, and to them it's a positive element'

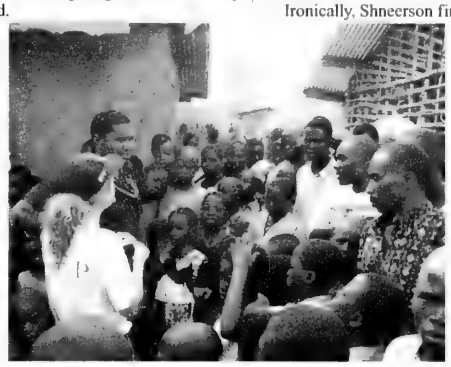
And more than any other country she worked in, the Congo was in dire need of that food aid. From 1997 to 1999, three outbursts of civil conflict led to large-scale looting and killings, which displaced more than 800,000 people and provoked an alarming deterioration of the living conditions of the Congolese people. A 2002 stabilization process was jeopardized by a resumption of the fighting between rebel groups and government forces in the southern region of the country, which continues sporadically.

"Congo is still suffering from a prolonged war, created mostly by the people themselves. If a village gets attacked, the villagers tend to run away into the jungle, or another village. This creates a big food shortage, and it's our mission to alleviate that shortage caused by the displacement," said Shneerson.

Just last year, some 50,000 families fled their homes in the east's North Kivu province due to fighting between the army and rebel militias, she said.

When she's not out in the field supervising the food distribution, an average day at the office for Shneerson involves computer work, e-mails, and managing five offices with more than 120 staff people.

"It's a massive logistic operation getting trucks to move food from the warehouses, loading, unloading. Everything has to be inspected, signed, approved – there's a lot of movement and co-ordination with other agencies and with peace-keeping missions," she said.



Aya Shneerson, head of the United Nation's World Food Program in the Congo, speaks to a group of children there.

In addition to immediate food relief, the WFP also provides long-term recovery programs that potentially will help the population in the Congo become more self-sufficient, Shneerson said.

"We run school feeding programs – in food insecure rural areas, we encourage kids to go to school by providing food incentives there. We also work with malnourished families in programs with other NGOs, supporting both the children and parents, trying to get them back on their feet."

For Shneerson, working with the WFP in the Congo has been a life-changing experience that has taught her many lessons about getting along in the world. She says it's not a job for everybody.

"You have to erase everything you considered to be behavioural norms, and you have to be able to live among extreme poverty. And in order to be able to continue to function, you can't get overwhelmed by everything," she said.

"And you have to handle being alone – there's not the entertainment leisure time you'd expect in a normal situation. You can spend days away in the jungle, and when you come back, there's not very much to do. So you have to learn to focus on the work."

Coming from Israel has proved advantageous for Shneerson among the local population, she said.

"The native people know I'm from Israel, and to them it's a positive element because of the religious context. The majority of the people are Christian, and they have a lot of respect and feel close to Israel, which they studied in church," she said.

Ironically, Shneerson finds her Arab UN colleagues to be the ones she has the most affinity for, and vice versa.

"I find that my closest colleagues are the Arab ones – culturally we're the most similar, especially the Sudanese. We're both warm cultures, family-oriented."

Shneerson's uncertain how long she can continue working in such an intense position in the volatile Congo. But she says she still receives immense satisfaction from it, even though the criteria have changed over the years.

"I used to say that if you save just one person, it's worth it – now I'm not so sure.

"The change you enact is going to be small, your small little part. You can't save the world, but you can save something on a given day. It can be overwhelming, though, and you can get depressed," she said.

"I know I can't stay in countries like this forever," she concluded, adding with a laugh, "My mom would be happy if I ended up back in Israel."

David Brinn is editor of ISRAEL21c, a media organization focusing on 21st century Israel.

AID TO AFRICA

An Israeli social worker assists Darfurian women in a refugee camp in Chad through an IsraAid/Hebrew Immigrant Aid Society program that aims to help the refugees function psychologically and socially in the aftermath of extreme violence. Ultimately, the aid organizations hope the refugees will be able to assert control over their lives and find solutions to their displacement, whether by returning to their homes in Sudan, integrating with their hosts in Chad or being resettled elsewhere. IsraAid is a co-ordinating body of Israeli and Jewish NGOs.

Opinions

Loyalty and shame

In his admirable memoir cum history, *Five Germanys I Have Known*, Fritz Stern cites the late Sir Isaiah Berlin – distinguished British thinker, committed Jew and ardent Zionist – that a sign of loyalty is to be able to feel ashamed of the actions of one's government.

Rabbi Dow Marmur in Toronto

That is why Israelis and other Jews who are loyal to Israel express shame at times because of actions of the government of Israel. They do so out of commitment, not ambivalence; genuine love, not superficial indifference; and a desire to make Israel even better than it is. They feel alienated from Jews, many in positions of leadership, who insist uncritically, "my country right or wrong," often at the price of upholding Jewish values.

Of course, not all critics are loyal. There are Jews whose criticism is devoid of ahavat Yisrael, love of the Jewish people. The group in Britain that calls itself "Independent Jewish Voices" may be saying the same things as many Israelis, but whereas the latter usually say it to fellow Jews and with love, the former have made the British and international media their platform. Instead of urging Jews to adopt a critical and balanced stance, they are addressing an indifferent or hostile British public that may choose to misread the protest. Their shame may be real, but their loyalty is not in evidence.

The community leaders who have reacted against this rearguard action are adamant. Unlike the notorious Israel bashers among the dissenters, they represent the majority of Jews who out of genuine commitment to the Jewish people see it as their duty to defend the actions of the government of Israel, even if they disagree with them.

They say that though it may be legitimate for citizens of Israel to challenge their government, Jews who live elsewhere have no right to criticize it. They choose to ignore the Zionist affirmation that, as Israel is the land of the entire Jewish people, Jews everywhere should be encouraged to express views, including shame, even if they don't vote in elections. But the shame should be shared among committed supporters, not paraded in front of potential foes.

A second line of argument by the defenders of Israel, learned perhaps in the ghettoes of old, is that Jews should not be critical of other Jews, including Israeli politicians, "in front of the goyim." Ironically, critics who bypass the Jewish community in the name of universal values are also, in ghetto-like fashion, telling non-Jews that "we are different than other Jews. We are like you."

I for one celebrate the fact that Jews can be critical of Israel because they love it. But I try to speak only to like-minded people, not to those who may willfully misrepresent me.

Recalling sacrifices past and present

As thousands of Canadian teens crossed the Atlantic en masse to commemorate one of Canada's greatest military victories last week, I could not be prouder of my Canadian heritage.

The courageous actions of our soldiers at Vimy Ridge, many of which were my age, speak volumes to our noble military tradition. Fighting under the auspices of Canadian-led forces for the first time, the battle at Vimy was a crucial moment in World War I, but it signaled an even greater accomplishment: the effective birth of an autonomous Canadian nation.

Jonah Brotman in Ottawa

Soon we will also commemorate the struggles for nationhood on the Israeli side of my heritage. Yom Hazikaron is a national day of remembrance in Israel, dedicated to soldiers lost in battle, as well as the victims of terror attacks. It might be surprising to outsiders that conscripted soldiers who die in combat missions in service to the nation are mourned along with civilians who die because they were in the wrong place at the wrong time. But this is the Israeli reality, one that Canadians thankfully do not have to endure.

In Canada, commemorating civilian and military death together does not exist. And after living in peace for so many years, Canadians can barely conceive of the sacrifices of previous wars. In fact, Canadians hardly even remember our own military record. According to a recent Dominion Institute poll, just 60 per cent of Canadians could identify the battle of Vimy Ridge as having occurred in World War I, less than half of Canadians recognized Billy Bishop as Canada's most decorated fighter pilot, and most distressingly, less than 40 per cent of Canadians could name John McCrae's iconic poem *In Flanders Fields*.

It seems that the history of the Great War will be re-written by the fleeting memories of time. But I'm sure Jerry Bruckheimer will make some epic Hollywood blockbuster like *Pearl Harbour* or *Black Hawk Down* to remind us how truly awesome special effects can make war look.

As a grandson of a World War II veteran on one side and a 1956 Sinai Campaign veteran on the other, I lament the slow passing of our audacious ancestors.

My paternal grandfather, a Canadian reconnaissance doctor who helped to liberate the Netherlands and Belgium, was lost in a downward spiral of age-induced dementia and Alzheimer's well before I was old enough to grasp the complexity of his war stories. It is with sadness that I can only hear second-hand accounts from my father. The realization that Canada's war heroes are dying seems to have spurred more proactive commemorations such as the field trip to Vimy.

My maternal grandfather, like the State of Israel, is alive and well. As a Canadian who made aliyah in 1949 to live on a kibbutz, my maternal grandfather was enlisted to help with the Sinai campaign, choosing to fight for the ideology of Zionism and for the spirit of the Jewish people.

The recent deaths of eight Canadian soldiers in Afghanistan and the fact that Israeli soldiers Gilad Shalit, Ehud Goldwasser and Eldad Regev are still being held hostage underscore the reality that war is not just history.

We should not forget that both Canada and Israel are currently engaged in military operations which, while not matching the scope of previous wars, still manage to take the lives of their soldiers each year.

It seems that we have become numb when it comes to remembering the almost 100,000 Canadian soldiers who died in two world wars and the roughly 13,000 soldiers who have died in Israel's wars. This could be because of the sheer magnitude of such losses.

However, the main reason for our numbness, I believe, has to do with the sad reality that these events have passed into the annals of history.

So this year, I will stand proudly for the fallen soldiers of Canada and Israel who have defended both facets of my Jewish-Canadian heritage.

Yet it would be a tragedy to honour soldiers of the past while forgetting the sacrifices of the present. Just ask the grieving families of the soldiers whose names appear on the news. For them, war isn't history, it's daily reality.

Maybe the rest of us should think the same way, too.

A different kind of Mideast discussion

On the eve of Pesach, I had the privilege of participating in a Middle East Café here in Halifax. This event was the brainchild of Ben Saifer, a Jewish alumnus of King's College, and his friend Ruba Moubarak, a graduate student of Palestinian descent.

In seeing how this event was constructed and executed, I was struck by how different it was from others in Halifax that attempt to broach the sensitive and impossibly complex topic of the Middle East. Such events usually fall under three categories: the lecture, the panel discussion or the rally. And while I appreciate the intent of these events to educate about or demonstrate support for a certain topic, inevitably each one seems to dissolve into a war of words, such that confrontation itself seems to be the goal rather than the specific issue at hand.

Mordechai Walfish in Halifax

The intention of the Middle East Café was to create a space that did not breed this type of confrontation, but at the same time, did not force the participants to tow the empty middle line of simple agreement and compromise. The organizers made a concerted effort to foster substantial conversation, while making each participant feel comfortable. A neutral location was chosen, and all the participants were in some way members of the university community.

The event began with informal chatting over tasty snacks and coffee, which set the tone for the overall relaxed (and Haligonian) feeling of the afternoon. The participants – half of them were Jewish, the other half Arab or Muslim – then came together for opening remarks from the facilitator, an adult with experience in conflict resolution.

After that, we paired off with a partner from the "other side," and each person was given time to explain his or her reasons for participating. We next formed small groups and the partner now had to share the other person's story.

Having to tell another's story and listening to one's own story being told were a little like playing an advanced and risky game of Broken Telephone. I realized how much gets lost in translation and how difficult it is both to make oneself understood and to truly understand where another is coming from. But it seems that this dilemma is representative of the conflict as a whole – so much is embedded in complex narratives that are hard to untangle.

This was a fascinating and important exercise to undertake and a necessary first step in trust-building. I found it encouraging to see people cautiously correct their partner if they felt they were not being properly represented. Given the risks involved with this type of exercise, there was remarkably little (if any) hostility in the air. It was also interesting to see that no two people came to the dialogue for exactly the same reason.

After a short break, we reconvened for small group discussions on topics of our choice. These included the role of identity in one's views on the conflict, and the question of entitlement to a piece of land.

In my group, we discussed what it means to feel a connection to a land one does not reside in and the importance of building strong neighbourly relations wherever one does reside. We talked about fears, anxieties, safety nets and feeling vulnerable.

Because of the friendly, comfortable atmosphere that was created, it seemed that people might have been a bit guarded in these discussions. I found that I could not express precisely what was on my mind and felt that others might be in the same boat. I found that the discussions themselves did not quite get to the heart of the matters at hand. This question occasionally crossed my mind: should a discussion on a topic as challenging as the Middle East really be this relaxed?

The conclusion that I and others reached was yes. As an initial step to further dialogue, this was precisely what needed to be done. The organizers themselves harboured no illusions that solutions could be achieved in one simple afternoon in Halifax. Still, this event demonstrated that there is both a need and a will for residents of this city to discuss these matters in an open setting. For myself and others, this event served as a powerful alternative to the common fare available in Halifax, and I hope it is not the last of its kind.

The Kirshner File

Foreign governments have meddled in Iraq's affairs

Less than six months before Iraq invaded Kuwait in August 1990, touching off a diplomatic firestorm and then a full-blown war, John Kelly, the U.S. assistant secretary of state, told the Iraqi president, Saddam Hussein, that he was "a force for moderation in the region."

Sheldon Kirshner in Toronto

Given what has happened in Iraq since, Kelly's fulsome words of praise now sound uninformed, maybe cynical and certainly overwrought.

But Barry Lando, a Canadian-born, Paris-based, American journalist who was once a producer for the CBS TV program *60 Minutes* and has just written a book about Iraq, is hardly surprised by Kelly's flight of fancy.

Long before Saddam stupidly sealed his fate and that of his regime by invading neighbouring Kuwait, he was assiduously courted by world leaders from former U.S. president George Bush to French President Jacques Chirac, both of whom had an eye on Iraqi oil, regarded Iraq as a lucrative export market, and considered Iraq as a bulwark against the fast-rising Islamic fundamentalist regime in Iran.

As a result, they had a vested interest in preserving Saddam's Baathist government and overlooking his litany of appalling misdeeds and violations of human rights.

Viewed from this perspective, countries like the United States and France were complicit in his crimes, suggests Lando, the author of *Web of Deceit: The History of Western Complicity in Iraq From Churchill to Kennedy to George W. Bush* (Doubleday Canada).

A critic of current U.S. foreign policy and an opponent of the 2003 allied invasion of Iraq, he decided to write the book after American forces captured Saddam.

With Saddam locked in prison and set to be grilled in a show trial, Lando figured that certain heads of state and businessmen who had been implicated by their dealings with him and his regime would have been happier had he been summarily executed after being routed out of his "spider hole" on Dec. 13, 2003.

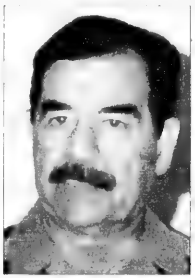
For Lando, a man who has participated in interviews with political figures ranging from former Palestinian Authority president Yasser Arafat to former Egyptian president Anwar Sadat, the capture of Saddam also brought into clearer focus a central issue: the invasion and occupation of Iraq by the United States was just the latest example of western intervention in the Middle East since World War I.

"The subject obsessed me," said Lando, who was a *Time-Life* correspondent in South America prior to joining *60 Minutes* in 1971. "The complicity of foreigners in Iraqi affairs had been forgotten."

Having fastened on his topic, Lando read a succession of books and articles about the region and interviewed a parade of Americans, Arabs and Europeans who had first-hand knowledge of Iraq.

Although *Web of Deceit* is written by a reporter rather than a professional historian, it is an earnest work of scholarship brimming with fascinating revelations.

Britain was the first European power to intervene in Iraq, which he correctly describes as "an artificial creation of foreigners preoccupied with empire and oil."



Former Iraqi dictator Saddam Hussein

The parallels between Britain and the United States' occupation are remarkable, he pointed out.

In conquering Iraq, Britain fielded 133,000 troops, roughly the same number as the United States committed many decades later. Similarly, the British and American armies faced costly rebellions. While Britain ruled Iraq through the minority Sunnis, the United States essentially sided with the majority Shiites.

Lando pointed out that George W. Bush was not the first U.S. president to try regime change in Baghdad, having been preceded by Dwight Eisenhower, John Kennedy and Lyndon Johnson. The Central Intelligence Agency was very much involved in a 1959 plot to unseat the then-Iraqi president, Abdel Karim Qasim, and in 1968, the United States played a role in the coup that brought the Baathists – and Saddam – to power.

Barry Lando

Throughout the Cold War, until the Six Day War, Washington maintained strong relations with Iraq. Lando claimed that the United States, having lost an ally in Tehran with the downfall of the Pahlavi monarchy, encouraged Iraq to invade Iran in 1980, in what would be the bloodiest Mideast war of the 20th century. The Reagan administration, while officially neutral, played a Machiavellian game as that interminable war dragged on. Washington's strategy hinged on the expectation that Iraq would topple Iran's Islamist regime without destroying Iran.

During that conflict, the United States provided Iraq with valuable intelligence about Iran, sold Iraq helicopter engines and computers, and funnelled agricultural credits to Baghdad. Meanwhile, Washington permitted Israel to sell military equipment to Iran. For Israel, Iraq was the lesser of evils.

With his invasion of Kuwait, Saddam alienated the United States. But Lando reminds readers that the U.S. ambassador in Baghdad, April Glaspie, emboldened Saddam by stating that Washington had "no opinion" on his "border disagreement with Kuwait."

Explaining why the United States callously stopped short of actively supporting the postwar Shiite uprising in southern Iraq that it had encouraged, Lando cited U.S. fears of becoming embroiled in an internal conflict and sanctioning the breakup of Iraq.

In an aside, he observed that the pro-Israel lobby opposed a Shiite government in Iraq on the grounds that it would likely be more hostile to the Jewish state than Saddam.

Lando, a liberal, charged that Bush's primary justifications for invading Iraq – its armoury of weapons of mass destruction and its connection with Al Qaeda – were strongly challenged or contradicted by U.S. intelligence agencies.

But what ultimately drove him, and the neo-conservatives advising him, was the broader agenda of proving that the United States was still the pre-eminent power after the terrorist events of Sept. 11, 2001, in Manhattan and Washington, D.C.

Lando, who was here recently to promote *Web of Deceit*, said that the deadly insurgency currently confronting the United States was widely predicted by experts.

Saddam, too, feared that the invasion would touch off "a nationalistic reaction."

Lando believes that the U.S. occupation may have taken a different turn had there been sufficient troops to maintain law and order. Even so, he cannot justify the staggering expense of the war.

"This adventure will cost two to three trillion dollars."

In his book, Lando writes that American oil companies stood to profit from the invasion, believing that they would supplant Russian and French firms that had signed deals with Iraq.

U.S. President George W. Bush

But in an interview, he agreed that the United States really had no need to invade Iraq to ensure the flow of oil, since Saddam had willingly sold it to all comers.

He favours a phased U.S. withdrawal from Iraq, but not a precipitous pullout, and concurs with the conclusions of the bipartisan Iraq Study Group that Iran and Syria should be brought into the process to help stabilize that strife-torn nation. Lando added that the U.S. may yet succeed in bringing stability to Iraq, but not Jeffersonian democracy.

The partition of Iraq into Sunni, Shiite and Kurdish national entities may be a solution if sectarian violence continues to tear it apart.

"But in the future, when the fires die down," he said, "the Sunnis, Shiites and Kurds may join together in one unified state."

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'Even the devil could not invent such a crime'

By SHERI SHEFA
Staff Reporter

Thousands gathered at Earl Bales Park on Sunday to honour the millions murdered at the hands of the Nazis.

The Yom Hashoah v'Hagvurah community commemoration, sponsored by the Holocaust Centre of Toronto, UJA Federation of Greater Toronto and the Canadian society for Yad Vashem, featured an address by Herbert Goldstein, a Holocaust survivor who served in the Royal Navy, a candlelighting ceremony and a keynote address by Sibylle Niemoeller von Sell, a German-born baroness and a member of the German resistance.

Yom Hashoah

Both Rabbi Aaron Flanzraich, president of the Toronto Board of Rabbis (TBR) and Rabbi Reuven Tradburks, of the Vaad Harabonim, took part in the program, despite the controversy surrounding last year's Holocaust commemoration ceremony, when the TBR backed out of program.

Last year, the organizers decided that only the male members of the Renanim Youth Choir could take part in the event out of respect for the Vaad Harabonim, the umbrella for Orthodox rabbis, because of the prohibition against men hearing women sing.

This year, the children's choir of Netivot HaTorah Day School includes both boys and girls below the age of bar and bat mitzvah.

Choir sings at Yom Hashoah program at Earl Bales Park. [Sheri Shefa photo]

Ya'acov Brosh, the consul general of Israel to Toronto, greeted the overflow crowd.

"I always say there is no lesson of the Holocaust… because the human mind cannot accept what happened there and then say we should learn a lesson from this. Even the devil could not invent such a crime," Brosh said, adding that in order to exact revenge on those who wish to see the destruction of the Jewish people, we must survive and flourish.

Niemoeller, 83, who lost members of her family to the Nazi regime, said that we are all responsible for keeping the "flame of the memory burning in our hearts.

"I do not come from a Jewish family, but I was robbed of my father and many members of my family during the Nazi time and I just pretended my father's horrendous fate did not happen… Maybe it was just a nightmare. And had I not been released after 40 years from my self-imposed prison, by a man who became my mentor and my good friend, Elie Weisel, I would probably have suffocated," Niemoeller said.

In 1990, Niemoeller converted to Judaism and is now a noted Holocaust educator. At the ceremony, she shared her story of her family's involvement in an underground railroad in Berlin-Dahlem that hid Jews and participated in the failed plot to kill Adolf Hitler in 1944.

"The most important thing my parents taught me was that… no law was above your conscience, which meant that what your conscience told you, you do, and that included the responsibility for fending for those who could not fend for themselves," Niemoeller said.

She said that as a child she refused to join the Hitler Youth and, as a result, she wasn't allowed to graduate from high school. But this, she said, bothered her little because she went to train as an actress and dancer.

Meanwhile, her family was actively involved in the assassination attempt on Hitler. In fact, Niemoeller's cousin, who carried the bomb that was meant to kill Hitler, was shot, and his brother was hanged after the failure.

Niemoeller herself was arrested, interrogated and physically abused by the Gestapo, but was eventually released. Her father was held at a Nazi prison, where he was a prisoner until the end of the war, but he was kidnapped by the Soviet KBG soon thereafter and died in a former Nazi concentration camp, Jamlitz.

"What motivated the German nation… in the era of enlightenment, under the eyes of the world," to resort to these inhumane measures? she asked.

"A nature of culture had lost not only its shem tov, its good name, it lost its soul."

She said that even though the Temple was destroyed again and again, and the Holocaust was meant to be the end of the Jewish people, "out of the plagues out of the ashes, comes a commanding voice, 'Zachor, v'lo yishkach, Am Israel Chai.'"

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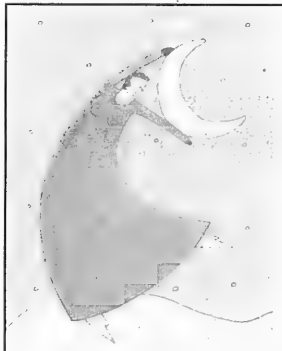

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Greater Toronto Area

'He showed his love of people by caring for them'

Continued from page 3

never lost his sense of humour, despite being in excruciating pain.

"He showed his love of people by caring for them, and he knew what his duty was."

As a "loving husband, caring father and doting grandfather, Gordon left his family a rich legacy of love, and a shining example of the rewards of being there for others."

Susan Davis, executive vice-president of the Canadian Council for Israel and Jewish Advocacy (CIJA) served with Wolfe on the boards of both Holy Blossom and Mazon. "He always sought new volunteers, and tried to revive board structures. It all goes back to knowing what to do next. He knew the strength of an organization lay in its volunteer cadre," Davis told *The CJN*.

He also celebrated a diversity of opinions, Davis said. "He was always up for a fight for the sake of progress. [Without him], we all feel emptiness as well as sadness."

Florence Davis, who worked at JF&CS as Wolfe's executive assistant for 12 years, called him a mentor and a friend.

"He always challenged me to grow, and he was 2,000 per cent committed to the agency."

She said that Wolfe uncovered all the secrets in the Jewish community and brought them into the public eye. "He would not allow problems such as child abuse, poverty, domestic violence and addictions to be swept under the rug. The community can thank him for that."

Teri Kay, who was director of family and community services at JF&CS when she retired, worked with Wolfe for 20 years. "There are people who come into your life who truly make a difference, and he was one of those people," she said.

"He was a mentor and a teacher, and he taught me a lot about friendship and leadership. He was a role model because no one worked harder than him. He was hands on and knew everything there was to know about a large organization."

One thing he said that always stayed with her, Kay said, was that "there are no good or bad decisions, there are only decisions, so make one."

His youngest daughter Carrie said at the funeral that as a father and a community worker, "part of his magic was that he gave each of us a unique piece of himself. People loved him, and he made countless lives better."

When she asked her father what she should do with her life, "he said he didn't know, but that I should make my choices based on my own dream. There is no right or wrong decision. Just give it your best.

"That is the philosophy that kept him going. As long as he was still here, he gave it his best, if that meant being able to sit at the dinner table, or ensuring that an organization had what it needed.

"[Every day he could] he got up, got dressed, and did the best he possibly [could]."

Daughter Deborah said that her father touched so many lives, but he was most proud of his role as husband, father and grandfather.

When he was very ill, he went to Bialik Hebrew Day School – his last outing – in honour of his wife's retirement from the preschool, Deborah said. "There is so much of him in each of us."

His son Michael said that his father always spoke for those who had no voice, and was the champion of those who had no champion. "He lives on through the lives he enriched."

In addition to his wife and children, Wolfe leaves three grandchildren, triplets Samantha, Jake and Amanda.

Correction

In the April 5 article, "New Orleans has profound effect on Jewish youth," the accompanying photos were credited to United Synagogue Youth, but should have been credited to the B'nai Brith Youth Organization. *The CJN* regrets the error.

LEARNING ABOUT MITZVOT: More than 4,500 students from the United States and Canada recently competed in the study of the mitzvot as explained by the Rambam – Maimonides. Then some of the students from each school participated in an on-stage competition. The Shmuel Zahavy Cheder Chabad of Toronto sent six contestants for the final round of the competition in Brooklyn N.Y., and they were part of a winning group. Seen from left are Toronto contestants Mattisyahu Charytan, Betzel Shur, Mendel Zaltzman, Dovi Chemel, Mendel Gorman and Yisroel Zaltzman with Rabbi Baruch Zaltzman, principal of Shmuel Zahavy Cheder Chabad.

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Sderot is being added to the list of abandoned Israeli communities. Brave citizens and pioneers find themselves on the front lines of a war brought to their doorstep by a government that refuses to protect them. Why is Sderot under attack? Because the Israeli government withdrew from Gaza. And now there is no plan to protect its citizens near the border.

So the citizens of Sderot have to choose: Stay and face the daily terror and economic uncertainty of a city under fire, or abandon their homes. The choice is not an easy one — it's a choice that pits family and safety against patriotism and idealism. Those who choose to stay deserve our support. Without it, the city could crumble and the terrorists will eventually move on to their next targets: Tel Aviv and Jerusalem.

Sderot is the new front line in the struggle for a secure Israel. And a secure Israel means a secure world for the Jewish people — for us and our children.

What *YOU* can do to help:

- **Contribute to the SAVE SDEROT EMERGENCY FUND**
- **Write your local MPP and Israel MKs**
- **Voice your opinion on the abandonment of Sderot on news websites and anywhere you can**

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IN CANADA: Make checks payable to: Toronto Zionist Council, 788 Marlee Avenue, Toronto, ON M6B 3K1 [contact: israelkaplan@yahoo.com]

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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

The CJN makes no representation as to the kashruth of food products in advertisements.

Jewish Life

Many acts of chesed performed at Pesach

By RABBI YEHIEL BEN AYON

I believe that the vast amounts of chesed performed around the world during Pesach this season have had no precedent in past Jewish history.

Chesed – kindness – is a mitzvah, but more, it is one of the defining characteristics of God. Hence by practising chesed, one is emulating God, and indeed, being Godly.

The connection of Pesach and chesed is an old tradition, perhaps as old as the holiday itself. *Kimcha di pischa* is the talmudic name for the original Pesach food drive: kosher for Pesach flour was collected and distributed to those in need so that they could make their own matzah and not go hungry.

Because man does not live by bread alone (or in this case, matzah), today's Pesach drives involve much more. Our world today compared to that of yore is much more complex, and it is certainly much more affluent than it was in those simpler times. Hence, our acts of chesed, too, must advance accordingly from the very basics of Pesach flour, to reflect the levels of today's realities.

There were organizations, locally and across the world, that delivered truckloads of boxes of meat, poultry, eggs, potatoes, fruit, vegetables, juices and sweets along with regular Pesach matzah and matzah shmurah. Yeshiva boys volunteered, family heads and, in some cases, whole families joined in the packaging and distribution. For many, this was not their first time, but it is by now part of an annual tradition prior to the holiday.

There were organizations that co-ordinated teenage girls who had volunteered to help by being sent to babysit in some homes so that mothers could shop or clean. Some girls signed on ready to help with the cleaning effort itself.

There were families who could not prepare for the holiday like the rest of us, for they were blessed with the birth of a child in the days prior to the holiday. Or sadly, there were those who had a loss and were not able to prepare because they were sitting shivah. In these cases, the meals for entire holiday were brought to them by the community.

Vast amounts of money were dispersed with sensitivity and dignity to the truly needy.

There were organizations that provided vouchers to those qualifying – vouchers for shoes, suits, shirts, wigs, hats and dresses. Manufactures donated their wares outright or offered them below cost.

In Israel, one individual purchased an entire matzah shmurah factory. He did this so that he could "sell" these round, handmade matzot to the needy at a very heavily subsidized price.

Countless of homes opened during the holiday itself – for the lonely, for the uninitiated but interested, for Russians just beginning to experience Judaism, and for ba'alei tshuvah. In these homes, the words of the Haggadah – "let all who are hungry come and eat" – were put into practice with warmth and a smile.

The lists of chesed performed are endless and they continue to grow each year. Truly, there is no parallel to benevolence of such magnitude among other people. While the spiritual force of accomplishment in all this chesed cannot be measured, neither should it be underestimated.

May God Almighty protect us all in the merit of these awesome amounts of chesed this past Pesach season.

Homage to MAHAL, the foreign volunteers of 1948

By BARUCH COHEN

Guest Voice

As Israel celebrates its 59th Yom Ha'atzmaut (Independence Day), our thoughts are directed to the heroes of MAHAL – Mitnadvei Chutz La'Aretz – the military organization of foreign volunteers in Israel. We remember the volunteers from all parts of the world, Jews and non-Jews, who flocked to the gates of the as yet unborn State of Israel to offer their services as part of the newly formed Israel Defence Forces.

The story is dramatic and, in some ways, incredible. Five thousand volunteers were organized after the United Nations General Assembly, in November 1947, recommended the partition of Palestine. In some instances, the initiative was spontaneous and local.

This was the case in Canada, where Jewish ex-servicemen issued a call for volunteers to fight for the newly created Jewish state. In the United States and Scandinavia, ex-servicemen contacted shlichim, representatives of the Haganah who worked under cover. In South Africa, the movement was organized after the arrival of a Jewish Agency representative who contacted the South African Jewish servicemen's association.

By early 1948, volunteer organizations existed in most Jewish communities in the western world. Small numbers of volunteers with urgently needed military experience were smuggled into the Yishuv before the State of Israel was proclaimed.

The majority of the volunteers were channelled through training camps in France and Italy by the Haganah's European command, whose headquarters were in Paris. Most volunteers were World War II veterans, and some had been officers. The importance of their contribution was not in their numbers but in their quality and experience, badly needed in a new army whose brief fighting tradition was as an underground movement.

One of MAHAL's crucial contributions came from the veterans who were among the founders of Israel's fledgling air force.

Some 150 MAHAL volunteers were killed in action, the majority from the United States and Canada. Of the estimated 5,000 volunteers who came, close to 300 remained or returned to settle in Israel.

Leonard Salter, in his book *The Pledge* (Simon and Schuster, N.Y., 1970), writes: "Reb Kolman's [an ex-U.S. air force pilot officer] first mission, less than 12 hours after his arrival from Italy, would be to drop a life-saving load of supplies and arms to the beleaguered inhabitants of the Etzion Bloc.

"After the war, Reb Kolman served as a captain with El Al until the late 1970s. At times, Reb Kolman was the head El Al pilot, transporting [David] Ben-Gurion and Golda Meir during their visits to the United States. Today he lives happily with his family in Amherst [in New York State].

"Only after the 1948 Independence War did the American government learn the full extent of the underground's operations. An armed force was created from nothing by a handful of dedicated conspirators. They supplied every item that was requested, from tanks and rifles to Hebrew typewriters."

On this solemn Yom Ha'atzmaut on April 23, I call upon everyone to remember the MAHAL volunteers' unique contribution to our beloved and invincible State of Israel.

Baruch Cohen is the research chair of the Canadian Institute for Jewish Research.

Jewish Life

Succinct biography of Chagall

***Marc Chagall* by Jonathon Wilson Schocken (the latest addition to the Jewish Encounter series of Schocken books).**

Books
Bernard Baskin

When Marc Chagall died, aged 97, he was buried in a French Catholic cemetery.

A tall crucifix, later removed, shadowed his grave. There was no service, but as the coffin was lowered into the ground, an unknown young person stepped forward and recited Kaddish.

It seems that Valentina Brodsky, Chagall's third wife, who had secretly converted to Christianity years before, had insisted on the Christian burial.

Chagall's relationship to Judaism was complex and ambivalent. On the one hand, he was close to Jewish culture and tradition. Born into a poor, pious chassidic family in the small town of Vitebsk, Belarus, he was never truly comfortable in any language other than Yiddish. He visited Israel many times and often referred to it as "our country."

The religious symbols of his childhood became an ineradicable part of his artistic vision. Together with the Sabbath candles, the clock on the wall and the candelabra, he filled his universe with angels, flowers, lovers, goats, horses and roosters that play the violin – mingled recollections of both Jewish and Russian village life.

He was no stranger to anti-Semitic behavior. At one point, he commented, "It is amazing the way the French resent foreigners. You live here most of your life. You become a naturalized French citizen, give them 20 paintings for their museum of modern art, work for nothing decorating their cathedrals, and they still despise you. You are not one of them. It was always like that."

But Chagall was never a practising Jew and tended increasingly to stress the universality of his subject matter. In 1950, he received a commission to decorate the baptistery of a new Catholic church. He underwent a difficult and protracted period of self-doubt. He set up a meeting with the chief rabbi of France and other prominent Jews to discuss the matter. He finally turned to Chaim Weizmann, the president of Israel. In a letter, written in Yiddish, he emphasized the dilemma of a man "whose life had taken him from the Orthodox East, through war, revolution and the Holocaust, to the pinnacle of a secular career in the vastly modern West." Weizmann replied that Chagall should be guided by the dictates of his own conscience.

It took seven years before Chagall arrived at a decision to donate a number of murals to the Church on themes from the Hebrew scriptures. It is true to say he never quite came to terms with the anxieties that beset him as a Jewish artist in adorning Christian edifices.

His choice of the Crucifixion, as a powerful metaphor for modern Jewish suffering, became a source of controversy. Perhaps his most remarkable and controversial painting was the *White Crucifixion*, painted in 1938 after Kristallanacht. In it, a fire set by a Nazi rages through a synagogue with surrounding scenes of Jewish disaster and tragedy. At the still centre of this devastation and misery, dominating the canvas, is Jesus on the cross, his loincloth stripped and fringed like a tallit, his head bowed beneath Hebrew lettering that spells out, "Jesus of Nazareth, King of the Jews."

Chagall was disappointed that his only "Jewish" commission was for the synagogue at the Hadassah Hospital in Jerusalem. He was dismayed at the stunted and unappealing structure. Teddy Kollek, mayor of Jerusalem, acknowledged that the building "was a disgrace and a terrible demeaning setting for the stunning windows."

Undoubtedly, Chagall was the best known and appreciated Jewish artist of his time. The last years of his life were crowned with a rich harvest of international tributes and honours. His exuberant use of colour lent artistic magic to the wit and poetry of his prolific output.

Jonathon Wilson, novelist and critic, in this succinct and knowledgeable biography, covers all aspects of the artist's long and many-sided life against the background of 20th-century Jewish and world history.

Yom Ha'atzmaut online, Pt. 1

By MARK MIETKIEWICZ

This coming Monday, the fifth day of the month of Iyar, Israelis will celebrate as their country begins its 60th year of independence. Even if you aren't lucky enough to be in Israel, you can feel just a bit closer thanks to the Internet. Here are six suggestions.

Eat like an Israeli.

"From Tel Aviv to Uhm el Fahm and from Jerusalem to Metulla, the great majority of local food writers and chefs agree that Israel has not developed a national cuisine." Those sound like fighting words coming from Daniel Rogov, one of the country's premier food writers. Actually the restaurant and wine critic for *Ha'aretz* is a passionate advocate of the country's cooking. He writes that Israelis are fortunate to be able to choose from foods from so many diverse ethnic origins. I particularly enjoyed his essays on Five Thousand Years of Culinary History and Dining on Street Food. **[http://tinyurl.com/39rwpk]**

Rogov also has a massive Israeli recipe section (The Wonder of Couscous, Dining with the Druze, Cactus as an Edible Fruit, etc.) that is definitely worth checking out. Note, though, that some of Rogov's recipes are not kosher. **[http://tinyurl.com/383vqd]**

If Rogov's recommendations haven't sated your inner gourmand, take a look at About.com's Israeli Recipe Collections. **[http://tinyurl.com/2wl2ha]**

Watch Israeli TV.

You can watch today's news from Jerusalem in English, courtesy the Israel Broadcasting Authority. The seven-minute bulletin is heavy on politics, as you might expect. **[http://tinyurl.com/5bbvq]** If you'd like to go beyond the news, try infolive.tv, a new Internet-only TV service, also based in Jerusalem. Broadcasting in English, French, Spanish and Arabic, you'll find plenty of professionally produced features about innovation, society, sport, tourism and culture – as well as the news. I was fascinated by a piece on an upcoming movie about the Jerusalem Syndrome, a psychological disorder in which pilgrims and visitors to the Israeli capital believe they are biblical characters. **[www.infolive.tv]**

To truly get a feel for the country, you really need to watch TV in Hebrew. Arutz 2's VideoMachine is a large repository of clips from the popular broadcaster. You can watch on-demand the hard-hitting consumer affairs show *Kolbotek*, the drama *Miluim*, the silly and funny *Kachah Lo Mitnahagim*, and much more. Informative, irreverent and occasionally racy fare. **[http://tinyurl.com/2uf8uv]**

However, if you aren't able to understand those clips, it's time to…

Learn Hebrew online.

There are several sites that will help you with the basics and beyond. Granted these won't replace an ulpan in Netanya, but some of these free resources are surprisingly good.

As you might expect, Hebrew Verbs concentrates on just that. Three hundred verbs are fully conjugated in all tenses, nekudot included. **[www.hebrew-verbs.co.il]** My Hebrew Dictionary **[www.dictionary.co.il]** and Learn Hebrew categorize vocabulary in dozens of categories, among them astronomy, business meetings and musical instruments. **[www.learn-hebrew.co.il]**

To get a real feel for a language, you have to understand its sayings and idioms. LearnHebrew has informative and amusing explanations of hundreds of them. You'll find classics like "Lo Nora" (literally: it's not so terrible; idiomatically: it could be worse) and "Yad Rochetzet Yad" (literally: one hand washes the other; idiomatically: partners in crime.) **[www.learnhebrew.org.il/]**

Here's one that was new to me. "Seret ra" literally means "a bad movie" but idiomatically it's closer to "a disaster." As the site explains, "When your son (or daughter) comes back from a date, flops into a chair in total dejection, and comments, 'Aizeh seret ra,' s/he is probably not referring to the movie."

Next week, more sites for Yom Ha'atzmaut.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Remembering is not enough, Harper says

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Prime Minister Stephen Harper addressed hundreds of people gathered Sunday on Parliament Hill to mark Holocaust Memorial Day, and he urged the world to learn from history.

The Holocaust "stands alone in the annals of human evil," Harper said.

"Millions – including six million Jewish men, women and children – were murdered by the Nazis during the Holocaust."

But he said it's not enough to remember the past. "They [politicians] must stand up to those who advocate the destruction of Israel and its people today and they must be unequivocal in their condemnation of anti-Semitic despots, terrorists and fanatics."

Israeli Ambassador Alan Baker noted that the victims of the Shoah were all individuals.

"It is our personal, national and international duty to remember every single person, every single name that perished in the Shoah. They are not just names, but people," he said.

The ceremony on Parliament Hill was attended by senators, members of Parliament, the ambassadors of several countries and Holocaust survivors. In addition to members of the local Jewish community, there were also participants from Montreal and Toronto.

Yom Hashoah

Wreaths were laid at the Centennial Flame in front of the Parliament Buildings by Harper and other dignitaries, accompanied by survivors.

From Parliament Hill, participants walked to the nearby Congress Centre for the continuation of the ceremony. The master of ceremonies was former Liberal MP and cabinet minister Herb Gray.

Ottawa Mayor Larry O'Brien said that "as we reflect on this dark chapter in the history of mankind, let us pray for those who are suffering around the world today."

MP Irwin Cotler told the survivors in attendance that they are the true heroes of humanity, that they not only survived but lived to have families and build productive lives.

He said that "there are things in Jewish history that are too terrible to be believed, but they are not too terrible to have happened."

He said there are five lessons to be learned from the Holocaust:

• "The importance of zachor, of remembrance itself: unto each person there is a name, an identity."

• "The Holocaust of European Jewry occurred not only because of the Nazi industry of death, but because of the state-sanctioned incitement of genocide." Cotler warned that the world is now witnessing state-sanctioned incitement to genocide in President Mahmoud Ahmadinejad's Iran and must act to stop it.

Politicians must stand up to those who advocate the destruction of Israel, says Prime Minister

• "The Holocaust occurred not only because of the industry of death, but because of crimes of indifference, because of conspiracies of silence." He urged the international community to "put an end to the killing fields in [Sudan's Darfur region]."

• "The Shoah occurred because of what might be called the treason of the intellectuals, the treason of the elite."

• "It is our responsibility, as citizens of the world, to give voice to the voiceless and to empower the powerless whoever or wherever they may be," Cotler said.

A candlelighting ceremony was held in memory of the victims of the Holocaust, with candles being lit by survivors and representatives of various groups.

The Arie Van Mansum Educators Award was presented to Grade 6 teacher Patrick Mascoe from Ottawa Charles H. Hulse Public School.

Mascoe started a program about the Holocaust and tolerance by inviting survivors to speak to his class of mostly Muslim students. He then instituted a "friendship program" in which his students have engaged in an e-mail exchange with their counterparts from Ottawa's Hillel Academy. Students from both schools have also participated in several joint programs to get to know one another.

The award was presented to Mascoe by Ryan Euverman, the grandson of Arie Van Mansum, a Dutch man who risked his life to save Jews during World War II by hiding them with Christian families.

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Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Partner, Beard Winter LLP

Question: My ex takes money off the monthly child support payments he makes for things like baseball for my son. This to me seems awfully cheap in that he has never helped with day care or taekwondo for the past few years. He recently told my daughter he couldn't afford her grad dress, as he was struggling.

The same week, he signed my son up for baseball and took money from my support cheque which is to pay for housing and food. Now the children will soon be out of day care. Is it too late to claim contribution for day care and taekwondo retroactively?

Answer: No. You have every right to claim for a contribution to day care retroactively to the day they started day care. Moreover, he has no right to deduct any of his own child-related expenses from your basic monthly payment. He may or may not be liable for extra-curricular activities like taekwondo, depending on his earnings and yours. Some judges will award it and others won't.

But, at the very least, his contribution for day care each year should be in proportion to your own gross yearly income as compared to his under section 7 of the Child Support Guidelines. You should consult with a competent family law lawyer to assist you in calculating the appropriate overall contributions he has missed over the years after obtaining from him his tax returns (and possibly other financial statements if he is self-employed) for each of those years.

Then, you or your lawyer should send him a letter of demand for those funds with appropriate receipts, and if his income increased, for the retroactive basic child support he should have paid.

If he fails to provide the financial disclosure or refuses to pay for retroactive child support and the monies he should have never deducted from your basic child support payments, then you should have no hesitation whatsoever making a court application.

You should also file your payment agreement with the government support enforcement agency, the Family Responsibility Office. As I mentioned in a recent article, the basic table amount for child support, without calculating these extraordinary or special expenses like daycare or taekwondo, has gone up effective May 1, 2006.

Some judges may or may not grant you the entire amount of retroactive day care because you waited too long to notify him of your claim in writing. But that doesn't mean you shouldn't obtain at least partial relief.

*John Syrtash is a partner and family law lawyer with the Toronto firm of **Beard Winter LLP**. Neither Beard Winter LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at 416-306-1733, or e-mailed at jsyrtash@beardwinter.com. You can also visit www.beardwinter.com and www.spousalsupport.com.*

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Coast to Coast

Peace: scant hope or no chance?

According to Reports

By **PAUL MICHAELS**

Two recent columns on ending the Arab-Israeli conflict gave readers a choice between total pessimism and guarded optimism.

In "A War of Narratives" (*New York Times*, April 8), David Brooks writes dispiritedly about a conference he attended in Jordan: "It was co-sponsored by the Center for Strategic Studies at the University of Jordan and the American Enterprise Institute, and the idea was to get Americans and moderate Arab reformers together to talk about Iraq, Iran, and any remaining prospects for democracy in the Middle East."

But "the Arab speakers mainly wanted to talk about the Israel lobby."

Brooks describes the so-called moderate Arab intellectuals as being so consumed with conspiracy theories about the nefarious influence – even control – of American Mideast policy by the "Israel lobby," that they showed little interest in anything else: "The problems between America and the Arab world have nothing to do with religious fundamentalism or ideological extremism, several Arab speakers argued. They have to do with American policies toward Israel, and the forces controlling those policies.

"As for problems in the Middle East itself, these speakers added, they have a common source, Israel."

Brooks writes: "We Americans tried to press our Arab friends to talk more about the Sunni-Shiite split, the Iraqi civil war and the rise of Iran, but they seemed uninterested. They mimicked a speech King Abdullah of Jordan recently delivered before [the U.S.] Congress, in which he scarcely mentioned the Iraqi chaos on his border. It was all Israel, all the time."

Brooks explains that, in contrast, the Americans "argue that problems like Muslim fundamentalism, extremism and autocracy could not be blamed on Israel or Paul Wolfowitz, but had deeper historical roots. We tended to see the Israeli-Palestinian issue not as the root of all fundamentalism, but as a problem made intractable by fundamentalism" – a fundamentalism that is impeding the Arab world's progress economically, scientifically and technologically.

Brooks is pessimistic about overcoming the gulf that separates the American and Arab viewpoints: "[T]hey had their narrative and we had ours, and the two passed each other without touching."

Brooks writes: "[T]here was nothing defensive or introspective about the Arab speakers here. In response to Bernard Lewis's question, 'What Went Wrong?' their answer seemed to be: Nothing's wrong with us. What's wrong with you?"

Rather than look inward at their own problems, the Arabs have decided "to blame everything on [Israel and] the villainous Israeli network."

We are reminded here of Fouad Ajami's famous words after the 1991 Gulf War. The well-known American-Lebanese scholar wrote: "There is no way of knowing whether the Arabs would have fared brilliantly had they looked their troubles squarely in the eye. But the Arabs looked away. For there was always that great alibi of modern Arab politics: Israel and the Palestinians" (*New York Times Magazine*, March 3, 1991).

Brooks' conclusion is bleak: "And so we enter a more intractable phase in the conflict, which will not be a war over land or oil or even democratic institutions, but a war over narratives. The Arabs will nurture this Zionist-centric mythology, which is as self-flattering as it is self-destructive."

The somewhat optimistic view is provided by Shira Herzog in "Peace beckons, but will Israel's leaders respond?" (*Globe and Mail*, April 11).

Herzog argues that the recent Arab League peace plan has been accepted by a narrow majority of Israelis as a basis for negotiations, but Israeli Prime Minister Ehud Olmert, with dismally low public support, is incapable of acting on it.

Herzog does acknowledge – though very briefly – that "as for embarking on a peace agenda, battle-weary Israelis have little trust in Palestinian leaders." And why should they, with the rejectionist Hamas calling the shots in the Palestinian Authority? This is a subject that deserves further exploration.

In the meantime, we're left to choose between Brooks' argument that even moderate Arabs are incapable of the self-examination needed to make peace with Israel and Herzog's qualified optimism that peace is attainable if the Israelis (mainly, it seems) have effective enough leadership to pursue it.

Paul Michaels is communications director for the Canada-Israel Committee.

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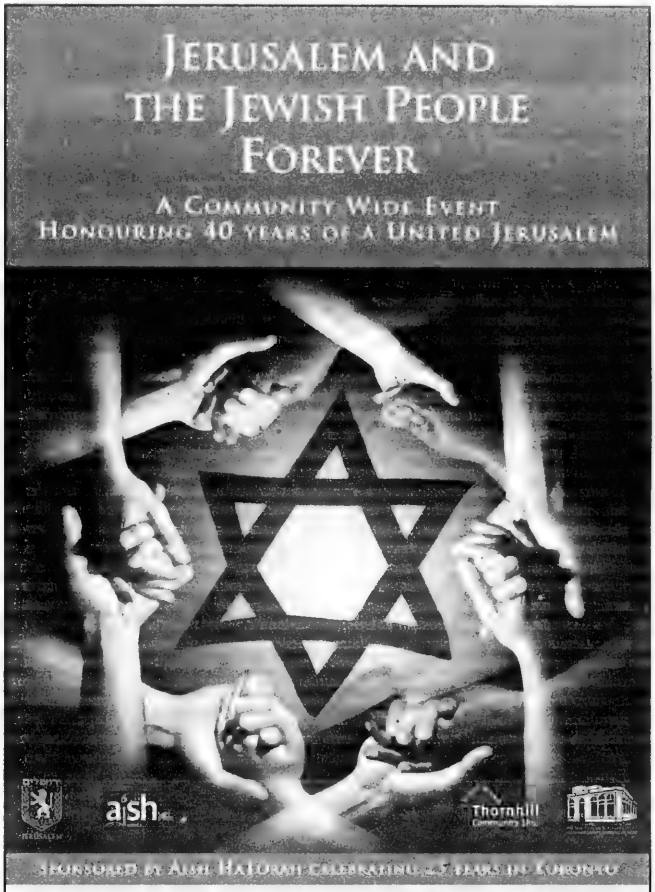

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New museum puts B.C. Jewish life on display

By LAUREN KRAMER
Special to The CJN

VANCOUVER — It was a history that, until recently, had been hidden in books published some 25 years ago and dusty boxes of artifacts that lay in various basements.

But late last month, that history was brought vividly to life when the Jewish Museum and Archives of British Columbia opened its doors to the public at the Jewish Community Centre of Greater Vancouver in a space that takes up most of the centre's top floor. (The archives were previously housed in a much smaller space at the JCC.)

"The museum's goal is to preserve and interpret the history of the Jewish experience in B.C., from 1858 to the present day," says curator Ron Ulrich. In the process, it traces the growth of the community from 104 people in 1881 to some 30,000 today.

The museum offers an educational journey that's relevant to both Jews and non-Jews. For the latter, it tries to explain the essence of what it is to be a Jew, focusing on the Jewish life cycle, holidays, beliefs and traditions.

Then, the journey through the Jewish artifacts of B.C. begins, delivering a succinct and well-presented account of the first arrival of Jews in the province and the subsequent waves of immigration.

While many Jewish museums focus on the Holocaust and the devastation it brought to Jews worldwide, Vancouver's Jewish Museum emphasizes that life for Jews in this province has been a happier story.

"Know before Whom you stand" is the translation of the Hebrew inscription on the reader's desk belonging to B'nai Yehuda, the early congregation that later became Schara Tzedeck. This prized artifact in the Jewish Museum and Archives of British Columbia once stood in the first synagogue built in Vancouver in 1911.

Candlesticks, a kiddush cup and spice box belonging to the family of Bill Gruenthal, travelled from Germany to Palestine in 1933 and then to Mission, British Columbia, in 1947.

In the years that the Holocaust was in full force, for example, the museum notes that Mr. and Mrs. Harold Pollock celebrated their marriage in Kerrisdale.

One of the glass displays holds a Uniongram sent by their Aunt Rose Friedman of Montreal with her congratulations on their wedding. Such artifacts documenting Jewish family life in B.C. are peppered throughout the museum, a reminder that the life of this community was quite normal, even as hell broke loose in Europe.

Visitors can expect to see pictures of early Jewish celebrations in Vancouver; a reader's desk and pedestal made for the city's first synagogue, B'nai Yehuda; and the tools of a local mohel.

David Oppenheimer's elegant, wood-carved rocking chair sits in another display, a reminder of Vancouver's second mayor and the man at who preserved the land for Stanley Park, the city's huge urban oasis.

There are several interactive displays that add fun to the museum. In one corner, you can press a button and listen to one of four Jews with a long history in B.C. speak about their lives. There's also an area where you can test your knowledge of Yiddish, and another where younger visitors can do a craft.

The current Jewish community is featured in the museum, too.

Visitors are offered a snapshot of a young family that resides in Vancouver today, describing the reasons behind their decision to keep a kosher home. One display area focuses on "*Esn Un Fresn*," noting such culinary highlights as the story of Kaplan's Deli, which has served Jewish-style food since 1967, and paying tribute to various culinary mavens in the province.

The museum – which opened about a year before the 150th anniversary of the first arrival of a Jew to British Columbia – was assembled at a cost of $1.3 million, with significant donations from Rabbi Yosef Wosk and the Averbach family.

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Mazel Tov

The Canadian Jewish news

Only paid Family Moments announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first come - first served basis as space allows.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Please keep all announcements to 25 words, maximum. Send your photos to:

The CJN, Family Moments, 1500 Don Mills Rd., #205 North York, ON. M3B 3K4

or email them to: cblackman@cjnews.com

Congratulations to Joe Stotland on the occasion of his 90th birthday!!

Tali, Mike and big brother Adam are thrilled to announce the birth of

Paige Lindsay

on Feb, 21, 2007 weighing 7 lbs. 13 oz.

Proud grandparents are Joodi & Ron Pollock, Evy & Richard Uditsky and Harold Lusthouse. Ecstatic Great Grandparents are Sylvia & Phillip Shore, Edith & Sidney Pollock and Anne & Ozzie Lusthouse. Aunts & Uncles are Landon Lusthouse, Eden Pollock, Elissa & Neil, Joanne & Rob Uditsky.

Happy 60th birthday to Gloria! Love, Joel, Adam, Julie, Elysse, Marc, Jonathan, Elle, Jenn and Will. May you have much nachas in the coming year!

Mazel tov to Erica Friedman & Arye Goldberg of Israel on their engagement. Wedding planned in Israel, summer 2007.

Mazel tov to Michael Henrich & Sarah Fingold who were married July 1.

Debbie & Frank Myers, Frida & Michael Boltiansky are happy to announce the engagement of Nicole & Arie.

Bernard & Lorna Isaacs and Uri & Hanna Weisz are overjoyed to announce the engagement of Sharon Isaacs & Dany Weisz.

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What's New

By REBECCA NADLER

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What's New deadlines: Monday, April 23, is the deadline for the May 3 issue and Monday, April 30, is the deadline for the May 10 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Correction

The What's New item in the April 12 edition, "Amy Sky speaks out," was unclear. It should have said that the cost for the brunch and presentation on Sunday, April 22, is $10. Reservations are required by April 18. Call 416-636-6665.

Thursday, April 19

COOKING DEMO

Beth Tzedec Congregation presents "Keeping It Sweet" with **Anna Olson**, from Food TV's *Sugar* and *Kitchen Equipped*, demonstrating delicious desserts, including recipes using sugar substitute for diabetics. 7:30 p.m. $40. Tickets, 416-781-3511

RAISING KIDS NOT VOICES

Join the Paul Penna Downtown Jewish Day School and the Miles Nadal JCC Nursery School for an evening with **Sarah Chana Radcliffe**, author of *Raise Your Kids Without Raising Your Voice*, 7:30 p.m. MNJCC, Room 318. Free for school families, others $10. RSVP, 416-924-6211, ext. 135.

Saturday, April 21

VOICES OF THE TORAH

The Stashover Slipia Congregation invites the community to participate in a short halachic Shabbat service followed by a discussion and kiddush. Service and discussion led by **Jack Lipinsky**. Welcome and coffee 9 a.m., services 9:30 a.m. 11 Sultana Ave. 416-789-1333 or stashleader@yahoo.com

SHABBAT SERVICES

Kensington Place Retirement Residence, 866 Sheppard Ave W., invites the community to weekly traditional Shabbat services followed by kiddush. 9:30 a.m. 416-636-9555

KOL YISROEL SERVICES

The Kol Yisroel Congregation has resumed Saturday morning in the Borochov Cultural Centre. 9:30 a.m. followed by kiddush. All welcome. 416-630-9444

PARSHAH DISCUSSION

Abe Birenbaum will talk about the weekly portions, *Tazria/Metzora*, 9:30 a.m. at Beth Tikvah Synagogue. 416-221-3433

Sunday, April 22

WALK & BRUNCH

Adath Israel Dynamic Singles 35+ and Young Professionals host a walk to Earl Bales Park with Mosaic Outdoors Club. Meet at Adath Israel parking lot, 37 Southbourne Ave. at 9:45 a.m. Return for brunch at 11:30 a.m. Walk free. Walk and brunch $15; non-walker brunch $20. Reserve, 416-635-5340 or www.mosaictoronto.org.

SINGLES WALKING GROUP

Join Walk and Talk Etc., a walking club for Jewish singles 50+, for a hike through Cedarvale Ravine. Meet at Glen Cedar Rd. and Eglinton Ave. at 10 a.m. For info, walkandtalketc@hotmail.com.

YOM HAZIKARON

Temple Har Zion joins with Beth Tikvah Synagogue and Temple Emanu El for Yom Hazikaron. A brief service with candlelighting will be followed by vocalists from each synagogue, speeches by **Rachel Kaplan** and Beit Halochem Aid to Disabled Veterans of Israel representative. Funds raised will support Israeli facilities that work to rehabilitate Israelis injured by war or terrorism. 7 p.m. at Temple Har Zion, 7360 Bayview Ave. $18. 905-889-2252

Tuesday, April 24

LUNCH AND LEARN SERIES

Beth Tikvah Lunch and Learn series hosts "Dispelling Myths about Israel" with lawyer **Murray Armel** talking about the myths that threaten Israel's right to exist. Lunch 12:15 p.m. Learn 1 p.m. Members $12, $80.00/series, $40 choice of four lectures; non-members $20, $100/series, $50 choice of four lectures. Pre-registration required, 416-221-3433, ext. 352.

Continued on page 23

FRIENDS OF SIMON WIESENTHAL CENTER FOR HOLOCAUST STUDIES

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What's New

Continued from page 22

Wednesday, April 25

SAR-EL INFO MEETING

Find out about the Sar-El program, civilian volunteers working on Israeli army supply/maintenance bases. 7:30 p.m. 788 Marlee Ave. 416-781-6089 or www.sarelcanada.org

CANTOR CONCERT

Beth Sholom Synagogue presents an evening with **Cantor Meir Finkelstein**. 8 p.m. $18. Tickets, 416-783-6103.

Other News

SPRING LECTURE SERIES

Temple Emanu-El presents its spring lecture series on Mondays 2-4 p.m.: April 23, "Our Environment and Our Health" with **Ruth Grier**, policy advocate and former minister of health; April 30, "What Makes a Play Great" with **Robert Fothergill**, professor emeritus, theatre department, York University; May 7, "What Makes Romantic Composers So Romantic?" with **David Miller**, lecturer, George Brown College; May 14, "Linwood Barclay on Writing Columns and Writing Books" with **Linwood Barclay**, *Toronto Star* columnist. $30 for the series. Registration and information, 416-449-3880.

TEMPLE SINAI BOUTIQUE

Temple Sinai Nursery School, presents its Fifth Annual Boutique Night, a shopping event to raise funds for the school. This is an opportunity to purchase beautiful and unique products and services not readily available in stores, including children's clothing and accessories, giftware, jewelry, personalized accessories and home décor. Thursday, April 26, 6-9:30 p.m. Admission is free. 416-487-3281

TIKKUN TORONTO

Join Jewish youths from across the community, volunteer and do an act of kindness, repairing the world, one day at a time, Sunday, April 29. For more information or to register, visit www.tikkuntoronto.org.

WOMEN'S LEAGUE

Canadian Seaway Region of Women's League for Conservative Judaism presents Conference 2007 on Sunday, April 29, at Beth Tikvah Synagogue, 8 a.m.-9 p.m. All sisterhood members are invited to register for this day of linking, learning and sharing. Contact any Conservative synagogue sisterhood president or e-mail z-havah@beth.david.com.

THREADS OF IDENTITY

The Pomegranate Guild of Judaic Textiles presents "Threads of Identity," a textile art exhibition celebrating the work of their members over the past 25 years. April 29-May 20, Sunday to Friday, 9 a.m.-8:30 p.m. in the Loggia at Bathurst Jewish Community Centre. Guided tours and workshops for adults or children are available. For information, visit www. pomegranateguild.ca, e-mail info@pomegranateguild.ca or call 416-636-1880, ext. 0.

ROSENZWEIG LECTURE

The annual **David Rosenzweig** Memorial Lecture for women will be given by **Sara Yoheved Rigler**, author of *Holy Woman*, on "How Ordinary People Can Do Extraordinary Things." Sunday, April 29, boutique and book sale 7 p.m., lecture 8 p.m. at the Baycrest Terrace, 55 Ameer Ave. $36 at the door. For tickets or info, call **Elana**, 416-631-9966.

USDS STUDENT AWARD

Applications for the **Dr. Aaron M. Nussbaum** Award are now available for United Synagogue Day School graduates who plan to further their Jewish education or plan careers in Jewish education or communal service and have applied to a recognized and approved undergraduate or graduate program that includes a significant Judaic studies component. For applications and information, call 416-224-8737. Application deadline is May 4.

B'NAI BRITH REUNION

Forestdale Heights Lodge B'nai Brith celebrates its 40th anniversary, Sunday, May 27. For info, past members should contact **Harvey Silver**, 416 223-0780, or forestdale heights@yahoo.ca.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com. Call **Shawna**, ext. 215, for info and registration.

Successful Step-parenting: A six-session group for couples with blended families who want to discuss building a solid couple relationship and helping kids adjust to step-family life. Mondays, beginning April 23, 7:30-9 p.m. at the Lipa Green Bldg.

Younger Widow/Widower Bereavement Group: A six-session discussion series for individuals 60 and under who have recently lost a spouse. Tuesdays, beginning April 24, 7:30-9 p.m. at the Lipa Green Bldg.

When You're About to Separate – What to Tell The Kids: A workshop for couples about to separate or in the early stages of separation that offers strategies to best meet their children's needs. Tuesday, April 24, 9:30 a.m.-noon at the Promenade Mall, #313.

Creating Fulfilling Relationships: A six-session group for single adults interested in learning more about relationships. Wednesdays, beginning April 25, 7:30-9 p.m. at 4600 Bathurst St.

Positive Parenting: A workshop for parents of children ages 2 to 5 about ways to raise happy and motivated children. Parenting styles, realistic and age appropriate expectations, and discipline vs. punishment to be discussed. Thursday, April 26, 7-9 p.m. at the Family Resource Centre in the Promenade Mall.

FOR SENIORS

Beth Tikvah Friendship Group hosts **Tilly Shames**, director of Israel affairs at Hillel of Greater Toronto, on "Anti-Semitism on Campus." Sunday, April 22, 2 p.m. 416-221-3433

Beth Tzedec Congregation Haverim Program hosts **Dorion Liebgott**, curator, Beth Tzedec Museum, lecturing on "Lives Remembered: Photographs of a Shtetl in Poland, 1897-1939," a look at life in Szuczuczyn, a small farming town. Monday, April 23, 1:30 p.m. $2. 416-781-3511

Beth Emeth Synagogue Chai Shalom presents tenor **Andrea Garofalo**, Tuesday, April 24, 7:30 p.m. Light refreshments served. $7, guests $9. Annual membership $20. Call 416-633-3838 for information.

Holy Blossom Lunch and Learn presents "Speaking of Bones," a talk about osteoporosis with **Eileen Fadelle**. Wednesday, April 25, 12:30 p.m. $1. Bring dairy lunch, drinks provided. 416-789-3291, ext. 233

Earl Bales Seniors In The Club House In The Park. New Fallsview Casino Niagara, Thursday, April 26, Sunday dance, April 29: Members $17, non-members $20; mah-jong, Tuesdays, 10 a.m.-1 p.m.; bridge, Thursdays, 12:30-3 p.m.; New members welcome. Call Monday-Thursday, 9 a.m.-1 p.m. 416-395-7881

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Monday, April 23, Yom Hazikaron Memorial at 6 p.m. and Yom Hatzmaut Party at 7 p.m. $18, non-members $21. Call **Devorah**, 905-763-2728.

"Anti-Semitism and Incidents," a lecture with **Frank Diamant**, Tuesday, April 24, 10 a.m. $2, non-members $4.

"Journey into Well-being," a six-week wellness course offered by North York General Hospital. Tuesday, April 24, 1:30 p.m. Register, 416-756-6624.

Thursday, April 26, spend the day at Betel: Stories from the Heart, at noon; Nafty Naftolin's Komedy Kaberet, 1 p.m; and classic movies, 2 p.m.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Jewish Meditation: This ongoing program connects the practice of meditation to Jewish tradition. Sundays, 4:30-5:30 p.m. Drop-in $15, series of 10 for $125.

"Seeker's Corner: Down to Earth Spirituality," with **Rabbi Michael Skobac**, continues Wednesdays through May 16, 7:30-9:30 p.m. Using traditional text, Jewish philosophy and contemporary practice explore how Judaism can cultivate personal spiritual growth. For info, call Kolel at 416-636-1880, ext. 235.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Music for kids newborn-age 3 with **Deborah Maes**, Tuesdays, 1-1:45 p.m. at the Jewish Discovery Museum. Info, ext. 390, register ext. 235.

Koffler Centre of the Arts presents the Stars of the 21st Century Gala, Sunday, April 29. For tickets and information, call ext. 271.

BOYS TOWN JERUSALEM: Jules Kronis, president of the board of directors of Canadian Friends of Boys Town Jerusalem, recently expressed appreciation to Edmond Lipsitz, retiring executive director. Joining him is Jerry Tollinsky, newly appointed national executive director of the school. From left are Kronis, Tollinsky and Lipsitz.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

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OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Barbara Freedman	Mar 30/07	50 Disera Dr
Maurice Samuels	Apr 1/07	14 Tregellis Rd
Samuel Lightstone	Apr 2/07	155 Kendal Ave
Markle Cogan	Apr 4/07	5935 Bathurst St
Marilyn Willer	Apr 4/07	557 Spadina Rd
Ann Lee Zelechow	Apr 4/07	160 Frederick St
Rosalyn White	Apr 4/07	1035 Eglinton Ave W
Calvin Swartz	Apr 4/07	3560 Bathurst, Apotex
Henry Michael	Apr 4/07	270 Brighton Ave
Mel Newman	Apr 4/07	55 Elm Ridge Dr
Adolph Seltzer	Apr 4/07	7420 Bathurst St
Harold Mecklinger	Apr 5/07	425 Walmer Rd
Alexander Gorlick	Apr 5/07	52 King High
Rosa Flamenbaum	Apr 5/07	1219 Engel Ct
Dave Lieberman	Apr 6/07	3815 Corey Rd
Jessie (Jadzia) Norman	Apr 7/07	1121 Steeles Ave W
Esther Sher	Apr 7/07	3560 Bathurst St

HEDREW DASIC MEMORIAL

Marlene Morris	Apr 5/07	5 Diagonal Rd
Eliahou Levy	Apr 7/07	80 Antibes Dr

Steeles Memorial Chapel

Luk, Marcelle	Mar 28/07	76 Belwood Bl
Miller, Sam	Mar 28/07	Private
Snitman, Ethel	Mar 28/07	27 Westgate Bl
Vainberg, Lea	Mar 28/07	21 Norfinch Dr
Kishinevski, Lea	Mar 28/07	Private
Berzen, Joseph	Mar 28/07	7805 Bayview Ave
Beraha, Roslyn	Mar 28/07	Private
Vitsas, Abelis	Mar 28/07	3705 Bathurst St
Tsipis, Yakov	Mar 29/07	190 Dudley Ave
Rozenfeld-Podolsky, Sarah	Mar 29/07	205 Cummer Ave
Gourevitch, Guirch	Mar 30/07	Private
Rozner, Malvina	Mar 29/07	
Naiman, Helen	Mar 31/07	3600 Bathurst St
Gleizer, Elizabeth	Mar 31/07	Private
Shadlyn, Joseph	Mar 31/07	850 Steeles Ave.W
Berman, Arlene Lesley	Apr 1/07	227 Armour Bl

The family of the late
ANNE JUDITH SCHER SILMAN ז"ל
wish to express sincere appreciation to our relatives and friends for their thoughtfulness and generosity during our recent bereavement. We would also like to thank Rabbi Michalowicz and the Westmount Community Shul for their kindness, caring and support.
The Silman, Scher and Schwartzberg families

The unveiling of a monument to the memory of the late
FANNIE CAPLAN ז"ל
will take place
Sunday, April 22nd, 10:00 a.m.
Mt. Sinai Memorial Park
986 Wilson Ave.
Young Men's Hebrew Assoc. Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
BELA PUKIER ז"ל
will take place
Sunday, April 29th, 11:00 a.m.
Mount Sinai Memorial Park
986 Wilson Avenue
Workmen's Circle Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
DR. JOE KUCHINSKY ז"ל
will take place
Sunday, April 29th at 11:00 a.m.
Mount Sinai Memorial Park
Workmen's Circle Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
EDITH ORZY ז"ל
will take place
Sunday, April 29th, 12:00 noon
Lambton Cemetery
Beth Jacob Section
Relatives and friends are invited to attend

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גידי קורן וחברים

ישראל אביב 2007

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אנשים מאמינים שמצבם האישי ומצב הדברים הכללי הוא טוב.
בראש ובראשונה- ישראל ממשיכה להיות נס כלכלי, והדבר התברר בחוקה כאשר המלחמה בצפון לא השפיעה על הבורסה והתעסוקה כהוא זה. לאחרונה בִּקר בישראל נשיא בנק CIBC הקנדי, והוא אמר לכתבים כלכליים שלקהילה הכלכלית ממש לא אכפת מהפוליטיקה הפנימית בישראל, אלא דווקא מצב התעסוקה, הריבית, התוצר הגולמי לנפש- וכל אלה נמצאים במצב מצויין ואופטימי.
וברמה יותר אישית- סיפר לי בעל מפעל שהוא לא זוכר תקופה כל כך טובה של מחסור תשלומים- כאשר אין כמעט צ'קים שחוזרים, כי אנשים אתם נמצאים בחובות בלתי מבוקרים.
בשיחות קצת יותר עמוקות ניסיתי להבין איך זה שכל כך טוב אם יש כל כך הרבה קלקולים פוליטיים- רבים מתברר מהממשלה, כולל העומד בראשה, נמצאים בחקירות פלילית. עושה רושם שהישראלי הטיפוסי אינו מוכן להאמין כיום לשום פוליטיקאי, ומפריד בין מצב הממשל למצבו האישי.
שאלתי אנשים: אם המצב הכלכלי כל כך טוב- חוקה היא שהממשל מקבל גם הרבה החלטות נכונות...ללא הצלחה- בישראל לא מוכנים לפרגן כיום לפוליטיקאים כהוא זה. אבל שישאר ביניכם.

נדידת העגורים

בחדשי החורף של העשור האחרון חזרו לימות החולה בגליל אלפי עגורים שהחליטו, למרות האינתיפאדה השניה, לכלול את ישראל במפת נדודיהם מאפריקה לאירופה. בהתחלה גרם הביקור הזה לשׂואה כלכלית כי האורחים חיסלו שדות מניבים במיליוני שקלים. אבל הראש היהודי ממציא לנו פטנטים- רשת הגנים התחילה לפזר 200 טונות של גרעיני תירס על פני 700 דונמים- שיהיה לעגורים מה לנשנש ושיעזבו את השדות.
והינה ישראל הִנָּפָה במיטבה: מידי שנה בפסח עורכים מסיבת פרידה לעגורים בשיר, זמר ויין, כמו שגם נהוג במקומות שונים בצפון אירופה. איזה רעיון מדליק ומחמם לב. בכלל- היחס של הישראלי לטבע שלו מחמם את הלב- אלפי טילים, פסטיבלים, צעדות. שווה בנסיעתכם הבאה לברר מראש, או כשאתם שם, ולהצטרף.

האינציקלופדיה הרפואית הישראלית

בישראל הסתיים בימים אלה מבצע נדיר- הוצאת אינציקלופדיה רפואית לקהל הרחב. עשרה כרכי האינציקלופדיה נכתבו בידי לא פחות מאלף ומאתיים מומחים ישראליים(!) , ויזום האינציקלופדיה, פרופ. יהודה שיינפלד מציין שאין למבצע הזה אח ורע בעולם כולו. וזה מביא אותי למחשבה הידועה שאחד הגורמים הכי חשובים בבריאות הוא patient's literacy, כלומר יכולת החולה להבין מה קורה לו ולהשתתף במניעה ובטיפול של מחלתו. יהודים בכלל וישראלים בפרט ידועים כמי שמאוד מעורבים במצב בריאותם, כמי שמאתגרים את רופאיהם ושרוצים בחוות דעת שניה כשיש ספק ולו קל שבקלים. הימים שבהם היה הרופא שגרירו הכל יכול של אלוהים חלפו לבלי שוב, וחשוב מאוד שחולים יבינו מה קורה להם כדי למנע טעויות וכדי שיקחו חלק פעיל במהלך מחלתם, כמו גם בשמירת בריאותם. אין ספק שהאינציקלופדיה החדשה תעזור. ואם אתם עדיין מסתדרים טוב יותר בעברית מאשר באנגלית רפואית- זה הספר בשבילכם. ולהיפוכונדרים שביניכם- זה ממש יום חג.

Obituary

Filmmaker Harry Rasky was a 'poet with a camera'

By BILL GLADSTONE
Special to The CJN

Known for his award-winning cinematic portraits of such iconic artists as Marc Chagall, Tennessee Williams, Leonard Cohen, Yousuf Karsh and Arthur Miller, Toronto-based documentary filmmaker Harry Rasky has died in Toronto at age 78.

A co-founder of the news-documentary department of the Canadian Broadcasting Corporation, Rasky made more than 50 feature documentaries and hundreds of TV documentaries over a career that spanned half a century and began with a job as reporter for the *Northern Daily News* in Kirkland Lake, Ont.

Harry Rasky

In addition to two Oscar nominations, his films brought him a bouquet of Emmy, Genie, Peabody, and other awards and honours – so many that the Denver International Film Festival once called him "the world's most acclaimed non-fiction filmmaker."

Rasky remained good friends with many of the subjects of his films, several of whom pronounced that he had captured their genuine selves on celluloid. As he explained it, part of the artistic process for him involved an intense identification with each personality that he profiled.

"Somehow my own life became more and more reflected in the subject material" of his films, he wrote in *Nobody Swings on Sunday*, a 1980 autobiography. In *The Three Harrys*, a second memoir published in 1999, he added, "All the lives I have written about [or explored on film] are mine, as mine is theirs."

His 1977 film *Homage to Chagall: The Colours of Love*, an intimate portrait of the legendary artist that highlighted his magnificent art and his devotion to his Jewish heritage, received international acclaim and an invitation to Rasky to attend a screening of the film at the Moscow Film Festival.

In Moscow, the film received "a stunning standing ovation that went on for some minutes," he recalled. "I felt in a way that my work had been finally, really understood."

Many Soviet Jews who saw the film were so touched by its open portrayal of Chagall's attachment to Judaism that they wept, Rasky recalled. Chagall, too, was enthralled by the film, which he said "will help me live longer."

Although Rasky had travelled to some 50 countries, he regarded that trip to Russia as a sort of homecoming.

> ***'Somehow my own life became more and more reflected in the subject material'***

The Pobberegesky family had come from Desha, a village near Kiev, and had crossed the Atlantic on a steamship passage arranged by the well-known Dworkin Agency of Toronto: the name was shortened to Rasky soon after landing. Harry (Elchanan), one of five sons and three daughters of Leib and Pearl Rasky, was born in Toronto in 1928. The family lived on St. Clair Avenue West.

Back in the '30s, his father, Leib Rasky, sang in the small synagogue on MacKay Street and worked as a shoichet, purchasing live chickens in Kensington market for kosher slaughter and resale. As the children grew up, they routinely delivered chickens by wagon and bicycle.

"The community was mostly English and Irish, enormously Protestant, enormously proud and enormously prejudiced," Rasky recalled in *Nobody Swings on Sunday*, an autobiographical documentary (2003) that focused on his childhood neighbourhood and the straitlaced and often anti-Semitic society of prewar Toronto.

After graduating from Oakwood Collegiate and the University of Toronto, he left his old neighbourhood for good, and years later moved with his family into what he would call "the ultra-WASP bastion of Rosedale." But in his heart he never left the colourful streets of his childhood nor his Jewish heritage.

He returned often to Jewish subjects and themes in films like *The Spies Who Never Were* (1982), which told the story of Jewish refugees interned in Canada during wartime, and *To Mend the World* (1987), which presented a view of the Holocaust based on the work of artists such as Gershon Iskowitz.

Song of Leonard Cohen (1981) was applauded for capturing the remarkable rapport between Montreal poets Leonard Cohen and Irving Layton; while *The Man Who Hid Anne Frank* (1980) focused on Victor Kugler, and *Prophecy* (1994) spotlighted Rabbi Chaim Nussbaum, wartime chaplain on the River Kwai.

Described as a "poet with a camera," Rasky profiled many artistic personalities besides Chagall. They include Mikhail Baryshnikov, Edgar Degas, Raymond Massey, Henry Moore, Yousuf Karsh, William Hutt and Amedeo Modigliani.

His filmography also includes "literary" appreciations of George Bernard Shaw, Stephen Leacock, Tennessee Williams, Arthur Miller, Northrop Frye and Robertson Davies. His 1995 documentary *The War Against the Indians: The Dispossessed*, was one of several titles that probed into history.

"He was one of the two or three most important documentary filmmakers Canada ever produced," said Mark Starowicz, head of CBC-TV's documentary programming unit.

Rasky died April 9, leaving wife Arlene and children Holly and Adam.

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Yom Hazikaron

Join the Consulate General of Israel in a Yom Hazikaron Assembly to honour Israel's fallen soldiers and victims of terror

Sunday, April 22 @ 7:00 pm

Beth David B'nai Israel Beth Am Congregation, 55 Yeomans Rd.

Israel's 59th Birthday Celebration

- **Monday, April 23 @ 7:00 pm**

MIZRACHI COMMUNITY YOM HA'ATZMAUT CELEBRATION

Commemorate and celebrate with the Mizrachi Organization of Canada as we move from remembrance to rejoicing.

Beth Avraham Yoseph of Toronto, 613 Clark Ave. West

- **Monday, April 23 @ 9:30 pm**

YOM HA'ATZMAUT TEL-AVIV STYLE MEGA BASH – Young Adults of Toronto (19 plus) Six Degrees Club - 2335 Yonge St.

- **Tuesday, April 24 @ 11:00 am**

Cake, Dancing & Singing Bathurst JCC, 4588 Bathurst Street

- **Tuesday, April 24 @ 11:30 am**

Israeli-style lunch Miles Nadal JCC, 750 Spadina Ave.

Yom Ha'atzmaut 2007 Community Celebration

Tuesday, April 24 @ 6:00 pm

Behind the Bathurst JCC, 4588 Bathurst Street

Yom Ha'atzmaut Israeli Style Fair

Sunday, April 29, 11:00 am – 6:00 pm

Markham Fair Grounds, 10801 McCowan Road

Lag B'omer Street Festival

Sunday, May 6, 6:00 pm – 9:00 pm

Joseph and Wolf Lebovic Jewish Community Campus
Ilan Ramon Blvd. (1 block west of Bathurst Street off Rutherford Rd.)

UJA Federation Walk With Israel

Sunday, May 27 @ 9:30 am

From Coronation Park to the Automotive Building, Exhibition Place • Visit www.walkwithisrael.com

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MICHAEL STANISLAWSKI
Nathan J. Miller Professor of Jewish History
Columbia University

A Murder in Lemberg: The Assassination of the Reform Rabbi Abraham Kohn in 1848

Correction:
5:00 p.m.
Thursday, 19 April, 2007
Room 179, University College, 15 King's College Circle

Michael Stanislawski is the author of several books, including *Tsar Nicholas I and the Jews* (1983), *For Whom Do I Toil?* (1986), *Psalms for the Tsar* (1986), *Zionism and the Fin-de-Siecle* (2001), and *Autobiographical Jews* (2005). At Columbia, Stanislawski serves as Director of the Undergraduate Program on Human Rights, the Chair of the Interdepartmental Program of Yiddish Studies, and the Associate Director of the Center for Israel and Jewish Studies. He is currently working on a cross-cultural study of the notion of religious tolerance in the early modern and modern eras.

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For more information, visit www.utoronto.ca/jewish or call 416-978-8118.

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Feature

Kayla Gordon, right, with Theodore Bikel, performer and keynote speaker at the AJT conference, and Tamara Brooks, his performance partner.

Jewish theatre troupe gathers in Vienna

By MYRON LOVE
Prairies Correspondent

WINNIPEG — For the first time in its 20-year history, the Association for Jewish Theatre (AJT) held its annual conference outside North America. The venue this year was Vienna.

The annual conference, which ran from March 18 to 26, is hosted each year in a different city by one of its member theatres, explained Kayla Gordon, the AJT's executive director for the past three years.

Founded in 1987, the AJT is dedicated to the development and production of plays that are relevant to Jewish life and values. Gordon became involved with the AJT through her association with the Winnipeg Jewish Theatre, where she was artistic director for 11 years until about 18 months ago. Gordon served as president of the AJT for three years before assuming the role of executive director.

First conference held outside North America

"We chose Vienna this year. We felt that it was important to support Warren Rosenzweig in his effort to revive Jewish theatre and keep it alive in Austria," Gordon said.

Rosenzweig, a New York-born playwright, founded the Jewish Theatre of Vienna in 1999. It was the first professional theatre of its kind to open in Austria, and one of the first in Europe, in more than 60 years.

An additional reason for the AJT choosing Vienna this year was to lend its weight to Rosenzweig's campaign to relocate his company to the Nestroyhof, a building that once housed Vienna's principal Jewish theatre, which was disbanded in 1940.

The initiative to restore the building has the support of many prominent Austrians, including the archbishop of Vienna, Cardinal Christoph Schonborn; Nobel Prize laureate playwright and novelist Elfriede Jelinek; and Georg Springer, Austria's director of federal theatres.

Gordon said she was pleasantly surprised by the number of people who attended the conference, which was held in conjunction with the International Jewish Theatre Festival.

"We were expecting maybe 30 to 40 members to attend the conference in Vienna," she says. "In fact, we had about 100 people from six continents. There were Jewish theatre companies and artists from North America, Israel, the European Union, Russia, Africa and Brazil. It was amazing."

Conference participants – playwrights, producers, performers and others – discussed numerous issues relating to Jewish theatre in meetings and workshops and heard from different speakers.

As well, a dozen playwrights (including Sharon Feder of Vancouver) read from their new plays, and there were tours of sites of Jewish interest in Vienna.

"It was invigorating and exhausting," Gordon said.

In addition to her duties with the AJT, Gordon teaches musical theatre and acting at the University of Winnipeg. She has produced some theatre work for the Jewish Federation of Winnipeg and has directed plays in Detroit and Phoenix.

She has also formed a new theatre company, called Winnipeg Studio Theatre, which has two projects currently on the go. One is a new musical that is in development.

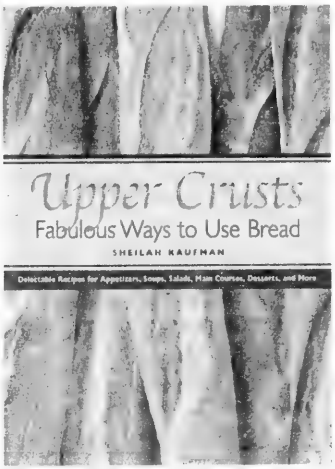
"Sharon Bajer is writing the script with original music by Sally Fingerett, a composer and musician from the States that I met through my AJT connections," Gordon said. "It's called *Hersteria* and we are planning a workshop performance in the early fall."

She also hopes to direct some Winnipeg Jewish Theatre productions in the future.

Creative culinary delights made with bread

By NORENE GILLETZ

As I write this article, it is Passover and I am desperately craving bread. At the top of my pile of cookbooks waiting to be reviewed is a copy of *Upper Crusts: Fabulous Ways to Use Bread*, by popular cookbook author and cooking teacher Sheilah Kaufman, of Potomac, Md. Temptation, temptation. I can hardly wait to start cooking from this wonderful cookbook, as I'm fed up with matzah and its many derivatives.


Upper Crusts
Fabulous Ways to Use Bread
SHEILAH KAUFMAN
Delectable Recipes for Appetizers, Soups, Salads, Main Courses, Desserts, and More

Upper Crusts is packed with scrumptious, easy-to-prepare recipes that use bread as an ingredient in everything from appetizers to desserts and all courses in between. You'll find timeless classics and comfort foods such as bread pudding and French toast – with daring new spins on these perennial crowd pleasers – as well as innovative entrees, soups, appetizers, salads and desserts, all made with bread, including many with an international flair.

Also featured are favourite bread recipes from nationally renowned chefs such as Patrick O'Connell of the Inn at Little Washington, Michel Richard of Washington D.C.'s Citronelle, Henry Haller of White House fame, and Aulie Bunyaratapha of Bangkok Joe's, to name a few.

Dust off your hands and put the flour away—this is *not* a bread-baking book. Most of these delectable recipes:

- use store-bought bread to create quick and delicious dishes for everyday dining or special occasions;
- can be assembled in less than 30 minutes;
- can be made ahead and frozen, a necessity for today's busy cooks;
- feature creative ways to use leftover and fresh bread;
- provide dozens of cooking tips, plus fun tidbits on the history of the world's "staff of life."

For more information about Sheilah Kaufman and her cookbooks, visit her website at www.cookingwithsheilah.com. The author of 24 cookbooks, Kaufman teaches cooking classes all over the United States and Canada. To order your copy of *Upper Crusts*, contact Kathleen Hughes at Capital Books, 703-661-1511, and mention code UC4157 for a 25 per cent discount.

If you were taught never to throw out bread, this book is for you. Here are some terrific dishes from *Upper Crusts* that you can make for your next brunch. Get ready to accept the compliments – there will be many. (Now if I can just convince Sheilah to write a cookbook on how to use up all the leftover matzah that I have from Passover…)

BAGEL AND CHEESE STRATA

Another quick and easy winner that is prepared the day or night before serving, this fabulous recipe is courtesy of *Vegetarian Times* magazine (April 2004). Besides being a fabulous brunch dish, the strata can be made lower in fat by using egg substitutes.

canola spray for greasing
7 large eggs (or 1¾ cups egg substitutes)
¼ tsp. salt
2 cups milk
½ tsp. paprika
freshly ground pepper
4 plain bagels, halved, cut into bite-size cubes
6 oz. Monterey Jack cheese, grated or Jack with pepper
6 oz. cheddar cheese, grated

Lightly grease a 2-quart baking dish. Beat together eggs, salt, milk, paprika and pepper in a mixing bowl. Set aside.

Place half of bagel cubes in the baking dish.

In a medium size bowl, mix the grated cheeses together. Sprinkle half of the cheese mixture on top of bagel cubes. Top with remaining bagel cubes and remaining cheese.

Carefully spoon the egg mixture over bagel-cheese layers, poking holes in the bagels with a fork or knife to ensure that egg mixture seeps in evenly. Cover dish with aluminum foil and refrigerate overnight.

Preheat oven to 350. Bake strata for 1 hour, or until top is golden brown. Remove from oven and serve hot. Serves 6 to 8.

CHOCOLATE CHERRY CROISSANT BREAD PUDDING

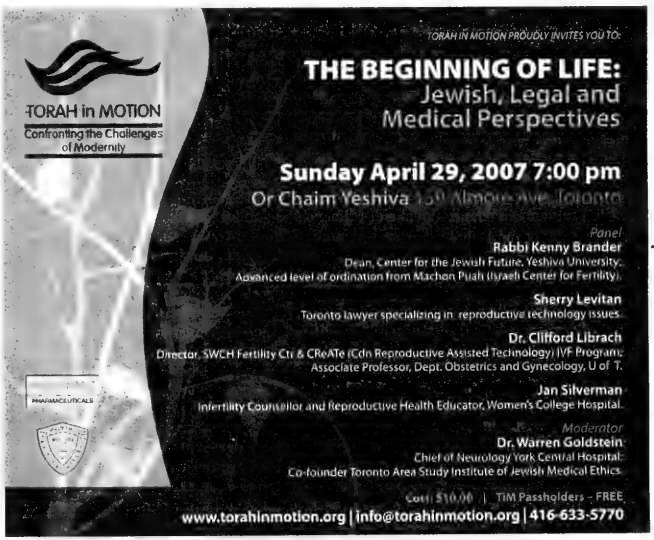
What combination could be better than chocolate and cherries! This is a quick, easy and elegant dessert.

1 tsp. butter
3 stale croissants
⅓ cup semisweet chocolate chips
⅓ cup dried cherries
⅓ cup sugar
1 cup cream
2 large eggs
1 tbsp. cassis (or vanilla)

Generously butter a 9x9-inch baking dish. Cut croissants into ½-inch pieces (as best you can) and scatter cubes, chips and cherries into prepared baking dish.

In a large bowl whisk together sugar, cream, eggs and cassis until sugar dissolves. Pour sugar-cream mixture through a sieve into the prepared baking dish. Gently push down cubes so they absorb the egg mixture. Cover and refrigerate 30 minutes. (If in a rush, skip chilling. Instead, pour only half of egg mixture in, push down to absorb; wait five minutes before pouring on some more but not all, leaving tops of cubes just above liquid line.)

Preheat oven to 350. Bake for 40 minutes or until centre is puffy and golden. Serve hot. Serves 6.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On Campus

Culture at Guelph comes alive at fashion show

By STEPHEN SWEET
Special to The CJN

The Jewish Students Organization of the University of Guelph recently hosted Fashion for Passion at the Palace nightclub in downtown Guelph.

More than 20 university students modelled some of the latest fashions from Israeli and local designers at the March 28 event.

Local rapping duo Aspektz got the crowd going as they provided an exciting opening. The show also included a performance by a local dance troupe and Aspektz closed the event.

Unlike many mainstream fashion shows, the models and MCs weren't afraid to smile and even interact with the crowd while onstage, creating an engaging performance.

The show was followed by an after party in the same nightclub complex.

More than 40 people, both students and volunteers from outside of the school, lent a hand at this event.

"It was incredible," said Elise Kayfetz, the Hillel director for southwestern Ontario campuses. "I'm extremely proud of my students from all four schools [University of Guelph, University of Waterloo, Wilfrid Laurier University and Brock University]."

Proceeds from Guelph's Fashion for Passion will support Save A Child's Heart, a charity providing pediatric heart surgery for children in the developing world, and the Red Cross Sudan Crisis Fund.

"As Jews we are responsible to help out in Sudan right now, especially knowing first hand what it is like to undergo a genocide," JSO president and Fashion for Passion co-chair Megan Wexler said. "This fashion show is an effort to do something on a larger scale for such worthy causes.

"It's also an opportunity to give the people of Guelph a chance to experience a taste of Israeli culture, since we are advertising these up-and-coming designers from the Holy Land."

With such worthy causes being supported for this event, it wasn't too difficult to get a lot people to help out. From designers and DJ's to students at the university, dozens of people gave their time to this event. Fashion for Passion has been held at various universities across Canada.

"This event has shown people that even though we don't have the largest Jewish community at this university, we are capable of large-scale programs that are educational and fun at the same time," said Wexler.

Correction

As the result of an editing error, the article "New York U arts building dedicated" (*CJN*, April 5) contained incorrect information both in the story and in the headline. It should have said that a large classroom in the new Accolade East Building at York University was dedicated as the Sterling Beckwith Studio. We regret any inconvenience that this has caused to those involved.

McGill students can now opt out of funding pro-Palestinian group

By JANICE ARNOLD
Staff Reporter

MONTREAL — Jewish students at McGill University who object to part of their students fees going to an organization that they view as anti-Israel have won a concession.

Every semester every McGill undergraduate must contribute $3 to the Quebec Public Interest Research Group (QPIRG), a semi-autonomous, student-directed organization involved in social-action and environmental issues.

One of the groups it works with is the International Solidarity Movement, which according to its website is committed to resisting what it calls Israel's "overwhelming military occupation force" of Palestinian land through direct, but non-violent, action.

As a result of pressure from Hillel Montreal and other student groups, students will be able to opt out of paying that $3 online as of next September.

Students currently have the right to a refund of the $3, but they have to go to QPIRG's off-campus office each semester to receive a cheque, said Alex Halpern, vice-president (external) of Hillel Montreal.

Halpern said opting out online will be much easier than making a trip every semester to the QPIRG office and then having to cash a cheque.

When students opt out via computer, the $3 will be credited to their account.

There has been a QPIRG chapter at McGill since 1988. Every three years QPIRG's funding comes up for renewal.

During this month's elections for the Students Society of McGill University, the official representative body of undergraduates, the issue of whether to continue collecting money from students was put to a referendum. The initiative passed.

There are also QPIRG chapters at Concordia University and the Université du Québec à Montréal.

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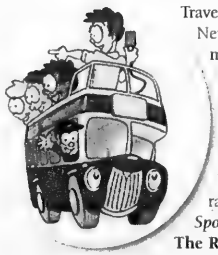

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Feature

CJC, institutions have worked closely with police

Continued from page 1

Bulphred and Ibragimov face a total of nine counts each, including the kidnapping conspiracy, uttering threats of death, and property damage. They were arrested April 12, pled not guilty at a brief appearance in Quebec court the following day and were held in custody.

La Presse reported that Bulphred is of Algerian origin and Ibragimov is from Central Asia, and that they have been Canadian citizens for about 10 years. Bulphred is a student in a trade school and was sentenced to 30 days in jail in 2005 for robbery. Ibragimov works in a grocery store. Both live in Montreal's east end.

"We are relieved that it appears that they acted as individuals and not as members of an organized group," said Jeffrey Boro, president of Canadian Jewish Congress, Quebec region. "We had every confidence that the perpetrators of these hate-motivated attacks would be caught and charged accordingly."

He said CJC and the targeted institutions have worked closely with the police throughout the investigation. "We are pleased to say that the police demonstrated to our community from the outset that the incidents were being treated very seriously. We are thankful to the police for all their efforts in these matters."

B'nai Brith Canada also commended the police.

"The repeated targeting of Jewish community property speaks to the undeniable fact that the safety of the entire Jewish community was put at risk by these dangerous acts of hate and violence," said Allan Adel, national chair of B'nai Brith's League for Human Rights and co-chair of the Montreal Jewish Community Security Co-ordinating Committee.

A video surveillance camera caught a hooded man throwing a Molotov cocktail into the entrance of the chassidic school, causing a fire that was quickly contained. A group of students had vacated the school about a half-hour earlier after celebrating the conclusion of Shabbat.

In the Y attack, an explosive device consisting of two small propane canisters was ignited on the sidewalk in front of the entrance, but caused no damage. The building was empty except for cleaning staff, but a Russian-Jewish group had left only about an hour earlier after holding a Passover seder.

"The arrests are a clear indication that our society will not tolerate this kind of violent, racist behaviour," Boro also said. "We cannot concede even the smallest degree of success to the destructive ambitions of those who seek to promote hatred and contempt for others."

Police have asked anyone who may have any information related to the charges against Bulphred and Ibragimov to phone, in complete confidentiality, 514-393-1133.

Sleiman El-Merhebi, who is also Muslim, was convicted and sentenced to 40 months for the April 2004 firebombing of the St. Laurent United Talmud Torahs, which destroyed the library. The trial of his mother Rouba El-Merhebi Fahd, who is charged with being an accessory after the fact in that arson, is scheduled to begin June 14.

TANACH WINNERS

Holy Blossom Temple's Tanach team has won all three rounds of UJA Federation's Board of Jewish Education's Tanach Tournament. Pictured, from left, are Jonathan Gordon-Chow, coach Happy Iscove, Jacob Dicker, Emily Albert and Michael Rosenberg.

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Feature

Jewish public health-care institutions will be meeting

Continued from page 1

The people who are complaining have said that they don't understand how what they eat has anything to do with the practise of Jewish dietary laws.

Both the JGH and JRH are under the supervision of mashgichim from Montreal's Vaad Ha'ir.

Health Minister Philippe Couillard asked that the JRH undertake the review, and hospital officials spent more than four hours last Thursday in discussions with the Regional Health and Social Services Agency for Laval about what can be done.

JRH executive director Andre Ibghy stated afterward that the hospital's administration will shortly propose to the board of directors "a process by which solutions may be quickly found to satisfy patients and personnel. The [agency] will be updated relative to this process."

In an interview, Ibghy did not venture to suggest what modifications might be made. He said the JRH, which was founded 50 years ago, has not altered its kashrut practices and had previously received no complaints. He said the doctor who complained did so directly to the media.

However, Ibghy said the JRH recognizes that there is dissatisfaction among some patients and staff, among whom only 15 to 20 per cent are Jewish, about the current dietary practices.

"We will attempt to find an equilibrium between our mandate to offer an environment that respects Jewish laws and customs and the expectations of a changing clientele."

He noted that the JRH began as a small convalescent home whose patients were almost entirely Jewish, and has grown today into a 132-bed institution serving diverse patients, many of whom spend weeks or months there.

Ibghy stressed that the agency is "not forcing our hand. They're not imposing a solution on us… but there definitely is an obligation to review our dietary practices and keep it informed." He said it will be ultimately up to the board to decide what to do, but he said ceasing to be kosher is not a likely option.

At the JGH, spokesperson Glenn Nashen said the hospital decided to compensate the plaintiffs rather than go through the time and expense of a court trial. The settlement, which the JGH described as "amicable," did not include an admission of wrongdoing or an apology. The money comes from the auxiliary, a volunteer group that raises funds and provides services to patients.

In a statement, the JGH reiterated that its Cafe de l'Atrium is exclusively reserved for the consumption of food bought on the premises, and no outside food, kosher or not, is allowed to be eaten there.

Atrium manager Gregory Ginzburg testified at the commission hearings that he indicated to the two plaintiffs that there was a lounge in another hospital wing where they could eat, a claim that was disputed by them.

Last month, the JGH designated a section for eating any food, next to the Atrium, that is open to employees, patients and visitors. The Pavilion A lounge, the main non-kosher eating area, has also been enlarged and offers non-kosher vending machines.

JGH executive director Henri Elbaz stated that, over the years, "numerous" other areas where any food can be brought in have been added. Two-thirds of patients at the 637-bed JGH, which opened in 1934, are not Jewish.

Unlike the JRH, the JGH allows non-kosher food to be eaten in patients' rooms, as long as they do not use hospital plates or utensils.

"The JGH is an institution that is a part of our public health network," Elbaz stated. "[It] is attentive to the needs of its patients, its employees and its visitors, continually seeking solutions to improve the quality of care people receive and to accommodate them as best as possible…

"Its mission is to provide the highest possible quality of care to all patients. We prove on a daily basis that it is possible to respond to the needs of all our patients, regardless of their religious, linguistic or cultural backgrounds. We have the firm intention of continuing to pursue this policy of openness and respect for human rights for the benefit of all Montrealers and Quebecers."

All six of Montreal's Jewish public health-care institutions will be meeting in the coming days to discuss kashrut and the implications of the JGH's and JRH's recent experiences, said Federation CJA chief operating officer Bram Freedman. The others are the long-term care Jewish Eldercare Centre and Maimonides Geriatric Centre, the great majority of whose patients are Jewish; the mixed intermediate- and long-term and palliative care Mount Sinai Hospital, which also has a large Jewish clientele; and Miriam Home and Services, which serves a large number of non-Jews.

"Obviously, all Jewish public establishments are concerned about this issue," Freedman said.

He said, while practices needed to be examined, the community would never accept these institutions ceasing to be kosher.

Rabbi Saul Emanuel, the Vaad's executive-director, said the JRH had not yet approached him about making any changes to its dietary practices.

Generally speaking, he said, "it is intrinsically not a problem" if non-kosher food is eaten in a kosher institution if it does not come into contact with kosher food or kosher plates and utensils.

He acknowledges that it would be hard to enforce kashrut in patient rooms in a large place.

"We have to see exactly what the complaints are and what the hospital intends to do and if it's practical. It's really an open question at this early stage," he said.

Canadian Jewish Congress vice-president Joseph Gabay said the issue has to be seen in light of the ongoing and intense debate in Quebec over reasonable accommodation of the practices of religious minorities.

Gabay agrees Jewish institutions must look at how their practices affect the public. Nevertheless, he said he finds it objectionable that a doctor would go the media with a complaint about kashrut rather than try to solve it with the hospital.

"The hospital has been doing the same thing for 50 years and nobody complained," Gabay said.

Toronto loses its champion of the underdog

Gordy Wolfe was one of Canada's true community leaders

By DANIEL HOROWITZ
UJA FEDERATION

Described among other things as a quietly confident leader, a loyal friend and a generous mentor, Toronto's Gordon Wolfe, z"l, who passed away earlier this month at age 70, was many things to many people. But no matter how his countless friends and co-workers choose to remember him, one thing is apparent; Wolfe loved people and they loved him back.

One of Toronto's – in fact, one of Canada's – true community leaders.

Gordy & Linda Wolfe with the mishpacha.

Wolfe, husband of Linda, a father of three and a grandfather of triplets, raised the bar to lofty heights when it came to that leadership and to social responsibility. As executive director of Jewish Family & Child Service (JF&CS) – a UJA Federation partner agency - from 1981 to 2003, Wolfe championed the most vulnerable members of the Jewish community and beyond. He worked tirelessly to better the lot of people living in poverty, abused and neglected children, and victims of domestic violence. As the consummate volunteer, he offered his great wealth of experience and knowledge, and his heart, to causes and projects large and small.

"Gordy's loss is felt widely and deeply," said Richard Cummings, executive director, JF&CS. "To have known Gordy is to have been enriched, inspired and challenged to do your part, and to do it well. Gordy was at once a powerful and humble man. He championed many causes and touched many hearts. His commitment to being there for the vulnerable in our community reflects the best essence of Jewish values, of human values. Gordy's friendship, his depth, his humour, his leadership, indeed his soaring example, will be held forever dear in many hearts. We will miss him so much."

Gordy Wolfe with Dr. Anne Golden, former president & CEO of United Way of Greater Toronto in 2003.

Special leadership abilities

"Few people are able to inspire both love and respect - it's a tough combination – but Gordy was able to do just that," said Dr. Anne Golden, who first met the young Wolfe at Camp White Pine, and later, worked with Gordy during her tenure as president of The United Way. "Even back then, as a young man at camp, you could see that Gordy had special leadership abilities. He was always very authoritative, but always in a quiet, confident manner where he never put people down; he only lifted them up. He was someone you would turn to when you needed someone to do the right thing for the right reason. His death is a great loss to all of us."

Summer camp was a lifelong passion of Wolfe's who, along with Linda, spent 10 years as co-owners of Camp Wabikon. Linda also worked at White Pine at the same time as Gordy, as a section head. They didn't meet there, but that's where their relationship flourished.

"In fact, there's still a cabin at the camp that was called Gordy's Cabin, but now it's being changed to Gordy and Linda's Cabin; they were always a great team," said Camp White Pine founder and director, Joe Kronick, who has been a close friend of Wolfe for decades. "Gordy was such a well organized, and capable man who, more than anything else, loved his family so much. He loved baby-sitting and going to all of the kids' hockey games. At the same time, he called a spade a spade, but always with a sense of humour. He meant so much to so many people."

Phillip Epstein, Q.C. a friend of Wolfe since they met at Camp White Pine 45 years ago, who succeeded him as youth director at Holy Blossom, remembers his buddy as a "control freak", but only in the best sense of the phrase.

Linda & Gordy Wolfe enjoy the 2006 renaming ceremony of the downtown branch of JF&CS now called The Gordon S. Wolfe Branch.

Looking out for the underdog

"He'd probably want to plan his funeral if he could; he'd want to direct the whole thing," said Epstein with obvious affection. "Gordy always looked out for the underdog, in his career and also in his personal life. He was also an avid Blue Jay fan, who treasured his first-row tickets on the third base line. It's ironic, but despite Gordy's complete lack of athletic ability, one of his favourite photos is of him making a great catch on a foul ball."

"Gordy Wolfe was a wonderful person with a heart as big as the world," said Rabbi Ronald Weiss, director of chaplaincy services, JF&CS. "He was a wonderful administrator who understood how agencies worked and how business should get done. One of his true gifts was in how he got people who worked for him to feel like they were working with him. He was a compassionate, loyal friend to many who always led with his heart."

Gordy Wolfe flanked by Richard Cummings, executive director, JF&CS and Janis Roth, executive director of JIAS Toronto.

Since his retirement from JF&CS, Wolfe worked as a consultant for UJA Federation on a number of initiatives including the redevelopment of the Miles Nadal Jewish Community Centre downtown as part of the Tomorrow Campaign, and building a model for shared services by UJA Federation and its agencies.

In September 2006, the downtown branch of JF&CS - housed in the Nadal JCC - was officially renamed The Gordon S. Wolfe Branch.

"I had heard a great deal about Gordy and his outstanding reputation in the community for many years, before I had the opportunity to work with him on a committee for the redevelopment of the Nadal JCC," said UJA Federation chair David Engel. "He was a true partner to work with; always there to generously share his experience and his knowledge while maintaining his empathy for others. As I look back upon the highlights of my term as chair of the Federation, one of them will be my friendship with Gordy."

Born and raised in downtown Toronto, Wolfe received his Master of Social Work from the University of Toronto in 1961. Throughout his career, he was committed to bettering life in the Greater Toronto Area, particularly, but not exclusively, for Jewish Torontonians. From running the Jewish Family & Child Service trailer that reached out to young hippies in 1960s Yorkville, to his years as executive director of Huntley Youth Services, to the redevelopment of the Nadal JCC in recent years, he left an indelible mark on Toronto.

"Gordy Wolfe always represented to me what a true communal professional can be," said UJA Federation president and CEO Ted Sokolsky. "He was an inspiration to several generations of communal leaders - both lay and professional - and he inspired us all to do more and be more. Many people don't know that Gordy stepped into the brink on behalf of the community in support of our JCCs when they needed him most. At the request of UJA Federation, he was seconded to manage those centres over the years and piloted them through some very stormy seas. It was Gordy who helped create the Bathurst JCC and it was Gordy who oversaw the renaissance of the now incredibly successful Nadal JCC. And it was Gordy who worked with us to develop the working plans for the new Schwartz Reisman Centre at the Lebovic Campus and the new Prosserman JCC at Central Square. As a result, long past his official retirement, future generations will continue to benefit from his incredible vision and his profound leadership. I know I certainly will think of Gordy every time I enter those new centres and every day that I ride the elevator in the Lipa Green Building."

Unwavering pursuit of justice

"I was honoured to work with Gordy during his last four years at JF&CS," said Karen Paikin, the agency's manager of communications. "Gordy always demanded — and received — nothing short of our personal best. I was inspired by his unwavering pursuit of justice and his advocacy for the underdog, and always amazed at how many lives he touched. Our community has lost a man who truly made a difference."

"I've know Gordy for most of my life – almost 50 years," said Mark S. Anshan, UJA Federation's general counsel and director of public affairs. Anshan is a fellow member of Holy Blossom Temple where Wolfe worked as a youth program supervisor, and where he became a board member and a one-time president. "As a student at Holy Blossom, he was my youth advisor and his wife, Linda was my teacher," adds Anshan. "He was a generous mentor in teaching me to be a youth leader from a young age. His caring, sensitivity, sense of humour and commitment to the Jewish community served as a role model for all of us who knew him well."

"Gordy was one of the finest people I had the privilege to know," said Janis Roth, executive director, JIAS Toronto. "He was equal parts reserved and a giant presence, leader and learner, compelling influential speaker and wonderful listener, committed to community but never losing sight of the individual. He was first a colleague and then a friend. We connected quickly when I moved here and I will miss him terribly."

"Gordy was much more than a boss, he was also a mentor, confidante and friend; there was really no one else quite like him," said Wendy Wolfman who worked with Gordy for 17 years at JF&CS.

If man's true wealth is, as the old adage suggests, measured by the number of his friends, then it's obvious that Gordy Wolfe leaves this world a very rich man, and we are all that much poorer for his loss.

Gordy & Linda share a smile with grandchildren Amanda, Samantha and Jake.

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Olmert eyes the big picture

By DAN BARON
JTA

JERUSALEM — Is Ehud Olmert yielding on the Saudi proposal for Israeli-Arab peace?

That was the question Israel's pundits were asking Sunday as the prime minister held another round of talks with the Palestinians while signalling that he wanted to engage in big-picture diplomacy with the Arab League.

"Israel continues to make every effort to make the most of the chance for finding a comprehensive solution to the conflict between us and the Palestinians," Olmert told his cabinet before hosting Palestinian Authority President Mahmoud Abbas over lunch in Jerusalem. "We are willing to hold a dialogue with any grouping of Arab states about their ideas."

Olmert aides said he was referring to an Arab League working group set up to promote the Saudi proposal for comprehensive Israeli-Arab peace.

Jerusalem has cautiously welcomed the plan, first proposed in 2002 and reissued in Riyadh last month, while voicing misgivings about its call for a full Israeli withdrawal from lands captured in the 1967 Six Day War and an agreed-upon solution to the Palestinian refugee problem.

But Israeli sources say that Olmert, facing continued diplomatic deadlock with the dominant Palestinian faction Hamas and an ascendant nuclear threat from Iran, is coming around to the idea of dealing directly with moderate Arab regimes.

While his government lacks the power to enact major concessions, Olmert could well be hoping to edge toward a peace deal along the lines of the Saudi proposal that would decisively marginalize Hamas.

"Olmert would very much like to say a qualified yes to the Arab initiative at present," wrote *Ma'ariv*'s political commentator, Ben Caspit. "Therefore, he is trying to create a delayed, challenged, censored agenda and to set this process in motion without calling things by their true name.

"Even if the chances of it ever maturing into something genuine are not high, that chance exists. And that too is something."

The Arab League may take the idea of direct contacts with Israel a step further when its foreign ministers convene Wednesday in Cairo. But Ahmed Aboul Gheit of Egypt dismissed the idea that such a channel of communication could replace direct talks between Israel and its declared enemies.

"These working groups are not mandated to negotiate, and I do not imagine that they will negotiate on behalf of anyone, whether the Palestinians, Syria or Lebanon," Aboul Gheit told reporters Saturday.

Israeli Deputy Prime Minister Shimon Peres was similarly circumspect, noting that direct diplomacy with the Arab League would be difficult, as it does not formally recognize the Jewish state.

"We will meet to create a common ground in order to reach an agreement," Peres told Israel Radio. "At this stage, I think all sides are looking for the right channels that will allow us to meet and tackle issues that are still disputed."

Caspit raised another possibility for Olmert's sudden interest in a dramatic breakthrough with the Arab world – a looming interim report by the Israeli commission of inquiry into his handling of last year's Lebanon war.

"Cynics perceive a transparent political initiative that is bereft of any point, lacking in all energy and which has a single goal: to precede the Winograd committee's interim report with some sort of political momentum that will stop the wave of publications, investigations and reports that are threatening to drown the prime minister," Caspit wrote.

Whatever the truth, Olmert remains saddled with a U.S. request for regular talks with Abbas – no matter what their peacemaking efficacy.

Like Olmert, Abbas is weak domestically, as Hamas holds sway over the Palestinian Authority government and has robust militias to oppose the armed forces of the moderate Fatah faction.

Both Israel and the Palestinians made clear that Sunday's summit, the first of a series of twice-monthly meetings requested by U.S. Secretary of State Condoleezza Rice, was a matter of co-ordinating matters of immediate concern to their peoples rather than a final-status deal.

Aides said Olmert pressed Abbas to arrange the release of Gilad Shalit, an Israeli soldier held hostage in the Gaza Strip, and halt Palestinian fire from Gaza into Israel.

Israel undertook in turn to expand the opening hours of Gaza border crossings in a bid to relieve Palestinian poverty.

While Olmert told his cabinet that the talks would deliberately avoid the "core issues" of the Israeli-Palestinian conflict, he still spoke positively of his hopes to establish a Palestinian state alongside Israel.

The next Olmert-Abbas meeting could be held in the West Bank city of Jericho, both sides said.

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Britain vows to act against increased anti-Semitism

By JONNY PAUL
JTA

LONDON — Responding to a parliamentary inquiry into the rising tide of anti-Semitism in the United Kingdom, the British government made 35 recommendations to combat what one official called "the absolute scourge of our society."

The recommendations include: improving the recording and reporting of anti-Semitic incidents, reviewing and strengthening the prosecution process, accelerating efforts to confront extremist groups that spread hate, promoting community cohesion through education about different faiths, and trying to prevent racial or religious intolerance on university campuses.

A report in February published by the Community Security Trust, which represents the Jewish community on matters of anti-Semitism, terrorism, policing and security, showed anti-Semitic incidents in the United Kingdom at record levels since documentation began in 1984.

Phil Woolas, minister for local government, strongly condemned the increase in the number of incidents and promised to step up action to eradicate anti-Semitism.

"We will not tolerate racially motivated crime of any kind," he said. "We share the concerns of Jewish communities and fully support the police and prosecuting authorities in taking a tough line to stamp out anti-Semitism."

Woolas said the government recognizes that anti-Semitism "has not been taken as seriously as other hate crimes in our society, and that is not acceptable. Whether anti-Semitism is coming from the far left, far right or Islamic extremists, it must be understood for what it is and condemned and dealt with promptly and effectively through the law," he said.

In its response to the *All-Party Parliamentary Inquiry into Anti-Semitism*, which was released last September, the British government recommended that law enforcement authorities investigate why there were so few prosecutions for racial hatred, and review cases to see what lessons could be learned.

The inquiry had recognized that violence, desecration of property and intimidation toward Jews was on the rise. It cited anti-Semitism on the Internet, among a minority of Islamic extremists, on campus among far right and far left groups, and in the media. Woolas said rhetoric on university campuses "with an undercurrent of hate and racism" is especially worrisome.

"There is increasing evidence of activities well beyond freedom of speech or normal youthful behaviour that cross the line into anti-Semitism," he said, "and it is not acceptable for Jewish students to be attacked in this way, and it is not acceptable for people to incite hatred in this way among students."

One measure suggested to tackle this problem was for the government's hate crime task force to look at the matter with urgency. Mitch Simmons, an official with the Union of Jewish Students, said the response "emphasizes the duty of universities to protect Jewish students, although we remain concerned at the lack of clarity regarding the statutory obligations of student unions under the Race Relations Act.

"Importantly, the response also acknowledges inconsistency in tackling anti-Semitism on campus, and we look forward to working with the government and universities to produce best-practice guidelines, so that students can feel safe and secure."

Secretary of State Ruth Kelly, who championed the report in government, said anti-Semitism is an issue for society.

Speaking to the Jewish community, she said, "I hope you feel that Britain is at the forefront of moves to combat what is the absolute scourge of our society."

Labour MP Dennis MacShane, chair of the parliamentary inquiry, said anti-Semitism is being accepted in some parts of British society instead of being condemned. He said he accepts the government's views that a minority of Islamic extremists incite hatred against Jews.

"We were in denial for too many years about the whole problem of 'Londonistan,'" he said.

One recommendation would have Jewish and Muslim communities and interfaith groups promote joint leadership programs for young Jews and Muslims. The government said it would provide more funding for projects that encourage respect and understanding among communities.

MacShane said the report "underlines the extent to which all of Parliament accepts that anti-Semitism has returned as an evil ideology in British politics."

He noted the opposition in Parliament, across all parties, to the idea of boycotting Israeli academic institutions. Two organizations of British university educators made such calls in 2005 and 2006, but no boycotts have taken place.

"We oppose any calls to boycott contacts with academics in Israel," MacShane said. "It's on the campuses in Israel that the best analysis and most coherent criticism of aspects of Israeli government policy takes place; thus the calls for boycott are completely counterproductive."

A statement by the Jewish community welcomed the "comprehensive" response and "robust determination to address the creeping acceptance of physical and discursive anti-Semitism."

Jon Benjamin, chief executive of the Board of Deputies of British Jews, said: "The report itself was an immensely important study of what we know to be a real and present problem in British society."

British journalists boycott Israel

JTA

LONDON — Britain's National Union of Journalists voted to boycott Israeli goods. The boycott, passed last Friday in a 66-54 vote at the union's annual meeting in Birmingham, was declared because of Israel's "aggression" in the Palestinian territories. It calls for the union to "condemn the savage, pre-planned attack on Lebanon" last summer and the "slaughter of civilians in Gaza" over the past few years.

The Lebanon conflict was sparked by Hezbollah's July 12 cross-border raid in which the Lebanese group's guerrillas killed eight Israeli soldiers and kidnapped two.

The boycott's text also demands that sanctions be imposed on Israel by the British government. Reaction on several journalist blogs condemned the boycott. One wanted to know why the union didn't boycott notorious human rights abusers Saudi Arabia or China. Union member Tony Harnden, the *Telegraph*'s Washington correspondent, called the move "inane" and "insulting to the intelligence," adding "this kind of thing is what gives British trade unions their loony left image."

Israel Briefs

Sharon communicates

Ariel Sharon is reportedly communicating with his family. Israel's Channel 10 news last week quoted Omri Sharon, the former prime minister's son, as saying that Sharon has recently shown slight improvement: he communicates by squeezing his hand. Sharon also follows TV with his eyes and prefers National Geographic programs, the report said. Sharon suffered a stroke on Jan. 4, 2006 and is not expected to recover from the resultant coma.

Prisoner swap backed

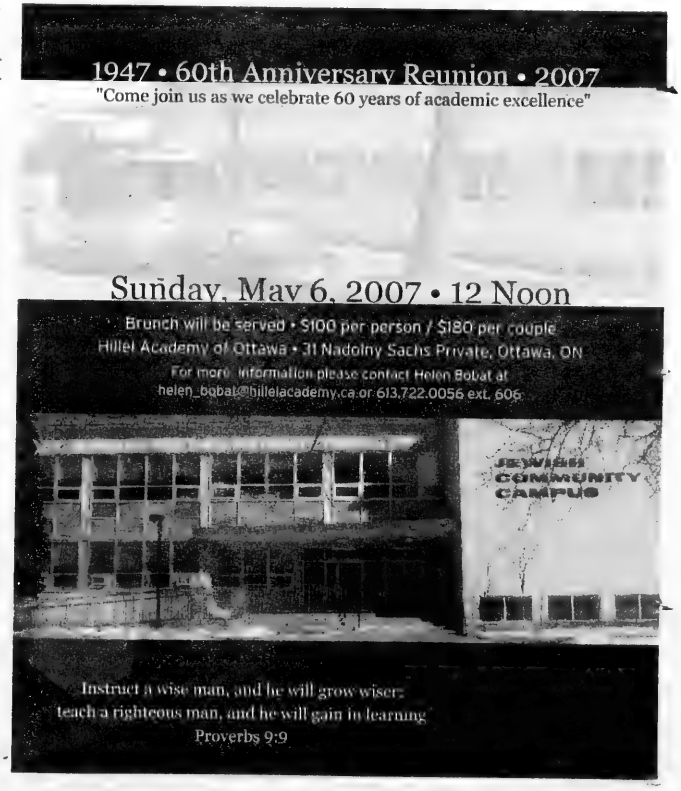
Almost one in two Israelis would support the release of senior Palestinian terrorists from jail in exchange for a captive soldier, a survey found. According to poll results published last week in *Ma'ariv*, 45 per cent of Israelis favour freeing Palestinians "with blood on their hands" if that is the condition for retrieving Cpl. Gilad Shalit, who was abducted and taken to the Gaza Strip in June. Thirty-six per cent would be opposed to such a trade, while the rest were undecided. Hamas, whose gunmen were involved in Shalit's capture, has demanded that Israel release 1,400 prisoners as ransom. The roster is believed to include several top terrorists sentenced to repeated life terms in prison. Their release has been nixed thus far by Israel.

Jail time for aiding bomber

Three Israelis were sentenced to 13 years in prison for driving a suicide bomber and his accomplice to a Netanya mall, where they killed five people. Tel Aviv District Court sentenced Kfir Levy, 26, of Ramat Gan; Sif Azam, 35, of Taiba; and Abed Abu Moch, 30, of Baka al-Gharbiya. The three had been convicted in March of charges including second-degree murder. Judge Oded Mudrik ruled that Moch had been aware of the terrorists' intent, and that the other two ignored their suspicions of the Palestinians, who gave them about $200 (US) for the ride.

Birthright breaks record

Taglit-birthright israel is bringing a record 23,500 participants to Israel this summer. The group received a record 32,500 applications from North America. Among the Jewish 18-to-26-year-olds taking the free, 10-day educational trip this summer are some 20,000 from North America – the largest birthright group from that continent. Some 12,000 young Jews made the birthright israel trip in the summer of 2006, and 10,000 participated in the winter of 2006-07. Registration has been closed for this summer's trip – a birthright spokesperson said the group encourages applicants who weren't accepted this year to try again for future programs.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teach a righteous man, and he will gain in learning
Proverbs 9:9

MASA brings youth to Israel for long-term programs

By JOSEPH SERGE
Arts and Travel Editor

JERUSALEM — If it wasn't for MASA, Matthew Coorsh, 29, would not be interning at the Israeli Knesset this spring. Nor would Chaim Cutler, 22, be studying classical Jewish texts at the Pardes Institute of Jewish Studies in Jerusalem.

Teenagers Aaron Rosenberg and Jordan Lass would not be volunteering and studying in Israel for a year with the Hadassah's Young Judea Year Course and 18-year-old Marlee Hershfield would not be spending a year away from home for the first time, attending Hebrew University and volunteering at an absorption centre in Be'er Sheva.

All these Canadian youths are on long-term programs in Israel subsidized by a relatively new program created by the government of Israel and the Jewish Agency with the aim of fulfilling former prime minister Ariel Sharon's 2003 promise to the United Jewish Communities General Assembly that "every young Jew will live here for at least one year during his lifetime."

"If we bring people for a year, or eight months, then they'll go back home different Jews," Zeev Bielski, chairman of the Jewish Agency for Israel told a group of more than 20 visiting journalists from five countries in Jerusalem in March. "They'll go back able to speak Hebrew, they'll have Israeli friends and they'll understand the Israeli political situation."

Unlike the popular Taglit-birthright israel program, which brings young students to Israel for a 10-day stay, MASA ("journey" in Hebrew) was specifically created in 2004 for Jewish youths aged 18 to 30 to experience a long-term stay in Israel. And unlike birthright, MASA is primarily funded by the Jewish Agency and the government of Israel. This year the budget for the program was $36 million (divided between the two organizations).

"On average, the cost of this program is $13,500," Bielski said. "On average, we give $4,000 to each participant."

Starting this fall, Canadian post-secondary students are guaranteed $2,000 for a semester or year-long program. Post-college students (through to age 30) are guaranteed $3,000 for a semester-long program, $3,750 for a seven- to nine-month program, and $4,500 for a full-year program.

Teenagers share some dorm time at Haifa University. MASA participants are expected to contribute at least 20 hours of community service. The average age of participants is 20.

MASA also provides scholarships for participants who need financial aid. The amount is based on family size, income and the length and cost of the program.

In fact, most of the Canadians on the program whom I met with this past March have most of their costs covered by either MASA or scholarships offered by local federations and synagogues.

Each of the participants is expected to contribute a minimum of 20 hours community service in Israel.

This year the program brought in close to 8,000 participants from 50 countries. The average age is 20.

During MASA's first two years, there has been a 100 per cent increase in the number of educational and volunteering programs in Israel. Late last March Israel's Prime Minister Ehud Olmert announced the program a success and said it is making a multi-year commitment to support the MASA project.

Plans are to increase the numbers attending to 20,000 a year and to emphasize programs in the periphery of Israeli society such as the Negev and the Galilee. The government and the Jewish Agency are committed to spend up to $50 million each on MASA.

"Israel programs are perceived to be one of the most effective tools for firming up a relationship with Israel," Ezrachi Elan, director general of MASA said.

"We decided to invest in such a program," Israel Maimon, government of Israel secretary and one of the co-chairs on the MASA steering committee, told *The CJN* at the Prime Minister's Office in Jerusalem. "Investing in this program is quite a change in the direction of the State of Israel. We looked for a program that would have an impact not on the next 30 years or 300 years but the next 3,000 years.

Continued on page 37

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MASA participants at Rimon Music Experience in Ramat Hasharon.

Aims to connect world Jewry with Jewish identity

Continued from page 36

"I'm very pleased with what we have achieved until now," he said. "We have set ambitious goals. I've learned from Sharon that if you want to achieve something, start working on it. Don't let bureaucracy weaken your hands."

MASA is not a specific program, rather it is an umbrella group that brings together more than 140 different programs under one roof.

"We thought we shouldn't invest in something new," Maimon said. "Before MASA was launched, there were about 3,500 people participating in various long-term programs. The goal is to bring 20,000 a year. It's a very ambitious goal, but if we give participants scholarships and incentives, we should achieve the goal that we set."

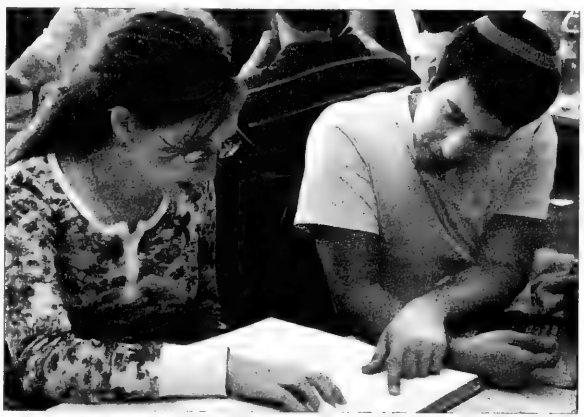
Maimon stressed this program is not in competition with birthright and even hinted there are talks of bringing the two programs together in the near future. "Birthright gives youngsters the taste of Israel. If you want to experience more, you need a longer stay," he said. "We talked about the chance of birthright working together with MASA. It's the natural thing to do. This way we can co-ordinate marketing, events and activities."

The goal is to expand on the success of birthright, which since its inception in 2000 has more than 100,000 alumni. Birthright is seen as an "appetizer," with MASA serving as a longer term followup for high school graduates. "We believe the most effective way of attracting young adults to long-term programs is through short-term programs such as birthright," Elan said.

Rabbi Michael Melchior, former minister of social and Diaspora affairs and one of the instigators of the program, was initially concerned with the lack of interest among Diaspora youths with visiting Israel.

"We live in a Jewish world where there is no common destiny, purpose and faith," he said at the Jewish Agency office in Jerusalem. "Interest is dwindling. Israel is not even in the top 10 travel places of interest to North American Jews. It is mind-boggling why a Jew would not want to see Jerusalem. My attempt was to change the tide. The purpose of MASA is to reconnect world Jewry with Jewish identity through an educational visit to Israel."

JA chairman Bielski said the Jewish Agency and the government sees MASA as an important investment in the future. "This is the first time the government is spending tax money to encourage people to come to Israel. The people on the MASA program might be future leaders of their communities. The best way to connect Jewish people to Israel is to bring them for one year. For years after, he'll be connected to Israel, there's no doubt. One year in Israel makes a big difference in people's lives."



Studying Jewish texts at the Pardes Institute of Jewish Studies.

The stated goals of MASA are to strengthen Jewish identity, for youths to make a vibrant connection to Israel, and to encourage future leaders in the Jewish community.

A somewhat hidden goal is to encourage aliyah.

"The percentage of those who make aliyah is greater for those on these programs than those who don't participate in long-term programs," Maimon said. However, he stressed aliyah is not one of MASA's main aims. "The aim is to shape the character of the youths and to strengthen the bonds between Israelis and the Diaspora. We're not trying to make them more religious, and if they do make aliyah, then that's a great by-product."

There are more than 140 programs youths can apply for from a broad range of recognized providers that offer educational experiences such as study in Israeli universities, gap-year programs, internships, kibbutz living, volunteering, teaching English and learning intensive Hebrew.

The programs include:

- The Otzma program, a service-based leadership development program designed to offer young Jewish adults an opportunity to live and volunteer in Israel for 10 months.
- The Pardes Program immerses students in the study of classical Jewish texts at the Pardes Institute of Jewish Studies in Jerusalem.
- The Career Israel program, a five-month professional internship program open to college and university graduates.
- The Young Judea & FZY Year Course, designed for recent high school graduates as a gap-year program, offers participants volunteer and academic opportunities
- Ben-Gurion University of the Negev's Center for International Student Programs offers many programs for university students.
- Rimon Music Experience program in Ramat Hasharon, a music work-study program offering courses in songwriting, film scoring, music production and more.

A future article will focus on some of these programs and some of the current Canadian participants.

For more information visit www.masaisrael.org.

In Celebration of Yom Ha'atzmaut
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Hillel Shlicha Rachel Kaplan and a representative from *Aid to Disabled Veterans of Israel, Beit Halochem Canada,* will speak.

Voices from the Bayview Corridor of Synagogues, including Cantor Anna Trubashnik from Temple Emanu El, Three Voices from Temple Har Zion and members from the Beth Tikvah Choir, will be heard in tribute to our war heroes.

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Advertising Feature

AWARENESS OF DOMESTIC ABUSE IN THE JEWISH COMMUNITY SLOWLY CHANGING

Advocate reflects on bold awareness campaign one year later

Terrified, anxious and fearful for her life and the safety of her children, Sandy found the courage to leave an abusive relationship that was mentally, physically, and financially unbearable. After nine years of being silenced by threats and empty promises, she now shares her story in the hope of helping other women find their voices and escape the horrors of domestic violence.

It is women like Sandy that inspired Jewish Women International of Canada (JWIC), an organization dedicated to ending violence against women, to launch an aggressive communications campaign one year ago this month with the message 'There is a Jewish woman you know being abused'. JWIC is once again asking the community to think about the lives and lack of freedoms endured by abused women while the story of Passover is still fresh in their minds.

"Over the past year we have started to see a slight shift in attitudes," said Penny Krowitz, JWIC Executive Director. "When we began this campaign, discussing domestic abuse was considered taboo. Now, members of the community are asking to be educated about the issue of abuse and what they can do to help."

Statistics Canada reports that one in four women will experience abuse at some time in her life. "There is no reason to believe that the rate of abuse in our community is not equal to what exists in the broader one," said JWIC Executive Director, Penny Krowitz. "Despite many stereotypes, abuse affects all types of relationships, socio-economic classes, ages and spectrums of religious and cultural life. The time has come for the Jewish community to take responsibility and not sweep this problem under the carpet."

Studies indicate that a Jewish woman may stay in an abusive relationship five to seven years longer than her non-Jewish counterpart. This is attributed to several factors including the cultural importance of maintaining a peaceful home and preserving the family unit.

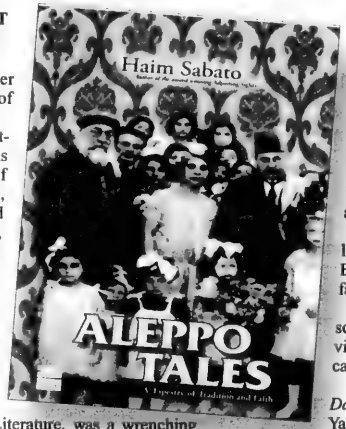
"Another strong misconception is that abuse is only physical," said Krowitz. "Abuse is about an unhealthy imbalance of power in a relationship whether sexual, financial, psychological, verbal or physical.

JWIC is a national organization dedicated to ending violence against women. It develops educational materials, sponsors public forums and operates culturally sensitive housing for abused women and their children. For more information on JWIC visit www.jwicanada.com or call (416) 630-9313 or toll free 1-866-333-5942.

Books & Authors

Observant and non-observant praise Haim Sabato's writing

By MORDECHAI BEN-DAT
Editor



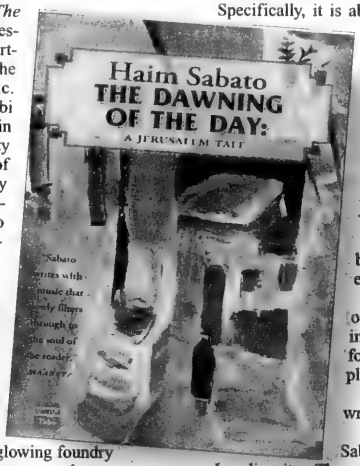
There is a great deal over which to marvel in the writing of Haim Sabato.

One of Israel's most thoughtful new authors, his prose works are elegant architectures of superb powers of observation, masterful weaving of myriad intricate detail, rolling cadence, humble voice and tightly told narrative tales.

Toby Press – with offices in Israel, the United States and England – has translated three of Sabato's works into English.

The first, *Adjusting Sights* (2003), for which the author won both the Sapir Prize and the Yitzchak Sadeh Prize for Literature, was a wrenching memoir of the Yom Kippur War as experienced by a soldier who was part of a tank crew on the Golan Heights. It received wide critical acclaim and quickly became a best-seller in Israel and was subsequently made into a feature-length movie.

The book, (reviewed in *The CJN* after it was published), resonated in almost hallowed heartbeats with a large sector of the Israeli reading public. Considering that Sabato is a rabbi and the head of the Yeshiva in Ma'aleh Adumim, a community gently to the east and north of Jerusalem and that the majority of Israel's reading public is non-observant, the response to *Adjusting Sights* was remarkable.



Sabato magically fuses the details of Jewish tradition with the details of modern Jewish life.

He tells stories of individuals whom many Israelis recognize in their own memories and in the eccentricities of their own families. But he forges the characters and their tales in the glowing foundry of common history, folkways, customs and songs.

Thus, *Aleppo Tales*, which appeared in Hebrew as *Emet MiEretz Titzmach* (*Truth Shall Spring from the Earth)* and was published in English in 2004, translated by Philip Simpson, is an anthology of three stories of a family of Jews in Aleppo, Syria.

Until relatively recently, the Jewish community of Aleppo was vibrant and alive with the pride that flowed from preserving a heritage dating back to the days of the Second Temple.

Sabato's stories are an interrelated weave of events and happenings in one family, based of course, upon the stored and restored tales of the author's family.

Sabato is the latest in a long rabbinic line that stems from Aleppo. Born in Egypt in 1952, he moved to Israel with his family when he was five years old.

He evokes the past and enthusiastically sculpts into full dimension the various individuals who populate the stories with delicate, soft-spoken respect.

Like *Aleppo Tales*, *The Dawning of the Day,* published in 2006 and translated by Yaacob Dweck, is also a paean of love to family, people, land and faith.

The emotion lifts from the pages like dew glistening toward heaven in the early sunrise hours from the leaves surrounding a Jerusalem flower.

Indeed, *The Dawning of the Day* is about Jerusalem. Specifically, it is about Ezra Siman Tov, a pious, humble man who works in a laundry and tries to live his life in the manner he understands to be ordained by God and mindful of his forebears.

Though Ezra's life is straightforward, it is not simple. He tells stories that describe the homes and delve into the hearts of the people with whom he shares the neighbourhood of Nachlaot, near the open-air market of Machane Yehuda in Jerusalem.

Sabato's works have been praised by both observant and non-observant readers.

Rabbi Jonathan Sacks, the chief rabbi of England, has described Sabato's writing as "wonderful, deeply moving, profoundly spiritual and technically accomplished."

Shimon Peres has written that Sabato's writing "leaves you changed forever."

There is no denying the force of Sabato's work. He is a unique breed of Israeli writer. Through his voice we hear reverence spoken for Jewish faith. We also hear the whimsy of a profound recondite love for the people – imperfect, flawed, humble and heroic – whom God has asked to embrace that faith.

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A new site for 20 to 30-something Jews will report on emerging Jewish culture including: music, film, travel, business, social activism, and more.

27-year-old CEO has business in his blood

By SHERI SHEFA
Staff Reporter

He acts like having started a successful business before he even reached bar mitzvah age is no big deal.

At 14, he was the chief technology officer of a company called Motion Works Group, and before it was even legal for him to drink alcohol in Ontario, at 18, he founded Klick Communications, an Internet solutions company.

Today, the 27-year-old president and CEO of Klick Communications, Leerom Segal, is heading one of Canada's fastest growing companies that provides educational programs and Internet solutions for the pharmaceutical industry, and offers corporate and brand portals, web-based application development and knowledge-management systems to other industries.

Klick Communications CEO, Leerom Segal

It also boasts a five-year revenue growth of about 1,800 per cent and continues to increase its revenue each year since its 1997 launch.

Segal was eight years old when he moved to Toronto from Israel with his parents who are both in the real estate industry.

With his childhood friend, Aaron Goldstein, who is Klick's chief technology officer – he predicts and develops new technical policies, guidelines and procedures – Segal developed a hobby.

"We had a lot of fun with computers. We were into a lot of different types of bulletin boards, we were into hacking competitions," Segal said.

"I guess I was a geek," he said with a laugh. "I liked it. I enjoyed it."

By the time Segal was 12, he started his first company called The Byte Doctors and built software applications for family and friends.

"We were basically doing some application development, primarily for real estate companies, and then we started building websites for real estate agents and real estate companies," he said.

Segal said that everything changed when he was visiting a family friend and overheard an investor talking about an "impossible" project.

At the time, Peter Cordy, who now manages Klick's day-to-day business, including the financial, creative and production management process, ran Davisville Communications.

"That company was one of the first companies to get into corporate web communications and they had sold a few jobs they couldn't deliver. I was at a family friend's house and overheard one of Peter's investors talking about this impossible project that couldn't be delivered in the few months that they had. And being a young little shmuck, I thought, 'That really doesn't sound so tough,'" Segal joked.

"We ended up coming in to see Peter and he sort of laughed. It was a Friday afternoon. I was 13. I was really only working for a year by that point."

He said that despite the fact that Cordy's development team had told him that the job was impossible to finish in the time allotted, Segal delivered on his promise.

"We ended up getting the sources on the Friday and by Monday, the job was done. Peter decided to replace his entire department with me."

The next thing he knew, Segal's company was acquired by Davisville Communications. Cordy's company was eventually acquired by Motion Works Group, a company that focused on entertainment projects, and by the age of 14, Segal was its CTO.

Leerom Segal, right, celebrates at the BDC Gala in 2005 with his father Joshua Segal and his girlfriend Bridget Adrian.

"Being a little arrogant kid, I was wondering how this company was ever going to make money because their most successful project still lost them money," said Segal, a York University drop-out.

He said he eventually discovered Health Links, a profitable company owned by Motion Works that provided solutions to the health care industry, and asked to be demoted to run it. His colleagues were reluctant, but Segal was determined.

"That was really the start of Klick... I formed Klick with no clients, no relationships," he said, adding that he soon developed working relationships with pharmaceutical companies such as Berlex, Schering and Pfizer. Soon after, both Cordy and Goldstein, 31, joined the Klick team, that today employs more than 60 people.

He said they first began in 1997 with Continuing Health Education, which provides physicians with the accredited courses they need to remain in good standing with various colleges.

"At the time, a lot of those were being delivered in exotic locations... so we thought there was a real opportunity to move some of the courses online so they could be done in correspondence," he said.

Today, Klick has clients in the pharmaceutical, retail, electronics and financial industries, with a list of clients including Pfizer, Home Depot, Shoppers Drug Mart, Sony, Bank of Montreal and Fidelity, just to name a few.

"Over time, we've added more services, with the goal of being a turnkey solution provider, to provide a single point of accountability to our clients, where everything gets delivered by one organization," said Segal, who won the Business Development Bank of Canada's 2005 Young Entrepreneur Award for Ontario and the Ernst & Young 2006 Entrepreneur of the Year award.

"Every time we reach and clear the goals we set for ourselves, we set the bar a little higher, and I'd be lying if I said I thought we could make it to here when we started in 1997, but we did and the bar keeps moving a little bit higher and I think we'll keep doing that."

Based on what Segal has managed to accomplish in his 27 years, there is no doubt that the blood of a businessman runs through his veins. Literally.

"I learned a lot from my dad and I was pretty fortunate to have such an amazing father," he said, adding that his father has a successful career in corporate real estate, while his mother is in the residential real estate industry.

"And I was also lucky to have Peter as a mentor. I met him very early on in my career and I also learned a lot from his experience."

But the best advice Segal can give to an aspiring entrepreneur is to be passionate about your work.

"I love what I do, and as long as I continue to love what I do, I'll keep doing it."

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Non-perishable food best when travelling by air

Q. We often travel by air, and I am wondering if you can recommend the kind of food that is good to take on board now that meals are not served.

A. This is a question I am being asked more and more. I like to bring food with me when I travel too, especially when we're with our kids. I find the food in airports disappointingly poor and unhealthy.

The first thing to consider is that you should avoid food that requires refrigeration. I believe some people who want to eat on the plane don't think about about the length of time that passes from when they make that tuna or meat sandwich until their flight actually leaves. In order to avoid food spoilage or food poisoning, therefore, you should choose non-perishable foods.

Here are some of my suggestions: cheese and crackers, vegetable sushi, vegetarian pasta salads or other salads, a pita pocket with veggies and cheese or hummus and veggies, fresh fruit and vegetables (remember to wash them at home), a jam sandwich, muffins, healthy cup-o'-soups (you can get hot water on the plane), individual containers of cereal (you can usually get milk, granola or cereal bars on board).

While I am a big fan of nuts, and peanut butter would seem like an ideal choice, I would discourage you from bringing this, as it would pose a great risk to anyone on board who has a nut allergy. Often, if the allergic passenger has notified the flight crew of his or her allergy, the crew will ask everyone to refrain from eating nuts while on board, and you could be left unable to eat your food.

When travelling with kids, always pack a few extra portions for unexpected delays or food accidentally dropped or spilled on the floor. All the mothers out there are surely nodding their heads, having experienced this before. Bon voyage!

Q. Could you please give some tips for having a more eco-friendly kitchen. There seems to be a lot of buzz about this now.

A. There certainly is, and I think it's great. I have been trying to be environmentally friendly in my home for some time and I do have a few tips to offer. There are some things we all have in our pantry and cook with daily that can clean our home in a healthy way.

One of the trends I am glad to be seeing now is the increased availability of alternative portable cups. There has been much controversy about drinking from plastic and there continues to be a debate about which plastics – if any – are best. In Canada, I am now seeing more and more stainless steel water bottles in varying sizes, small ones with sippy lids geared to young kids, colourful larger bottles for older children and sleek steel for adults. I have to admit that for some time, I had my kids drinking from portable stainless steel coffee cups. I then tracked down a similar stainless drinking bottle in the United States. These bottles are not inexpensive, but they are very durable and will last a long time. There is also increased availability of glass bottles for both water and organic milk.

Another trend I am seeing more of is the growing availability of green cleaning products. I think this is important, especially around young kids. I have shuddered many a time to see people spray the tray of their child's high chair with some harsh antibacterial cleaner, wipe it dry with a paper towel and put the child's food directly on that surface. The good news is there are many inexpensive, natural cleaners. While I am not a cleaning expert, some of the pantry items I use for cleaning are baking soda as an abrasive cleaner for toilets and bathtubs; and vinegar as a natural fabric softener, to clean glass and mirrors, countertops and floors, and even as a natural bug repellent outside.

Many schools are encouraging students to bring litterless lunches, which is great. And I am seeing more and more green products for the kitchen like coffee filters, paper grocery bags and reusable cloth grocery bags. Go green!

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN

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Arts & Travel

The many faces of Aaron Berg

By ADAM SEGAL
Special to The CJN

On the big screen, Aaron Berg plays a gun-toting ex-con, who rather incongruously sports a permanent smile and a Zen-like demeanour.

In real life, he's a nice Jewish boy in person, but a cursing comedian on the stage.

These conflicting personas are paving the way to making this 34-year-old a force to be reckoned with in show business.

"I'm doing everything I want to be doing," says Berg, who plays the role of Cork in *The Lookout*, a recently released dark thriller starring Jeff Daniels, Isla Fisher and Joseph Gordon-Levitt.

"I like doing stand-up because it's on my own terms, and I'd also like to get to the point where I'm doing leads in films."

Soon after perusing the script for *The Lookout*, Berg saw strong potential in the flick. "It's a great movie, totally character driven," he says.

Tapping into his creativity, Berg spruced up his audition with startling twists for his criminal character. "Originally, Cork was supposed to be a pumped-up hothead, but I went in and gave him a totally different twist," he says. "I found the humour in this guy and made him a reformed, very positive criminal."

Aaron Berg

The film has garnered positive reviews, and Berg got to walk the red carpet for the first time during its Los Angeles premiere.

Back home in Toronto, the comic is in the middle of a series of Yuk Yuk stand-up gigs across southern Ontario.

For years, Berg's shows have centred on his previous life in the underworld, including a stint as a stripper.

Based on his taboo adventures, his one-man show, *Underbelly Diaries*, has entertained sold-out audiences, and in 2005, Berg was nominated for the best newcomer prize at the Canadian Comedy Awards.

But times are changing and so is Berg.

He's looking to leave behind the dangerous liaisons of the past and delve into more "socially relevant" themes.

"I'm going to retire the old material," he says. "The new material will be much more socially relevant and I'll reflect that back to the audience in a funny way."

One central theme Berg hopes to explore is the impact the Internet is having on society.

"Things like Youtube and Myspace have affected the notion of fame and celebrity," he says. "The idea of 15 minutes of fame is coming true for everybody."

While fame is alluring for Berg, he takes his craft seriously and is always working to improve.

"Doing a one-man show is painstaking hard work," he offers. "But I want to try to constantly get better at the craft and to branch out to wider audiences."

If he keeps plying the trade with the vim and vigour that have taken him this far, the sky's the limit.

Find out more about Berg on his web site, www.aaronberg.com.

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'You're a Jew, I hate you'

By SHLOMO SCHWARTZBERG
Special to The CJN

There will be no shortage of controversial documentaries at the forthcoming Hot Docs Canadian International Documentary Film Festival, which runs April 19 to 29, but Jamie Kastner's *Kike Like Me* is one of the few to announce itself as such from its provocative title alone.

Taking its inspiration partly from John Howard Griffin's 1961 book *Black Like Me*, wherein the author dyed his skin and posed as a black man in order to explore racism in the United States, but mostly from the groundbreaking 1947 film *Gentleman's Agreement*, which featured Gregory Peck playing a non-Jewish reporter who masquerades as a Jew to expose anti-Semitism in America, *Kike Like Me* highlights the disturbing issue of anti-Jewish prejudices in the present day.

Setting out with his camera crew, and intending to gauge the reaction of the people he meets when he says he's a Jew, the 35-year-old Toronto filmmaker, who is making his feature length documentary debut, encounters anti-Semitism both covert (in London, England) and overt (in Paris).

But he also comes across less obvious forms of exploitation and prejudice, such as a "Jewish" restaurant staffed entirely by Christian Poles in Krakow; a contentious Holocaust memorial set up by a non-Jewish German woman in Berlin; and even a surrealistic episode in Holland when rabid soccer fans identify themselves as "Jews" for reasons they're hard-pressed to explain.

By the time the film ends up in Auschwitz, complete with its souvenir museum and hot dog stand, *Kike Like Me* more than makes the point that not much has changed since the days of the virulent anti-Semitism that culminated in the Holocaust.

Or as Kastner wryly puts it, "I'm never called a kike in the film, but I may as well be."

Although it's been sold to 10 broadcasters – including TVO, the U.S. Sundance Channel and the BBC – *Kike Like Me* did raise eyebrows when Kastner first pitched the idea at the 2005 Hot Docs festival.

The strong reaction of Rudy Buttignol, TVO's then-creative head of network programming, who exclaimed, "I hate the title of this film but I love the project," was typical of the industry response, says Kastner.

He stood firm, however and "the happy ending [is that] Rudy and others felt that the final film justified the title."

Kastner, like most younger Canadian Jews, had experienced little if any anti-Semitism in his life, which is why making *Kike Like Me* was such an eye-opener for him.

He knew something of what he might face while shooting the film – "I ain't gonna feel like kibbitzing and joking much after I go to Auschwitz" – but the incident in France, when a group of Arabs shared their noxious views about Jews with the filmmaker, was particularly shocking.

Jamie Kastner at the Auschwitz Gates

"France, both in the film and in reality, is a definite turning point for my character – from the more aloof, what-does-this-have-to-do-with-me jokey guy to holy f--k, people are turning to me and right after I've just made friends with them and they've been playing to my camera [they will still] turn to me and say, 'You're a Jew, I hate you,' and no one's ever said that to me directly."

Despite its subject matter, Kastner insists that he "did not intend to make a film about anti-Semitism nor, believe it or not, do I even see it as a 'Jewish' film."

He hopes that audiences will receive it as "a film about identity. It's a film about the question of whether identity is yours to choose or whether it's something that is foisted upon you and often by your worst enemies, and they have as great if not greater authority to do so as you do to determine who you're going to be.

"That's really what I see as the overall take-home message of the film, and I think that's universal, or at least universal among non-WASP-majority folk."

And though Kastner points out in *Kike Like Me* that he's often been asked if he's Jewish, he never actually confirms whether he is a Jew, neither onscreen nor to this reporter.

"My answer to that [is], 'Why do you want to know?' I think it makes the film stronger if I don't [answer that question] and it increases, hopefully, the effect of making the audience really think of why they want to know. That really is the question. It shouldn't matter."

Kike Like Me will be screened on Tuesday April 24 at 9:15 p.m., Saturday, April 28 at 9 p.m., and Sunday May 13 at 1 p.m. at the Bloor Cinema.

For more information, visit boxoffice@hotdocs.ca or call 416-588-8DOC (8362).

A preview of the Hot Docs film festival

By SHELDON KIRSHNER
Staff Reporter

This year's edition of Hot Docs, the Canadian International Documentary Festival, runs from April 19 to 29 and features 129 films from 30 countries.

A tantalizing taste of what to expect can be found in three well-made documentaries – two from Canada (*The Bodybuilder and I* and *Kike Like Me*) and one from Israel (*Hothouse*).

Bryan Friedman's *The Bodybuilder and I* (April 20 at 9:30 p.m. at the Royal and April 22 at 1:30 p.m. at the Bloor Cinema) seems at first glance like a profile of a strutting Toronto Jewish bodybuilder, his father Bill.

In fact, *The Bodybuilder and I*, Friedman's first feature-length movie, is a painful examination of his conflicted relationship with his dad, a vain, self-absorbed, short-tempered 59-year-old former lawyer who found solace in competitive bodybuilding after his second wife left him.

As this intriguing film opens, Bill, his body lean and hard, is training to regain a championship in the age 50-60 category. His chief competitors are also Jews, all of whom are fiercely focused and egotistical.

But as Bill obsessively works out with his personal trainer, Bryan interjects a jarring note. "I've never liked my father," he says flatly.

It seems that Bill was an "absent parent" who missed important family events and was just not around when his presence was required. Indeed, he went ice fishing when his wife was in hospital expecting a baby at any moment. As a result, Bryan feels a certain resentment toward him, as if they are separated by a high wall.

Bryan has a low opinion of bodybuilding, considering it a "bizarre hobby." But he wants to learn more about Bill's "muscle-bound world" and needs a distraction after his breakup with his girlfriend of six years.

The Bodybuilder And I, which turns on interrelated themes ranging from estrangement to resentment, unfolds in a series of seamlessly connected scenes. The camera pans on Bill as he bench presses, submits himself to artificial tans, shops for bikinis adorned with an *S* (Superman) at the crotch and furtively drags on a cigarette.

Bryan's mother makes an appearance, too, saying that there was no "family unity" during her marriage to Bill.

Mostly, *The Bodybuilder and I* revolves around Bryan's fraught relationship with Bill. Toward the close, after Bryan claims that he missed having a real father figure as a child, Bill admits that he was "too busy" to fulfil that role. But he points out that his participation in the film is evidence of his desire to make amends.

To this reviewer, Bill's statement is a sincere sign of contriteness. Against the backdrop of vain, preening and sweaty bodybuilders seeking glory, father and son may yet find a way to reconcile and leave the contentious past behind.

***

Jamie Kastner's *Kike Like Me* (April 24 at 9:15 p.m. at the Bloor Cinema and April 28 at 9 p.m. at the Bloor Cinema) is, in a word, idiosyncratic.

Kastner, a journalist and filmmaker, poses a question pregnant with meaning and resounding with history: Who's Jewish? His inquiry stems from the fact that he feels threatened when he is asked whether he is Jewish. In an attempt to come to grips with this issue, he travels to far-flung destinations.

Bryan and Bill Friedman in *The Bodybuilder and I*

Visiting a haredi neighbourhood in Brooklyn, the assimilated Kastner is invited into a yeshiva and introduced to an alien world.

In Washington, D.C., he meets the right-wing newspaper columnist and pundit Pat Buchanan at his home. Kastner eases the conversation into a discussion of Jewish neo-conservatives, whom Buchanan detests. Annoyed by Kastner's pointed questions, Buchanan politely asks him to leave. "Why don't we call it a day?"

Turning up in Israel, Kastner visits an absorption centre in Jerusalem where a Canadian new immigrant complains about his spartan quarters. Later, he rejects a famous Israeli novelist's link between Jewishness and nationalism.

Kastner encounters anti-Semitism in Holland and France among soccer fans and young Arabs. In Berlin, he meets a German man who plays klezmer music, and in Krakow, Poland, he expresses surprise at finding so many Jewish-style restaurants. As he drives toward Auschwitz, he feels "pretty creepy."

Kike Like Me, which tends to be sardonic, funny and frightening, is about identity, bigotry and self-realization. Kastner, to his credit, is fearless about tackling big, visceral issues.

***

Shimon Dotan's *Hothouse* (April 26 at 7 p.m. at the Royal and April 29 at 7:15 p.m. at the Bloor Cinema) zeroes in on Palestinians incarcerated by Israel. They refer to themselves as "freedom prisoners," while Israel calls them terrorists. Ten thousand languish in jails, having been convicted of committing security offences. They constitute an important issue for both the Israeli government and the Palestinian Authority.

Striking an impartial tone, Dotan talks to a variety of prisoners, most of whom are highly motivated, disciplined and speak Hebrew fluently.

They seem to be treated with respect, being permitted to watch Israeli television and read Israeli newspapers and allowed to take courses at the Hebrew University and the Open University. The warden maintains what seems like cordial relations with the prisoners' representatives.

Many of the prisoners are politically realistic. A Hamas member concedes that Israel and the Palestinians have no alternative but to negotiate and coexist. But a failed suicide bomber still dreams of blowing himself up for his people and killing Jews.

The ultimate point of *Hothouse* is that the prison experience has had the unintended effect of creating a new Palestinian leadership that Israel may have to deal with one of these days.

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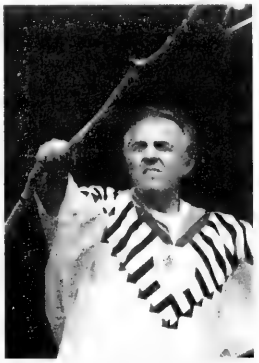
Arts & Travel

Veteran actor writes, performs the *Kabbalah Kabbaret*

By SHLOMO SCHWARTZBERG
Special to The CJN

It would be logical to assume that by creating the *Kabbalah Kabbaret*, a comedic musical revue centring around the meaning of mystical Judaism's teachings, that Howard Jerome would be following up on a lifelong interest in all things Jewish.

But the veteran 67-year-old American-born Toronto actor/performer was actually estranged from Judaism – and religion in general – for many years. "I left the faith for 40 years," he declares. "I turned my back on the faith when I was 14 years old. I perceived at that age, the Korean war was going on, my friends who came back from that war were coming back dreadfully wounded, psychologically, physically scarred, so I became anti-war very early on.


Howard Jerome in two different guises.

"Also, the Jews I saw around me in Brooklyn, I was not impressed. I saw robots and zombies – people go to shul to flirt, to do business, to demonstrate their stature – and I was not impressed with the level of spirituality that I saw around me, plus the world was in a terrible mess, as it is now, and I had no room for God in that."

Twenty years of full-blown atheism were followed by investigations of Buddhism and Hinduism, among other spiritual paths, before Jerome, who is probably best known for his role as Mr. Peikes in *The Outside Chance of Maximilian Glick* (both film and TV series) and as the voluble host of the biannual Toronto Ashkenaz klezmer music festival, found his way back to his original religion.

"I've been a Buddhist, been a nudist, been a yogi on pogey, a hippie, a wrestler – I've done all of these things for real. Now I'm a rapper, an old rapper, I'm a rappin' rebbe."

More seriously, he adds, "I've done a lot of these things and I did them deeply, and I believe now that they were all preparing me to come back to my faith but only through the study of Kabbalah. Without the Kabbalah, I wouldn't bother with it [Judaism] at all."

Studying the Kabbalah also fits in with Jerome's early pacifist leanings. "The basic teaching of the Kabbalah is we must change our basic nature from the desire to receive for the self alone to the desire to receive for the purpose of sharing. It's that desire on an egotistical basis, on an accumulative basis, on a material basis, that creates all of the havoc between people – and nations."

The cabaret is mostly Jerome – he calls himself Shalom Jerome – singing and rapping on stage, but "it also allows for others to step in and out of the show. For example, when I'm here in Toronto, before I go on tour [to the United States], my wife, this is my third wife, Alice, I did a song for her: 'When I first became a shiksa, married a Jewish boy, I didn't know a *gatke* from a *kishka*, I enjoy being a goy.'"

Other songs are less provocative, such as a tune Jerome wrote to celebrate his first Rosh Hashanah in 40 years and how he felt watching his rabbi's sons praying. It goes: "I wish I could daven like the rabbi's boys, they get into a groove, oy gevalt, can they move, they're bouncing up and down like one of those toys, I go into a trance, it's like watching them dance, they're bowing to the left and then they're bowing to the right."

The show, which is divided into two parts, "Fun and Games" and "Deeper, Higher," will hopefully, says Jerome, prompt audience members to study and learn more about Kabbalah for themselves. "It is not an airy-fairy mystical, voodoo-hoodoo thing. It is [a] very practical, fundamental knowledge of how the universe works."

Jerome, who has appeared in more than 70 films and television shows since 1985, as well in countless commercials – he plays the cabbie in the Cialis ads – done voice overs and performed in theatrical productions, is, not surprisingly, hard at work on several new projects, including a recently written musical on the life of actor Zero Mostel, ideally with Jerome in the title role.

"If I'm not working on a television show or a play or a cartoon or commercials, I'm writing and creating. I'm a compulsive creator," he says.

The *Kabbalah Kabbaret* takes place on Saturday, April 21, at 8 pm at the Centre for Conscious Living, 1311 Queen St. E. For more information, call 416 - 778 -5433.

Eye on Arts

By Bill Gladstone

INTERNATIONAL DANCE SUPERSTARS PERFORM IN KOFFLER GALA "STARS OF THE 21st CENTURY"

The Koffler Centre of the Arts presents the 6th annual Stars of the 21st Century international dance gala, featuring dance superstars from Canada and abroad.

Under the watchful eyes of Koffler artistic director **Nadia Veselova-Tencer** and producer **Solomon Tencer**, the Toronto performance of this international troupe follows a performance at New York's Lincoln Center and precedes stops in Shanghai and Paris.

The lineup features some of the world's finest ballerinas and danseurs noble, with proceeds to benefit cultural programming and scholarships at the Koffler Centre. $60 to $165 +. Sunday, April 29, 5:30 p.m. 416-872-1111, www.kofflerarts.org

* * *

***Whale Music* by Minghella:** Seventh Stage Theatre Productions presents *Whale Music* by **Anthony Minghella**, the renowned film director known for *The English Patient*, *The Talented Mr. Ripley* and other works. The story focuses on a group of young women on the Isle of Wight in the early 1980s, who come together for the duration of an unplanned pregnancy. The play – by which Minghella made his entrée into the theatre world – is "a touching and funny portrait of female bonding that transcends boundaries of age, class and education."

Kristine Bogyo

The all-female cast includes **Sascha Cole**, who was recently seen in Montreal Youtheatre's touring production of *The New Mother*. Cole grew up on a farm in Caledon, Ont., and moved to Montreal to study at the National Theatre School of Canada. When she's not on stage, she works at a Jewish Community Centre in Toronto.

Whale Music is on at the Tarragon Theatre Extra Space, April 26 to May 20. $17 to $27. 416-531-1827, www.TOtix.ca

* * *

Judaic Needlework: The Pomegranate Guild of Judaic Textiles presents "Threads of Identity," an exhibition in celebration of its 25th anniversary. The Judaic needlework exhibit features a photo collage and individual artists' work, sukkah banners and pre-booked tours and workshops. Bathurst JCC, Loggia, 4588 Bathurst St. April 29 to May 20. 416-636-1880, ext. 0, www.pomegranateguild.ca. Please phone 416-638-3342 to book a tour or workshop.

* * *

Sculpture Exhibition: The Centre Sculpture Group holds its annual sculpture exhibition and sale on the weekend of April 20, 21 and 22. Most of the sculptures are carvings in soapstone, limestone and alabaster, produced by talented amateurs under the guidance of sculptor **Irene Blogg**. The show includes works by **Pearl Kazdan**, **Elsie Klebanoff**, **Maxine Cooper**, **Leah Bassett**, **Phillip Skura**, **Elleanor Miller**, **Evelyn Vogel**, **Sylvia Roth**, **Norbert Hartmann**, **Helen Furlong**, **Georgina Szasz** and **Sylvia Fenech**.

666 Eglinton Ave. W. (between Bathurst and Spadina). Opening reception, April 20, 7 p.m. Saturday and Sunday hours, 1 to 4:30 p.m. The Forest Hill Art Club holds its annual show and sale simultaneously. Everyone is welcome; refreshments.

* * *

Culinary Compositions: "Colour in Motion, Portraits of Food" is a new exhibition of paintings by **Vivian Reiss** on the themes of cuisine, feasting and festivities. Reiss' culinary compositions feature portraits, landscapes, still lifes and fresh bold flavours. V. Reiss Gallery, 500 College St. Opening Saturday, April 28, 6 to 11 p.m. On view until Sept. 2. 416-836-4575.

* * *

Arts in Brief

• Encore Entertainment presents *Blood Brothers*, **Willy Russell**'s musical about fraternal twins separated at birth who grow up just a few streets apart. Themes include superstition, class, nature versus nurture, and the fascinating life of **Marilyn Monroe**. $30-$28. Toronto Centre for the Arts, Studio Theatre, 5040 Yonge St. April 26 to May 6. 416-733-0558

• Comedian **Joan Rivers**, queen of the barbed one-liners, presents An Evening of Comedy at the Rose Theatre Brampton. $99 to $59. 1 Theatre Lane, Brampton. April 27, 8 p.m. 905-874-2800, www.rosetheatre.ca

• The Kasrilevke Committee presents singer **Joanne Borts** and pianist-raconteur **Zalmen Mlotek** in 100 Years of Yiddish Theatre Music (in Yiddish and English). Admission $5. Beth Tzedec Congregation, 1700 Bathurst St. Sunday, April 29, 2 p.m. 416-781-3511

* * *

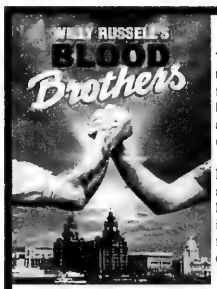
Passages: Kristine Bogyo, cellist and founder-conductor of the Mooredale Youth Orchestra, died on April 6 in Toronto after a long battle with cancer. She was 60.

Born in Budapest, Bogyo grew up in Montreal and spent most of her life in Toronto. She was married to pianist **Anton Kuerti**. The couple often performed together and released two successful CDs. Four years ago, they were featured in *A Marriage in Music*, an hour-long documentary on CBC television. According to the *Montreal Star*, Bogyo was "one of those rarities that the world of cellists produces from time to time – a player of strength and vigour who can make a long, warm lyrical line sing."

In 1986, Bogyo founded the **Mooredale Youth Orchestra**, in part to give her violin-playing son **Julian** (now assistant conductor of the **Budapest Festival Orchestra** and soon the **Boston Symphony**) and other young musicians (including her cello-playing son, **Rafael**) the opportunity to play together in a congenial environment. Today, more than 100 young musicians are enrolled in the orchestra.

She was also artistic director of Mooredale Concerts and co-founder of the Festival of the Sound in Parry Sound. She received a meritorious service medal from governor general **Adrienne Clarkson** two years ago.

Bogyo also leaves behind sisters **Katalina MacDonald** of Germany and **Esther Bogyo** of Toronto. A short memorial service took place on April 15 at Walter Hall, University of Toronto.



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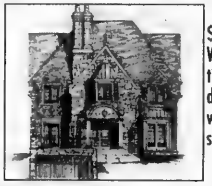

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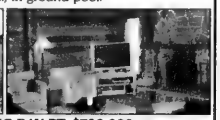

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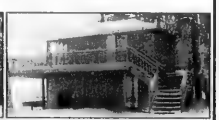

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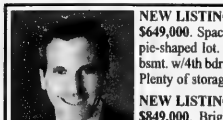

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Pressel becomes youngest major winner in LPGA history

RANCHO MIRAGE, Calif. — Morgan Pressel played bogey-free golf on her final 24 holes and climbed from three groups behind the leaders to become the youngest ever winner of a major championship in LPGA Tour history.

The Florida native celebrated by taking the traditional champion's plunge into Poppy's Pond along with her caddy, Jon Yarborough, and grandmother, Evelyn Krickstein.

Pressel, who won the event at 18 years, 10 months and nine days, captured the $300,000 US paycheque and trophy with a three-under-par 285 (74-72-70-69), to finish one stroke ahead of the trio of Catriona Matthew (70-73-72-71), Suzann Pettersen (72-69-71-74) and Brittany Lincicome (72-71-71-72).

"I got off to a little bit of a rough start with the two over on the first day. And I just said to myself, stay patient," said Pressel, who is now the season's second Rolex First-Time Winner and 29th player in tour history to make a major her first-career win. "This golf course is playing tough. The pins are going to get more difficult and the greens are going to get firmer. I managed to play better when the conditions got tougher. So it's just exciting. This is a dream come true," she said in a story on LPGA.com

The course played to 6,627 yards over the weekend just before Passover. Long rough and hard greens created tough conditions for the 101-player field. A second-round 67 (-5) by Paula Creamer was the low-round for the tournament, and the leaders were never more than four under par for the tournament. Norway's Pettersen actually climbed to a two-stroke final-round lead midway through the day, but a bogey, double-bogey, bogey string on holes 15 through 17 dropped her to two under par, where she finished tied for second.

"Yesterday, I said whoever made the least amount of mistakes would win," said Pettersen, who entered the final round tied for the lead with Se Ri Pak at four under par. "I did a few too many on the back. I am disappointed at finishing second, probably my personal best, when I was so happy last week for a second place. But this time, I felt like I lost the tournament."

Pak had been a quiet presence on the leaderboard as well, and in an ideal position to become the seventh LPGA Tour player to complete the career grand slam, in which a player wins all designated major championships at least once in her career. After remaining at four-under through her front nine, Pak carded only one birdie on the back nine against six bogeys, including four in a row on her final holes.

Pressel, however, started the day four-strokes back and tied for ninth. With key birdies on holes 2, 12 and 18, she made the jump to three under par. However, Pressel entered the scoring tent well ahead of the final group. With so many players in position to strike and join her at the top of the leaderboard, all she could do was wait on the driving range.

Morgan Pressel
[Harry How/Geddy Images photo]

"When you're out there and when you're playing, it's a lot easier to control what you do than to wait and see what somebody else does," said Pressel, who now owns three top-five finishes in her first four events this season. "I decided to go over to the range, where it was a little bit quieter. There was a lot going on. I was a little shaky. I was hitting balls to try to calm myself down.

"This is a dream to be out here and to win a major championship, and especially with my first win. I didn't play as well as I would have liked last year. I worked really hard in the off season, worked hard in the gym, worked hard on my swing. I got a lot of experience last year. I was certainly ready to compete and ready to win."

Pressel, who has confirmed she will compete at the 2007 CN Canadian Women's Open, Aug. 13-19 at the Royal Mayfair Golf Club in Edmonton, also became the first automatic qualifier in the LPGA Playoffs 2007 that culminates at the season-ending ADT Championship at Trump International Golf Club in West Palm Beach, Fla.

"We are delighted that Morgan will be returning to Canada to compete at the CN Canadian Women's Open," said Sean Van Kesteren, tournament director. "In a short time, Morgan has established herself as one of the most recognizable and charismatic stars on the LPGA Tour. She is a premier talent and has also quickly developed mass appeal with the fans. Morgan will certainly be one of the stars with a shot at capturing this year's title in Edmonton."

The 2006 season marked Pressel's rookie year on the LPGA Tour including an appearance at the 2006 CN Canadian Women's Open (tied for 37th). Prior to last season, the native of Tampa enjoyed a stellar amateur career, which was capped by winning the 2005 U.S. Women's Amateur and finishing runner-up at the 2005 U.S. Women's Open.

Pressel has an impressive family legacy in both sports and Judaism, freelancer Marvin Glassman reports. Pressel's great-grandfather was Conservative Rabbi Joseph Krickstein, who had a pulpit in Ann Arbor, Mich. Her grandfather, Herb Krickstein, excelled in baseball and was given a tryout by the Detroit Tigers, but he turned down the offer of a major league baseball contract to become a pre-medicine student.

Pressel's father, Mike, was a hockey player, and her late mother, Kathy, was a former Big Ten tennis champion at the University of Michigan. Younger sister Madison is becoming an excellent golfer herself. Her uncle, Aaron Krickstein, was a top 10 tennis player from 1983-94, ranked as high as sixth in the world in 1990.

(This is a modified version of the story that appeared on LPGA.com)

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A closed-door policy

By YONI GOLDSTEIN

I've never understood the talmudic passage in which the rabbis consider the correct protocol for someone who wants to convert to Judaism. The Talmud offers a rather specific initiation methodology that starts with a simple question for the potential convert: "Why do you want to be a Jew?"

That opening query is sensible enough. In talmudic times, I imagine, the community of converted and converting was a small group – the sort of crowd that would have seemed somewhat odd to the average Babylonian or Jew. Wondering what might motivate one to convert to Judaism would appear to be a natural expression of curiosity, given the peculiar circumstances.

New Views

But the next question from the rabbis signals a dramatic change in the tenor of the conversation. They ask the convert: "Don't you know that Jews are afflicted, oppressed, downtrodden and harassed nowadays?" Then they proceed to describe some of the more gruesome punishments – including stoning and excision – that await the convert should he fail to perform various biblical commandments correctly.

For some reason, the rabbis appear determined to discourage the convert – "You'll be part of a sorry bunch," they warn, "and there's a chance you'll meet a grisly end." Either the rabbis are doing their best to put off converts, or they have a terribly warped sense of what constitutes a successful marketing strategy.

At the end of that section, the Talmud confirms that converts are not particularly welcome in Judaism when Rabbi Chelbo pronounces that converts are as harmful to the nation of Israel as leprosy. Nice. Real nice. If the interrogations and warnings of stonings to come weren't enough to deter potential converts, surely comparing them to a skin disease would have sent them running from all things Jewish.

Today, Orthodox rabbinic leaders – the modern equivalent of the Talmud's rabbis – steadfastly maintain that iron fist when it comes to conversion.

In Israel – where there is constant need for an efficient, open-minded conversion system to accommodate the influx of immigrants who fit under Israel's "right of return" laws but aren't considered Jewish according to Halachah – the Orthodox practice of making the conversion process a protracted and cumbersome one has become a point of contention.

According to a recent article in the New York *Jewish Week*, nearly 50 per cent of Israeli Orthodox candidates are denied conversion on their first try. More astoundingly, only about 60 to 65 per cent of all applicants ever eventually succeed. In response to those distressing figures, the Institute for the Study of Judaism – conversion-central in Israel – recently decided to stop sending converts to study with Orthodox rabbis.

The problem lies in the long list of prerequisites – including requiring proof of attendance at Orthodox synagogue and regular Torah study – that Orthodox rabbis demand from converts. It's no secret why Orthodox leaders are making life so difficult: they consider their practices to be the pure form of Judaism. For them, any other Jewish method is simply wrong or misguided.

Never mind that these new immigrants serve in the Israel Defence Forces (something few of these rabbis deem suitable for themselves and their disciples) and genuinely wish to join Jewish tradition and culture. The rabbis refuse to budge from their hardline terms, just as their talmudic predecessors terrorized anyone who was interested in joining the club.

The conversion policy is an insult to converts and to the vast majority of Jews who are happy to help anyone who wants to become Jewish. The Orthodox demands must be relaxed.

There is no purer expression of loyalty for one's fellow Jew than Ruth's eloquent statement as she confirms her desire to become Jewish: "Where you go, I will go, where you lodge, I will lodge, your people are my people, and your God is my God."

Ruth captures the essence of what the conversion ritual should be about: a declaration of solidarity and unity with all Jews. The other details aren't nearly as important.

Rabbi Chelbo missed that point some 1,700 years ago. Today's Orthodox rabbis would be wise to avoid making the same mistake.

HONEY-GLAZED LEMON CHICKEN

2 large. roasting chickens, rinsed, patted dry
2 1/2 cups lemon juice
Coarse kosher salt
Freshly ground black pepper
1/2 cup honey

Place each chicken in heavy-duty resealable plastic bag. Add 1 1/4 c lemon juice to each. Seal bags; turn chickens to coat. Refrigerate at least 6 hrs. up to 1 day, turning bags occasionally.

Preheat oven to 450°F. Drain chickens; pat dry. Sprinkle each with salt and pepper. Place chickens side by side, breast side down, on racks in large roasting pan. Roast 15 min. Reduce oven temperature to 375°F. Roast 45 min. Turn chickens breast side up. Brush all over with honey. Continue to roast until cooked through and deep brown, basting with any juices in pan and brushing with honey occasionally, about 55 min. longer. Transfer chickens to platter and let rest. Pour pan juices into small saucepan. Spoon off fat. Rewarm pan juices. Season with salt and pepper. Serve chickens with pan juices.

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REMEMBERING OUR YESTERDAYS

By BILL GLADSTONE

Rabbi David Monson, right, served as a Jewish chaplain with the Canadian Armed Forces during World War II, and is shown with Dr. Joseph H. Hertz, England's distinguished former chief rabbi, in the early 1940s. Upon his return from Europe to Toronto, Rabbi Monson founded the Beth Sholom Synagogue with 13 local families in 1947. Still a major presence on Eglinton Avenue West, the conservative congregation marks its 60th anniversary this year. The building was erected in stages, recalls Beth Sholom's rabbi emeritus, who also commemorated an important anniversary – his 90th birthday – this month. Shown is an artist's depiction of the synagogue with the adjoining Mildred Arnoff Memorial School at left.

Yom Ha'atzmaut: an omelette at 2 a.m.

By AVRUM ROSENSWEIG

I've made friends with three Israelis – two guys and a girl – visiting Canada. They are on a trek around the world, one many Israelis make following their army service.

Through my time spent with them I discovered something about Israelis, or perhaps these three Israelis, which made me feel safe, opened my eyes to those who steward and guard the Land of Israel, and compelled me to look long and hard at my weaknesses and strengths.

URBAN WRITER

The Israelis I speak of display astonishing creativity. They are doing complex work on my friend's cottage with great professionalism. Where did they learn this skill? "I learned from my brother-in-law. I watched him work."

Their apartment is furnished decently, with two sofas in the living room, a computer table and some funky artwork on the walls. How did they furnish their abode with little money? They drove the streets of Toronto and found our garbage, which they turned into treasures, along with an almost brand-new dishwasher. "You throw out a lot," these venturesome Israelis told me.

The two guys can be guarded about their feelings. "We keep them inside."

Even from your girlfriends?

"Yes."

Yet an acute sensitivity exists within both of them. It showed itself when we talked about their army service. "You see things nobody should see," one of them said. It also showed itself in their love for their parents and their love of animals (One of my friends will open a pet store in Israel. We don't think about Israelis that way, eh?).

They are tough, though. "I'm not afraid of people." I saw it when they told me about their homes in neighbourhoods that are equivalent to our Regent Park; when they discussed the challenges of coexistence; the terrible tribulations they were faced with, with guns in hand. But their toughness made me feel safe. We are in good hands with Israelis. They are in charge of our safety. I would be a weak soldier. You?

"Do you know how Diaspora Jews look at you," I asked them.

"No, how?"

"We see you as courageous, creative, strong and very rude. "

They weren't surprised by the "rude," but were silent at the "brave." Surprised and proud. They hadn't known we feel this way. But truth be told, do we know how they see us? No. This is part of the Diaspora-Israeli dilemma. We play up the image we have of each other, but much of it is twaddle.

I apologized to the Israelis for putting all the responsibilities on their shoulders for physically protecting the Jewish people. They were in Lebanon. They co-ordinated the process of informing families that their boys were killed in action. I told them, we're sorry they are the ones on the front lines; are shot at while we study philosophy in university and drink beer at our campus pub.

They processed my words and thanked me back. I questioned my Jewishness, love of Israel and my masculinity.

My Israeli friends were constantly active. They said they never get bored. They made me an omelette and cup of tea at two in the morning. They took an 1½-hour hike across a frozen lake (at the cottage), all the while snapping magnificent pictures of the cracks in the ice and their hands holding a pile of frozen sticks.

On Yom Hazikaron, we pray for the souls of those Israelis lost in war and for their families' peace of mind. On Yom Ha'azmut we celebrate the vigour, gallantry, heroism, inventiveness, strength and delicate spirit of our Israeli brothers and sisters who ensure our safety and security, and add great character to the Jewish personality.

Ain kamo Ha'aretz (there is no place like Israel). *Ain kamo Yisraelim* (there is nobody like the Israelis).

Comment on my blog at http://avrumrosensweigideas.blogspot.com

The Israeli Source wishes you and your families a Happy Yom Ha'Atzma'ut!

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This Week

National

Teens recall lost grandparents at Yom Hashoah commemorations. *Page 12*

Winnipeg human rights museum gets federal money, national status. *Page 35*

Rabbi Ilyse Glickner is Barrie's first female rabbi. *Page 26*

Food, Scrumptious Food

Norene Gilletz invites you into her healthy kitchen. *Page 35*

Arts & Travel

Young virtuosos showcased at gala event. *Page 44*

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Remembering through pain

Some 22,305 fallen soldiers were remembered Monday in private and public ceremonies in 43 military cemeteries throughout Israel. Of this year's fallen soldiers, 119 were killed during the Second Lebanon War, which lasted for 33 days last summer. Yom Hazikaron (Memorial Day) ended Monday night with the traditional torch-lighting ceremony on Mount Herzl in Jerusalem and was followed immediately by festivities for Israel's 59th Independence Day.
[Israel photo]

Virginia Tech hero buried with honours

© Ha'aretz Daily Newspaper Ltd.

RA'ANANA — A representative of Romanian President Traian Basescu gave a national medal in Israel on April 20 to the family of a Romanian-born Virginia Tech professor who saved his students from a rampaging gunman last week.

The presidential representative attended Liviu Librescu's funeral in Ra'anana and bestowed on his widow and children the Order of the Star of Romania for his bravery and his contributions to science, Israel Radio reported.

Liviu Librescu

Librescu, an internationally respected aeronautics engineer and lecturer, was an engineering professor and Holocaust survivor who left Romania for Israel and then the United States.

Witnesses to the Virginia Tech shooting said Librescu blocked the door to his classroom with his body so students could escape the assailant by jumping out windows. The 76-year-old professor was shot to death in the deadliest shooting rampage in U.S. history, which coincided with Holocaust Remembrance Day, and he became one of 32 victims of gunman Cho Seung-Hui.

"He gave his life for his students," Dov Hikind, a New York State assemblyman, told mourners at a Brooklyn, N.Y., funeral home during a memorial service last week. "It is the ultimate sacrifice, and the ultimate goodness, after all that he went through in his life."

The neighbourhood's Jewish community volunteered to hold the service before Librescu's remains were flown to Israel for burial.

The professor's wife, Marlena Librescu, arrived with Israeli consular officials. She was greeted with bear hugs from strangers who praised her husband's bravery.

Continued on page 40

Prof. Librescu is buried at the cemetery in Ra'anana. His wife, Marlena, stoops over the flowers. The wreath in the forefront is from the faculty of engineering at the University of Tel Aviv.
[Israel Sun photo]

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The News in Brief

Canada

SWC Gets Grant

TORONTO — The Friends of the Simon Wiesenthal Center for Holocaust Studies got a one-year, $59,000 grant from the Ontario Trillium Foundation last week to set up interactive multimedia workshops featuring books, computers and software at the Friends' centre for Holocaust studies in Toronto. They will help educate young people about racism, combating hatred and becoming engaged in democracy, the foundation, an agency of Ontario's Ministry of Culture, said last week.

Cdn. Shuls Honoured

TORONTO — Three Canadian shuls were among 29 Reform congregations who won awards last week for their social action programming at the Union for Reform Judaism's Consultation on Conscience policy conference in Washington. Am Shalom Congregation, a shul of less than 100 members in Barrie, Ont., received the Irving J. Fain Award for Outstanding Synagogue Social Action Programming for visits to Jewish inmates at Penetanguishene's Central North Correctional Centre. Temple Sinai in Toronto won the same award for funding a breakfast program for 80 poor children at a local school, and Montreal's Temple Emanu-El-Beth Shalom won for a program to raise awareness in the shul and the wider community about human trafficking.

It's Shabbat! Let's Eat!

TORONTO — Thirteen shuls and Jewish organizations across Canada, from Congregation Tiferes Israel in Moncton, N.B., to Richmond Jewish Day School in Richmond, B.C., will take part in the National Jewish Outreach Program's 11th annual Shabbat Across America/Canada. The May 4 event begins with an abridged Friday night beginners shul service, followed by a meal and explanations of Friday night Shabbat rituals.

Protesters Scuffle With Right-Wing Extremist

TORONTO — Two protesters from the Jewish Defence League (JDL) were arrested and charged with assault last week after scuffling with a former teacher when he arrived at a disciplinary hearing looking into his association with white supremacists.

Paul Fromm

Paul Fromm, a former teacher with the Toronto-area Peel District School Board, arrived April 19 at the site of the Ontario College of Teachers hearing in downtown Toronto and entered an elevator with people attending a protest against him organized by the JDL, the *Globe and Mail* reported.

After a scuffle – protesters said Fromm pushed them and he said they lunged at him – two demonstrators were arrested and charged, one with assault and the other with obstructing and assaulting police, the *Globe* reported.

Fromm is a longtime activist in extreme-right causes and an associate of Ernst Zundel, who is in jail in Germany for Holocaust denial after being deported from Canada.

Fromm was fired by the Peel Board in 1997. Among other allegations, the college says he engaged in conduct unbecoming a member and practising the profession while in a conflict of interest.

World

Rocker Praises Nazis

LONDON — Responding to outrage from Jewish groups, British rock singer Bryan Ferry apologized last week for praising the esthetics of Nazi Germany. In an interview in a German newspaper, Ferry, lead singer of Roxy Music, marvelled at the "really beautiful" iconography and staging of Nazi events. "I, like every right-minded individual, find the Nazi regime, and all it stood for, evil and abhorrent," Ferry, 61, said in a statement.

Shoah Teaching Stays

LONDON — Britain's Holocaust Educational Trust and the American Jewish Committee refuted reports that the British government would scrap Holocaust education for fear of offending Muslim students. After a story in several British newspapers on a recent government report titled *Teaching Emotive and Controversial History*, the Simon Wiesenthal Center wrote to Education Secretary Alan Johnson that it was "horrified" to learn of a reluctance by U.K. teachers to educate children about the Shoah because of political correctness. "We want to make it clear that our understanding is the Holocaust is and will continue to be on the national curriculum and therefore continue to be taught in all U.K. schools," the trust said.

French Rabbi Attacked

PARIS — The chief rabbi of Nord-Pas-de-Calais in northern France was attacked April 19 at Paris' Gare du Nord train station. Elie Dahan was walking alone at the station around 11 a.m. when a man about 20 years old, accompanied by a woman, started shouting, "Don't look at me like this, dirty Jew. I'll knock you, dirty Jew." He punched the rabbi in the face and ran away. "My glasses were broken and my eye started bleeding. Several people tried to catch the aggressor, but he escaped," said Rabbi Cahan, who was treated in hospital.

U.S. Rabbis Arrested

NEW YORK — New York City police arrested 22 rabbis protesting Iran's threats against Israel in front of the United Nations. Led by Rabbi Avi Weiss, president of Amcha-The Coalition for Jewish Concerns and dean of Yeshivat Chovevei Torah, the rabbis held a rally April 17 across from the UN. He called for Iran to be expelled from the United Nations for its threats to destroy a fellow member state. The group was arrested when it blocked pedestrian traffic. The rabbis, most wearing tallits and representing the denominational spectrum, were held for several hours before being released. They are slated to appear in court May 15.

Praise or Slur?

WASHINGTON — Making money is part of the Jewish tradition, a U.S. Republican presidential candidate said in an April 16 speech to the Religious Action Center of Reform Judaism. "I'm in the private sector and for the first time in my life I'm earning money," former Wisconsin governor Tommy Thompson said. "You know that's sort of part of the Jewish tradition."After being told his remarks were problematic, he told his several hundred listeners that he "didn't in any means want to infer or imply anything about Jews and finances and things.What I was referring to… is the accomplishments of the Jewish religion and the Jewish people. You have been outstanding business people and I compliment you for that."

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Funding for faith-based schools addressed at forum

By SHERI SHEFA
Staff Reporter

The group Jewish Parents for Equal Education Funding (JPEEF) organized a parents' forum last week to address what longtime funding activist Ira Walfish calls "the most important issue facing the Jewish community."

Walfish – who made the comment at Toronto Botanical Garden to about 100 concerned parents, most with children enrolled in private schools, including Jewish, Muslim, Sikh and Christian institutions – was referring to Ontario's policy of providing funding for Catholic schools, but not for those of other faiths.

"[Ontario Premier Dalton] McGuinty is obviously against funding and is quite resolute in his opposition to funding faith-based schools," Walfish told the forum, which was titled "Real solutions to solve the tuition crisis in Jewish education" and held six months before a provincial election scheduled for Oct. 10.

"This is obviously a serious inequity that is really harming faith-based communities. The bottom line is that our children are simply not receiving the education they should be getting because of a blatant discriminatory policy on behalf of the government," Walfish said.

He added that McGuinty doesn't want to change this policy because it isn't a popular issue and he believes that his constituency is against funding non-Catholic faith-based schools.

Walfish chairs a group called the Multi-Faith Coalition for Equal Funding of Faith-Based Schools, which hosted a school funding symposium earlier the same day, on April 16.

The coalition has presented reports to Ontario politicians, but its case has "fallen on deaf ears," Walfish said.

"The government is supposed to protect minority rights. In fact, the government is trampling on minority rights. Our families suffer financially, our schools suffer financially, our entire communities suffer, period."

Walfish added that politicians understand the unfairness of the issue, but they need to be prodded into action.

"What we need are activists," he said.

He suggested that people write letters, help put together reports, organize rallies, inform the media about the issue, and meet with politicians.

Maureen Harquail, the federal Conservative candidate for Willowdale, and Peter Kent, the federal Conservative candidate for Thornhill, attended the forum, but Joe Oliver, the federal Conservative candidate for Eglinton-Lawrence, was the only politician to address the crowd.

"We Canadians pride ourselves in our respect for diversity, and we want to be a country that treats its minorities fairly… It is really troubling that the United Nations Human Rights Committee has twice, in 1999 and 2005, found Canada in violation of a covenant on civil and political rights," Oliver said.

A fact sheet distributed at the forum said that Ontario is the only jurisdiction in the western world that fully funds the schools of one religion – in this case, Catholicism – to the exclusion of all others.

The handout also noted that the Atlantic provinces and Ontario are the only ones in Canada that don't fund all faith-based schools.

"I am here because this is not just an education matter. It is a matter of human rights," Oliver said.

Barbara Bierman, spokesperson for Parents for Educational Choice and a representative of the Ontario Alliance of Christian Schools, spoke about how parents can make politicians change their thinking on faith-based funding.

She said that in addition to sending letters, writing op-ed pieces and organizing rallies, there are fun ways to keep this issue from falling by the wayside.

"Every year after I get my children's school pictures, I pop two in the mail to Dalton McGuinty and I remind him of these two children who he is not taking care of and that he is obligated to as premier of this province… So, he must have a collection as nice as my parents' by now," Bierman said, eliciting laughter from the audience.

During a question-and-answer period, two women with children who attend Associated Hebrew Schools said they were surprised that despite an invitation to the forum that went home with every Associated student, only a handful of Jewish parents showed up to the meeting.

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Greater Toronto Area

A tale of two men

The respective behaviours of these two men last week could not have been more contrasting.

From the editor's desk

The sad, poignant irony was much noted. Liviu Librescu, a professor at Virginia Tech, 76 years old, and himself a survivor of the Shoah, was killed on the day that the Jewish world stopped to commemorate Yom Hashoah.

"He blocked the door with his body so the killer wouldn't be able to get into the class," one of the Virginia Tech students said.

"I saw your husband still standing there," another student wrote Librescu's wife. "He was holding the door closed and looking over his shoulder to make sure everybody else was safe. It was the bravest thing I have ever seen, and I will always remember his courage."

The killer shot through the door, murdering the professor. But before he fell onto the floor, the blood spilling from his body and with it, the life he loved so very much, Librescu saved most of his students' lives.

By the time the murderer was able to get past Librescu and penetrate into the room, almost all of the professor's students had escaped to safety.

It is clearly true to say that Librescu knew with fateful certainty he was giving up his life so that his students would live.

In his typically powerful and incisive commentary in last Saturday's *Globe and Mail* titled "Virginia's generous hero," Rex Murphy observed that "the choice to give one's life to save another… never presents itself as inexplicable or irrational… It strikes us instantly as a noble and ultimately sensible thing to do. Good doesn't pose a mystery."

Murphy is correct. We are more perplexed at the choice of evil than we are at the choice of good. The doing of evil is unfathomable to the mind when conscience is more than a whisper. But in how many minds these days is conscience even a whisper? We must worry.

Husband. Father. Survivor. Israeli. Jew. Teacher. Liviu Librescu was all of these. But he was also self-sacrificing, the ultimate altruist and a true hero.

May his memory be for blessing.

* * *

Two days after the slaughter at Virginia Tech, former U.S. president Jimmy Carter was at the University of Iowa in Iowa City peddling his vile book *Palestine: Peace Not Apartheid*.

His audience was a large one. On a night when the shock waves from Virginia were still being felt, some 6,000 people turned out to hear this fuzzy Georgia peach promote his book. This must have pleased Carter's publisher as much as it appealed to his falsely modest vanity.

But it wasn't only the lies in his book that the former president came to sell. It was also the lies of his prejudice-laden political program that he was peddling to the good folks of Iowa City.

As reported by the JTA, Carter urged Iowa voters to screen out presidential candidates who don't take a "balanced" position between Israel and the Palestinians.

The former president told the large gathering that he chose the Iowa venue because of the state's special role in choosing presidential candidates due to the holding of early primaries there.

"The main reason I came to Iowa," JTA reported "is to make sure you knew you could shape an outcome in the 2008 presidential election. At least you can screen out candidates."

And which candidates did Carter urge his audience to screen out? He pleaded with them to reject candidates who did not take "a balanced position between Israel and Palestinians."

No special knowledge or sophisticated cipher is required to understand Carter's meaning. To the expert and lay person alike, a "balanced" position between Israel and the Palestinians is transparent code for bashing Israel.

As a great many other people have pointed out over the years, including the government of Canada quite recently, "balance" between a government that is dedicated to destroying its neighbour and one that is dedicated to finding a way of living side by side serves only the one intent on destruction.

Balance between a government that supports terrorism and one that supports the rule of law serves only the one intent on terror.

Carter has defamed the Jewish state with the most hateful and harmful of modern calumnies. He is now attacking Israel again, but in a different, more sinister way.

He is trying to incline American voters toward the Palestinians and thus away from Israel. But let us be clear. Toward the Palestinians means toward Ismail Haniyeh and Khaled Meshal's governing Hamas establishment and their publicly avowed purpose to "end the Zionist occupation."

This, of course, is more coded language, part of the rich lexicon of doublespeak and falsehood that includes "balance between the Palestinians and Israelis."

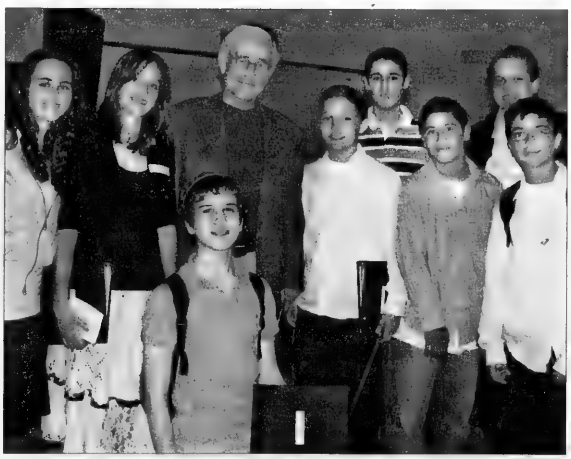
Jimmy Carter knows this as well. Then why, we ask, does he persist in his personal campaign?

– *MBD*

SeeJN

ASSOCIATED MARKS YOM HASHOAH

Associated Hebrew Schools' middle school students took part in a day-long Holocaust program last week. The school conference, "From Destruction to Hope," included movie screenings, prayer and discussions with survivors. CBC News journalist Joe Schlesinger addressed Grade 8 students following a screening of the film, *The Power of Good*, which tells the story of his survival during the Holocaust. Schlesinger is seen with Grade 8 students, from left, Ayelet Greenspan, Hayley Lipworth, Mark Winegust, David Friedmann, Cory Maman, Adam Ross, Jonathan Rom, and A.J. Wineck. Please see related story on page 12.



Greater Toronto Area

CJC to choose new leader

By PAUL LUNGEN
Staff Reporter

With his term as president winding down, Ed Morgan will have to get used to living without his Secret Service detail, limousine travel, flights on board Air Force 1, dining with celebrities…

Oh wait, that's a different president.

As national president of Canadian Jewish Congress, Morgan will have to give up countless meetings, long hours and being confused with others with the same title. Still, for the first time since 1995 in what is a fairly uncommon occurrence, two candidates will vie for the title of president of the Jewish advocacy organization.

Montrealer Sylvain Abitbol, former FEDERATION CJA president, and Ottawa Rabbi Reuven P. Bulka will contend for the position being vacated by Morgan after a three-year term. While the two longtime community volunteers will trawl for votes at the upcoming 28th Triennial Plenary Assembly, set for June 17 at the Agudath Israel Synagogue in Ottawa, two other heavyweights will do the same in another contested race for the proposed position of vice-president. Toronto economist Jack Mintz, president of the C.D. Howe Institute, and Pacific Region chair Mark Weintraub, who heads Congress' Darfur committee, are going head to head in the bid for the number two position at Congress.

In another race that should make the upcoming plenary a nail-biter, three candidates have put their names in the hat for the proposed position of secretary treasurer. Elizabeth Wolfe, a member of the president's advisory committee (that's the Congress president, not the one in Washington) will compete with Toronto lawyer Hershel Sahian and Toronto accountant Harold Brief.

Yet another race will see lawyer Igor Ellyn and historian Frank Bialystok vie for the position of chair of the Ontario region.

Morgan was elected by acclamation three years ago, and he acknowledged "there have been a lot of times" when officers faced no electoral opposition. The contested races this time "are part of the onward and upward path of the organization. It's glory days are in the present and future."

The elections are part of a changing of the guard that will also see substantial organizational alterations at Congress should proposed amendments to the bylaws pass. If implemented, the changes will see Congress adopt a structure akin to that governing corporations, with officers appointed by a board of directors. Until now, Congress has had a "complicated structure," Morgan said, with regional councils, a national executive and a national officers committee.

The proposal would see regional Congress representatives and delegates from Jewish federations indirectly elect the board. The 26-member board, in turn, would name officers.

Congress CEO Bernie Farber said if adopted, the new bylaw will give Congress "a more streamlined way to operate." It would also bring Congress' organizational structure in line with that of other North American Jewish organizations.

Farber said Congress would continue to be a democratic organization. "It is not a closed shop," he said. "There is a process for nominating from the outside to the board itself," while officers in Congress' regions would continue to be elected.

Looking back on his tenure as chief executive, Morgan said Congress has made strides in forging new relationships with other minority communities and reaching out to people on the political left.

"One program I set early in my tenure was to work more closely with aboriginal communities in Canada, and I think we made progress on that front," he said.

Improving the relationship not only broadens the number of allies the Jewish community can call on, but it involves Congress in a worthy cause, he said.

Working in conjunction with the Canada-Israel Committee, the community's pro-Israel lobby arm, Congress arranged a mission to Israel of national aboriginal chiefs. Other high-profile missions during Morgan's administration saw a group of Ontario mayors and Ontario police chiefs visit Israel.

A second key focus for Congress during his tenure was to improve relations with the left and labour unions. Some of the harshest critics of Israel come from the left. "We've made some headway there but we have a long way to go," Morgan said.

Congress has found "good support with the Auto Workers," but relations with the Ontario wing of the Canadian Union of Public Employees (CUPE) are problematic. Relations with the national CUPE organization are friendlier, he said.

Congress has been in regular dialogue with a number of churches and can boast a good relationship with evangelicals, Morgan said.

Referring to the United Church (UC), Morgan said, "I made a point to increase the depth of our relationship with the more left-leaning churches due to their pro-Palestinian stance." That paid some dividends at the UC's annual meeting, when a resolution calling for a boycott of Israel was defeated.

Farber noted that during Morgan's tenure, Congress joined with Hindus, gays and lesbians and moderate Muslims to call on the federal government to bar Riyadh ul Haq, a controversial British imam, from visiting Canada to address a conference.

Being invited to address the prestigious Canadian Telecom Summit, which brings together the world's largest telecom companies, on Internet hate and terrorism was another step taken under Morgan.

"We're trying to put together a committee of Internet service providers to develop protocols to address hate and terrorism that is promulgated on the Internet," Farber said.

Congress continues to lobby government on fighting terrorism, countering anti-Semitism and bringing Nazi war criminals to justice.

While the new president will no doubt set his own priorities, Morgan predicted that issues concerning "reasonable accommodation" of minorities, which are hot topics in Quebec right now, will become national in scope.

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Guest artists are subject to change. Photos: Desmond Richardson by Steve Vaccariello • Lucia Lacarra by Marty Sohl

Legacy of Nuremberg leads to Iranian threat

By PAUL LUNGEN
Staff Reporter

The Holocaust Memorial Day event was billed as a panel discussion examining how the legacy of Nuremberg could be used to prevent future genocide, so the discussion naturally turned to Iran.

None of the speakers dissented from the premise that the Islamic Republic poses a danger to Israel and its Jewish inhabitants. As human right lawyer David Matas noted, Iranian President Mahmoud Ahmadinejad is an "active and aggressive" Holocaust denier; he has employed anti-Semitic rhetoric, threatened Israel with annihilation and embarked on a program to develop nuclear weapons while embracing an apocalyptic world view in which confrontation with enemies is cast in religious terms.

Taken together with the attack on the Jewish community centre in Argentina, the conclusion that Iran intends to inflict genocide on the Jewish people follows. As a result, as senior lawyer for B'nai Brith Canada, he has drawn up an indictment of Ahmadinejad charging him with incitement to genocide and has called on the government of Canada to implement it.

The document was available on a table outside the Donald Lamont Learning Centre at the Law Society of Upper Canada. The Law Society co-sponsored the discussion along with the League for Human Rights of B'nai Brith Canada.

Joining Matas as panelists were Payam Akhavan, associate professor in the Faculty of Law at McGill University and Jillian Siskind, senior policy advisor to the Ontario Minister of Community Safety and Correctional Services. The event was moderated by Adam Dodek, former chief of staff of the Attorney General of Ontario, and Holocaust survivor Faige Liebman presented closing remarks.

Panel discussion held on Holocaust Memorial Day

Akhavan noted several failures to prevent mass killings since the Holocaust and suggested that since genocide was a deliberate state-sponsored policy and an instrument of power, it would be more effective to develop a "culture of prevention" than calling for intervention to stop it. The killings in both Bosnia and Rwanda were preceded by incitement and "the Holocaust did not begin in gas chambers, but with the spreading of hatred against people," he said.

A Baha'i exile from Iran, Akhavan said "we are all part of the equation. We can't give responsibility only to our leaders. We must make this a political issue." He asked why people were more interested in reading about Monica Lewinsky's capers with former U.S. president Bill Clinton than in events unfolding in Rwanda. He also criticized Clinton for intoning "never again" while doing nothing to prevent the Rwanda slaughter.

Akhavan said the mass killings in Bosnia, Rwanda and Darfur "reflect the failure for what we stand for even while affirming our liberal virtues by paying lip service to human rights."

Turning to his homeland, he said Iran presents a central challenge to the rest of the world. Ahmadinejad is a danger not only to Israel, but to his own people. He suggested Ahmadinejad is promoting hatred of Israel to divert Iranians' attention from their own dire circumstances. His remarks "are a dying gasp of a regime that has lost all legitimacy with its people."

The average Iranian is not interested in confronting Tel Aviv or in funding Hezbollah, he said. "They want to be part of the world and all the government has on offer is anti-Israel and [anti-] U.S. propaganda."

He suggested Ahamdinejad should invite more ridicule than condemnation as condemnation cements his reputation as an Islamic warrior.

Instead of confronting Iran, or appeasing it as European states have done even while 300 Iranian dissidents were killed on their soil by Iranian agents, he called for a "third way." He suggested economic sanctions, travel bans, prosecution of Iranian killers and for Canada to champion individual freedom in Iran. He argued in favour of aligning with the many Iranian opponents of the regime, for indicting the Iranian prosecutor responsible for the murder of Canadian photojournalist Zahra Kazemi, and for supporting women's and labour groups.

Matas said the indictment of Ahmadinejad was prepared because, "in my view, he has committed incitement to genocide against the Jewish people and we should do something about it."

Not only is the Iranian president guilty, but his discourse is likely to convince others to commit genocide, he asserted.

He dismissed critiques of the indictment – that it would be impossible to enforce, that Ahmadinejad's incitement is directed at Israel and not the Jewish people and that it would complicate negotiations to end the country's nuclear program – saying, "It would be a form of pressure on Iran."

Genocide has to be stopped at the incitement stage, so if the indictment influences Ahamdinejad to change his discourse, that in itself would be an accomplishment, he said.

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Darfur, now

"Why do we have to be so negative?" Vitaly I. Churkin, the Russian ambassador to the United Nations, asked last week in spurning the call by U.S. President George W. Bush, scores of human rights advocates and countless concerned individuals around the world to proceed urgently with strong sanctions against the government of Sudan, in an effort to stop the genocide in Darfur.

And in that nugget of a throwaway comment, we see why the United Nations has been utterly ineffectual these past three years in coming to the rescue of the murderously persecuted Darfurians. Neither Churkin, his government nor other governments care enough. We can well imagine the irritation in the ambassador's voice as he tried to fend off the constant carping about Darfur – primarily from the West.

Churkin's comments came a day after Bush warned Sudan's president, Omar Hassan al-Bashir, that the time for "[Sudanese] promises is over." Choosing very deliberately to deliver his message at the United States Holocaust Memorial Museum in Washington, the U.S. president was referring to the disclosures in a new UN report that detailed the Sudanese leader's prevarication and lying. The report exposed how Sudan had disguised one of its own airplanes carrying bombs for use against the Darfur refugees to look like a UN plane.

At the request of UN Secretary General Ban Ki-Moon, Bush stopped short of proposing immediate sanctions. But he said they will soon be on the way. He also suggested that a no-fly-zone over Darfur might be imposed to prevent Sudanese aircraft from bombing and strafing villages. Ban apparently wants to give Bashir another – perhaps a last – opportunity to honour his past commitments to the UN to stop the killing. In any event, immediate UN sanctions against the Sudanese regime were not on the table because China, South Africa and Russia, not surprisingly, opposed them.

Over the past three years, more than 250,000 have been killed in Darfur, 2.5 million have been displaced from their homes and 3.5 million are at risk of starvation. It is to the everlasting disgrace and shame of the United Nations that the killing has not yet been stopped.

In the hope of saving the lives of the beleaguered people of Darfur, a number of human rights activists and NGOs have designated this week, April 23 to April 30, as Global Days for Darfur.

This past Shabbat, congregations in a number of synagogues across North America uttered prayers of hope and conviction on behalf of the people of Darfur. "We must act now, before it is too late," the various congregations cried out. Other faith communities have joined the effort.

Though our pleas may irritate the Russian ambassador to the UN and seem to him, perhaps, overly negative, let our voices ring out this week – and next – loudly, urgently, insistently.

The genocide of the people of Darfur must be stopped.

25 years ago in *The CJN*

Completing the first phase of the Camp David Accords, Israel pulled out of the Sinai Peninsula after having razed the town of Yamit. Egypt regained control of the territory, which it had lost to Israel in the Six Day War in 1967. Egyptian President Hosni Mubarak assured Israelis that his pursuit of peace was not a tactical ploy to get Israel out of Egyptian territory.

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. . . PREVENTING WHACKOS FROM GETTING NUCLEAR WEAPONS
EVERYBODY TALKS ABOUT IT . . .
BUT NOBODY SEEMS ABLE TO DO SOMETHING ABOUT IT!
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Democracy and the community

The gradual decline of Canadian Jewish Congress began in the 1970s (Perspectives, "Organized Canadian Jewry: 'CJC's glory days are long past,'" *CJN*, March 15). In Manitoba, there was a merger, in 1973, of the Winnipeg offices of CJC and the Welfare Fund into the Winnipeg Jewish Community Council (now the Federation/Combined Jewish Appeal). While Federation/CJA has carried on certain Congress work, CJC in Winnipeg has become little more than a nameplate on the federation office door.

Nationally, Congress held three-day triennial plenary assemblies right through the 1990s. In the 21st century, however, the plenary assembly has been cut to a one-day event – a symbol of the reduced significance of CJC.

How did this come about? It is primarily due to the work of the "ad hoc group… of wealthy Jewish businesspeople" (*CJN*, March 15), who created the Canadian Council for Israel and Jewish Advocacy and took control of the Jewish community structure from the top to do increased advocacy for Israel. The long-held notion of CJC as the parliament of Canadian Jewry is no longer tenable, and democracy in the Jewish community has been replaced by a top-heavy corporate structure.

Judging from "The evolution of Canadian Jewish advocacy: CIJA shifts the focus" (Perspectives, *CJN*, March 22), the objective of the new bureaucratic community structure is to exert greater influence on the Canadian government regarding its policy toward Israel. With this end in mind, CIJA places great stress on the idea that a united Jewish community should speak with "one voice," especially regarding Israel.

Would anyone expect the Jews of Israel to speak with "one voice" or become a one-party state? Then why should the Jews in Canada be expected to become a one-voice or one-party community? If we live in a democracy, we should be able to maintain the democratic tradition within our community by recognizing the importance of diversity and acknowledging the right to dissent.

Abraham Arnold
Winnipeg

* * *

Faith, belief and 'Joe Religious'

In "On tradition" (*CJN*, March 22), Yoni Goldstein paints a disturbing portrait of the average religious Jew, named "Joe Religious," who remains tied to his religion based on practice rather than faith. His attempt to generalize his theory onto the masses of Torah-observant Jews is misleading. Faith and belief plays a far more important role in the life of a religious Jew than he would like to admit.

Certainly, the challenges to which Goldstein alludes are legitimate. There are times when prayers are recited by rote, although the Jewish calendar adds enough variety during the annual cycle to keep one invigorated. All human beings, let alone all Jews, have to contend with the challenges and ups and downs of life. "Joe Religious" will struggle with these challenges, but does not use them as an excuse to discard faith.

Throughout life, the religious Jew will talk to God, plead with God, and even argue with God. Hopefully, the religious person will also find ample opportunity to thank God for good things, and to recognize God's hand in the world. While traditional practice may very well be the grounding point, the life of "Joe Religious" is an encounter with the Divine.

MODERN DAY PROPHET
..AND THEN PEACE WILL COME TO THE REFORM AND ORTHODOX AND CONGREGATION SHALL NOT LIFT UP SWORD AGAINST CONGREGATION

Jerrold Landau
Toronto

* * *

SWC speaks out about arrests

We were pleased to read about the arrests in Montreal of those reputedly responsible for several anti-Semitic hate crimes ("Police lauded for firebombing arrests," *CJN*, April 19).

Your readers should be aware that we have previously honoured this police force precisely because they take hate crimes seriously, and are pleased to see that our trust continues to be well-placed.

Leo Adler
Director of National Affairs
Friends of Simon Wiesenthal Center for Holocaust Studies

* * *

Remembering June Callwood

Those who were privileged to know June Callwood, even through fleeting encounters, became instantly sensitized to her compassion, her generosity of spirit and her empathy for human suffering.

Callwood's intolerance of the abuse of human rights made her an ideal spokesperson for the Soviet Jewry advocacy campaign, the global struggle for Jewish emigration from the USSR. In April 1983, Callwood was selected by the Ontario Legislature Committee for Soviet Jewry to receive the Ida Nudel Humanitarian Award, which was created to promote the plight of Nudel, a prominent Moscow refusenik, exiled to Siberia for advocating for an exit visa and the liberation of Soviet Jewry.

June Callwood was a remarkable human being for whom there must be a distinct place in heaven.

Wendy Eisen
Toronto

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For northern Israel, independence requires ongoing commitment

By ZEEV BIELSKI

Each year, Jews around the world mark our own special season of freedom and sovereignty that is ushered in by the Passover holiday and culminates two weeks after its finish in the celebration of Israel's Independence Day. With Israel's 59th anniversary this week, our ancient journey from Egypt is realized in the continued existence of the modern Jewish state.

But as we learn from these great holidays, freedom is not easily attained: The road is long and often filled with treacherous twists and turns. Still, it is a road that must be travelled, in every generation, individually and as a nation.

Zeev Bielski

Nearly 3,500 years ago, our ancestors embarked upon the journey to freedom that began when they left Egypt and ended when they finally crossed the Jordan River and entered Israel.

And again, in our own lifetimes, our parents and grandparents took the long path from exile to statehood. From scattered lands throughout the Diaspora, they made their way to the beacon of hope and promise that was the fledgling state created in 1948.

As we say during the Passover seder, "In every generation…" The challenge of freedom, the responsibility and the gift of freedom is again upon us in our own generation.

Israel's 58th year was not an easy one – the Second Lebanon War, the terrorizing threat of a nuclear Iran, unabated anti-Semitism abroad and the widening of socioeconomic gaps within Israeli society – all of these things took a toll on the hearts and minds of Jews.

Yet we are encouraged and inspired by the fact that when Israel was in danger, when our freedom was threatened, Jews around the world immediately came together to take action. The North American Jewish community should take pride in the magnificent way it galvanized, uniting in support for Israel when last summer's war in Lebanon broke out.

The result was one of the most successful emergency campaigns in modern history. Within a few weeks, more than $300 million (US) was raised to help Israelis under attack in the North.

We in Israel owe a deep debt of gratitude to the United Jewish Communities, Keren Hayesod and federations across the United States and Canada. The money they raised for the Israel Emergency Campaign allowed us to bring critical emergency support services directly to those citizens who were suddenly on the terrifying front line of the war zone. Within days of the war's outbreak, tens of thousands of northern Israelis received the support and assistance they so desperately needed.

More than 40,000 children from the north were brought to safety at sleep-away camps set up especially for them in the centre of the country.

Jewish Agency-supported teams, at risk to their own lives, went to public bomb shelters, providing first aid and sanitary supplies, and installing air conditioning units for these crowded, stifling underground shelters. They also brought in televisions and water and sanitation filtration systems.

Heavy rocket fire was mostly limited to the daytime, so our teams went out each night, reaching more than 2,000 shelters in communities and cities across northern Israel. Immediately following the ceasefire, the Jewish Agency mobilized its resources to rebuild the devastated north. Thousands of small businesses, bankrupt from the month-long war, were saved by Jewish Agency immediate emergency grants. More than 40,000 children are participating in after-school enrichment activities, moving from the trauma of war to recovery.

We sponsored scholarships for students drafted during the war to offset the summer jobs they lost: more than 9,000 students each received a $1,000 grant. To counter the alarming trend of plummeting student enrolment in northern colleges, we offered scholarships as an incentive to register and prevented severe social and economic shortfall.

A young boy sits in a bomb shelter in Kiryat Shmonah last summer. [Isranet photos]

As our rehabilitation of the north gained momentum, we also turned our attention south to Sderot and the Gaza perimeter communities, which are still being hit incessantly by Qassam rockets. Our grants to small businesses, scholarships to students studying in the regional colleges, after-school activities and summer camp alternatives for children are providing renewed hope and strength to the region.

Our work in the north is not complete. The Jewish Agency's efforts to revitalize the region's social and psychological fabric continue. We want to build schools, sports facilities and cultural centres. In order to strengthen the north, in order to return the spirit of resilience and purpose to its communities, education must be improved and business and high-tech entrepreneurship encouraged.

Over Passover, the Jewish Agency underwrote free admission to all nature reserves and national parks in the North. More than 20,000 people visited these sites per day. This is just the first of many steps we are taking to encourage tourism, thereby strengthening the economy of the region.

Israeli businessmen and entrepreneurs are joining the effort to revitalize the north. In January, the Jewish Agency secured its largest ever corporate pledge from the IDB group, Israel's largest holding company – 100 million shekels, or almost $25 million (US). The company, which holds assets of approximately $3 billion (US) and owns several Israeli Nasdaq-traded companies, committed to underwrite many of our projects in the north.

IDB's pledge is conditional upon a matching pledge from world Jewry. The company is ready to stand up, to invest in Israel's future and to pave a new road together with our North American partners. Redemption comes only by our own commitment, resolution and readiness. The challenge lies before us, but so does the opportunity, the chance to create a brighter future for those living in Israel's priority regions.

As we celebrate another year of Israel's independence, my message to you is this: propel forward the energy of unity and activism that gripped you in the midst of the Second Lebanon War. Bring that same dedication and determination with you as we continue to build Israel and forge an enduring path of freedom.

Zeev Bielski is chairman of the executive of the Jewish Agency for Israel.

Katyusha rockets land in Nahariya in northern Israel.

The wisdom of 400 funerals

A new DVD and self-help book phenomenon has arrived: the Secret (www.thesecret.tv).

What is the Secret? It's the "Law of Attraction." "Based" on quantum physics, it asserts that our thoughts change the actual energy of the universe, reshaping reality. In other words, what you think physically changes the world. The "Law of Attraction" is "the secret to unlimited joy… everything you have ever wanted."

Rabbi Chaim Steinmetz in Montreal

This is solipsistic superstition that only a narcissistic coward could love. It appeals to people who are afraid to accept how dangerous the world can be and are so self-absorbed that they think they can change the world with their own daydreams.

In real life, puppies die. Car accidents happen. Hurricanes occur. All the visualization in the world will not change this.

I know this because I'm a rabbi, and I've officiated at more than 400 funerals.

But I have a "secret" of my own. My excessive funeral attendance has actually left me with a renewed sense of purpose.

Every life is too short. I once attended the funeral of a 103-year-old woman and watched her daughter cry at the cemetery. Most people would accept 103 as a ripe old age. So why did the daughter cry? Anticipating my question, she said to me: "It doesn't matter when they go… it's always too soon."

Life is often bitter as well. As I prepare for the funeral with a deceased person's family, I often hear about struggles with bankruptcy, tragedy and illness. Indeed, personal difficulties are so ubiquitous one is inclined to agree with Buddha that "life is suffering."

But at these 400 funerals, I discovered something else: life is wonderful.

Eulogies are the core of a Jewish funeral. They come to honour the dead by explaining how the deceased made a difference. And sometimes, they do it with little things. Like how they hugged their grandchildren, or the corny jokes they used to tell that somehow brought smiles to everyone's faces. Even the shortest, toughest lives are filled with meaningful moments.

More inspiring are anecdotes of struggle. A father weakened by chemotherapy who takes his young son to the movies. A mother who makes a family dinner right after undergoing surgery. A grandfather who spends his final day writing a letter to his grandchildren.

At one such funeral, I came to a realization: The awareness that life is tough is a prerequisite to finding happiness.

Expecting everything to be alright sets you up for disappointment. If you truly want happiness, you have to fight for it. The only alternative to denial and cynicism is to become what I call a "happiness warrior."

Happiness warriors accept the harsh landscape of life and commit themselves to the battle for happiness.

That's my secret, the combined wisdom of 400 funerals.

Darfur: silence is consent

Darfur haunts me. In July 2004, I wrote an article protesting the Arab Janjaweed militias' brutality against farmers in the Sudan's northwestern region. The Janjaweed had murdered 30,000 people and displaced 1.2 million more. "How dare we sit, drinking our morning coffee," I wrote, "tut-tutting over evil without trying to fight it?"

Gil Troy in Montreal

Nearly three years later, more than 300,000 have been murdered, and we are still tut-tutting. True, there is enough Darfur awareness that people who want to telegraph their humanitarian bona fides invoke Darfur to position themselves as successors to Mother Teresa. And the Jewish community has responded far more effectively than most. But I remain haunted by Darfur, embarrassed by our silence, humiliated by our impotence, humbled by my own failure to help.

I used to criticize America and Canada for not doing enough during the Holocaust to save European Jewry. While both countries should have welcomed more refugees, I am more cautious in my condemnation. I watched the Rwanda genocide unfold. Former U.N. secretary general Kofi Annan and former U.S. president Bill Clinton, the dithering duo, did nothing. My friends and I did nothing that inconvenienced us. Now, we are equally numb regarding Darfur.

Fortunately, some of my students still believe they can change the world, or at least stop the slaughter. One, Evan Malach, organized "The Amazing Benefit Concert for Darfur" on the McGill campus, last November. A former student, Josh Scheinert, now studying at Osgoode Hall Law School, succeeded in getting the *National Post* to publish a series of articles by politicians and community activists this spring.

These initiatives are lovely, creative, inspiring, but will they help? Three years from now, will Evan, Josh and their allies look back as I do on my essay, with an overwhelming sense of failure drowning out what little pride they can muster because they, at least, tried? The answer lies not with them but with the rest of us.

We are overdue for a massive mobilization. We should write letters, make phone calls, contributing our time, efforts, creativity however we can. We should pressure western governments to sanction the Sudanese dictatorship, which facilitates the Darfur slaughter. We should donate money generously but vigilantly, making sure our charity goes to the needy, not the jackals who exploit western guilt and African misery. We need to learn other pressure points, such as boycotting the 2008 Beijing Olympics unless the Chinese stop supporting Sudan. We must demand that the United Nations prove it can stop Third World abuses, not just nitpick at Israel.

We also should help single-issue advocacy organizations connect the dots between their concerns and Darfur. Feminists should mobilize because women and girls are frequently raped, then branded, making the emotional trauma permanent. Environmentalists should galvanize because the murderers sometimes throw corpses into local waters to poison the water supply. Islamic leaders should respond because most of the criminals in this conflict – and the victims – are Muslim. African-Americans should react to the conflict's racist dimension, with the Arab Janjaweed militias targeting black tribal farmers in a push for Arab supremacy. And human rights groups should rally more vociferously, because this conflict's brutality demeans us all as fellow human beings.

The '60s cliché applies: silence is consent. True, Darfur is thousands of miles away. True, most of us have no real stake in the outcome. True, most of us are lucky enough to lead such comfortable lives we cannot imagine this catastrophe's dimensions. And true, we crowd our schedules with so many work, relationship and leisure time commitments we cannot carve out time for serious activism. That is why we must as a society stand up for Darfur. We need to act heroically, not only for the hundreds of thousands of good people in anguish, but for our own souls. Who are we as individuals, who are we as a people, if we stand idly by? And imagine what we can become as individuals, and as a nation, if we start learning how to be a strike force for justice. We must understand that even when we do not seem to have a stake in the battle for good – we do, and that when we try to save strangers, we are also saving our own souls.

On teaching religious studies

Recently someone asked me whether Jewish studies courses at universities were intended for Jewish students only. Were these courses, she asked, designed to foster religious belief and adherence to tradition? She wondered aloud whether there was at all a place in such courses for students of other religious, or students who professed no religious affiliation at all? Implicit in her questions, I understood, was the possibility that Jewish studies, and religious studies more broadly, may not really belong in a secular university.

Sara R. Horowitz in Toronto

Coincidentally, that very day I read a column in the *New York Times* that addressed the same issue, although from a different angle. Guest columnist Stanley Fish asserted that when religion is taught in a secular setting – be it the public school system or a liberal arts university curriculum – it must be taught in a manner that will "cut the heart out" of the subject.

In other words, Fish argues, the job of the university course is not to espouse the truth claims of any particular religion, but rather to describe, study and analyze the practices, rituals and beliefs of a diverse group of religions. In Fish's words, while "you can't – or shouldn't – teach religion… you can and should teach about religion."

Fish is a distinguished literary theorist with a strong interest in the 17th-century poet John Milton, as well as a professor of law. He became known for developing the concept of "interpretive communities" – that is, that the true meaning, the intended meaning, of a text, be it the Bible, Hamlet, or a contemporary novel, can never be fully known by its readers. Instead, readers make subjective, shared meaning of what they read, inheriting traditions of interpretation.

The same idea undergirded both my interlocutor's questions and Fish's column: that if religion could not be taught in a disinterested and purely analytical manner, it had no place in the university curriculum. Fish quoted the wry comment of his former colleague at Duke University's School of Law, Methodist theologian Stanley Hauerwas: "The only requirement for being a member of a religious study department is that you not believe in God."

However, Fish noted, there is a price for teaching religion in this detached, objective and relativistic way: you reduce it to "a set of stories and ritual practices bereft of any transcendent meaning." Fish juxtaposes the religious meaningfulness of the believer with the "empty shell" of the religious studies class.

As a professor of Jewish studies at York University, and as president of the Association for Jewish Studies, the academic society for professors in the field, I find myself often musing about the place of religious studies, and Jewish studies in particular, on campus. I agree with the contention that university courses can't be designed as religious advocacy programs. Instead, religious studies professors present descriptive and analytical frameworks for understanding religious practices and beliefs, with the goal of educating a diverse student body.

Yet I can't help thinking that Fish oversimplifies the dynamics of religious studies on university campuses. First, he polarizes believers and secularists. Religious studies professors and their students reflect a range of religious beliefs and adherences and relationships to their own faith communities. Second, his insistence on the dichotomy between what he considers the disinterested empirical knowledge of the university and true religious knowledge that can "save and transform" the individual is, in my observation, a false dichotomy.

Students enter into and come away from religious studies courses with a range of intellectual and spiritual curiosity and need. What they learn, and how they learn to think about, their own religion as well as the religions of others does, indeed, have the power to transform, alter, enrich, shake or deepen their relationship with religion.

On the one hand, students are evaluated on their mastery of the knowledge and analytic abilities developed in the course in ways that have nothing to do with the spiritual life or ritual practice of the students or their professors. On the other hand, religious studies courses often set in motion an inner dynamic that has an afterlife long after the ink has dried on the university transcript.

The Kirshner File

Ehud Olmert has weathered a turbulent year

It has been an extremely difficult and tumultuous year for Ehud Olmert, Israel's politically besieged leader and one of its weakest, least respected prime ministers.

A seasoned, wily politician who was first elected to the Knesset at the tender age of 28, he became an accidental prime minister after his boss, Ariel Sharon, suffered a massive stroke in January 2006 and was sidelined. Standing in for Sharon as acting prime minister, Olmert called general elections as the head of the newly formed centrist Kadima party. Winning a plurality of 29 seats, he formed a government and presented it to the Knesset on May 4. Five months later, in an attempt to shore up his shaky coalition, he brought hawkish Avigdor Lieberman and his Yisrael Beiteinu party into his government, thereby gaining control of 78 of 120 parliamentary seats.

Sheldon Kirshner in Toronto

From almost the moment he replaced Sharon – the prime minister who unilaterally pulled out of the Gaza Strip and vaguely promised more withdrawals from the West Bank – Olmert faced turbulence and uncertainty.

Hamas, the Islamic Resistance Movement, soundly and surprisingly defeated Fatah – the party of Palestinian Authority President Mahmoud Abbas – in elections and thus obliterated the chances of a pragmatic accommodation between Israel and the Palestinians. To this day, Olmert boycotts Hamas, which refuses to recognize Israel or renounce terrorism and, following an agreement in Mecca, Saudi Arabia, recently formed a coalition government with Fatah.

Ehud Olmert

Within five months of Hamas' electoral victory, Palestinian militants from Gaza attacked an Israeli border post, killed two soldiers and kidnapped a third, Gilad Shalit. Israel responded with limited incursions into Gaza designed to find Shalit and stop the firing of Qassam missiles into Israeli territory. But 10 months on, Shalit remains imprisoned and Qassam rockets continue to terrorize Israeli settlements, particularly the town of Sderot. Israel and the Palestinians negotiated a truce last November, but it has been repeatedly violated, primarily by Islamic Jihad, which rejected the very idea of ceasefire. Now the question is whether Israel will reinvade Gaza and try to pacify it.

Shortly after the troubles in Gaza boiled over, Olmert faced a crisis in Lebanon, caused when Hezbollah, an Iranian client, attacked an Israeli patrol on Israeli soil, killed three soldiers and kidnapped two others, Ehud Goldwasser and Eldad Regev. The clash escalated when an Israeli tank crossed into Lebanon and was ambushed, with further Israeli casualties. Olmert could have ordered a perfunctory retaliatory strike, or simply left it at that, the tactic Israel adopted in the autumn of 2000, when Hezbollah abducted three Israeli soldiers soon after Israel's unilateral withdrawal from southern Lebanon. Instead, Olmert and his defence minister, Amir Peretz, went to war, hoping to retrieve Goldwasser and Regev, destroy Hezbollah's considerable capabilities and restore Israel's military deterrence.

In short, the 34-day war ended inconclusively. Israel conducted itself with neither resolve nor daring, nor was it able to end the daily barrage of Hezbollah missiles, which displaced hundreds of thousands of Israelis, paralyzed the Galilee, dealt a body blow to Israel's economy and underscored Israel's vulnerability, despite its status as the region's pre-eminent military power.

Accused of mismanaging the war on an epic scale, Olmert emerged from the fighting very much battered. Olmert argued that Israel had pushed back Hezbollah from its armed positions along the border and had persuaded the United Nations to upgrade its peacekeeping force, UNIFIL, there. But to no avail. Judging by his sagging popularity in a succession of public opinion polls, most Israelis berated his leadership qualities and called for his resignation. Olmert has ignored these calls and held fast, unlike the chief of staff, Gen. Dan Halutz, who finally stepped down in January after his performance during the war was widely castigated.

Yet Olmert's day of reckoning looms. The Winograd Committee, which has been investigating the second war in Lebanon, is due to release its report in a matter of days, and if Olmert comes off badly, he may have no alternative but to resign, or call new elections. A precedent has already been set. In the wake of the Yom Kippur War, the prime minister, Golda Meir, and the defence minister, Moshe Dayan, both resigned after the Agranat Commission found their respective performances wanting.

Ariel Sharon

Olmert's woes are magnified by internal scandals that have rocked his cabinet. Haim Ramon, the justice minister, had to resign after being charged with sexual harassment. Avraham Hirschon, the finance minister, and Avigdor Yitzhaki, the Kadima whip, are being investigated for financial impropriety. Tzachi Hanegbi, chair of the Knesset's foreign affairs and defence committee, is under investigation for cronyism. Olmert himself is also ethically challenged. Not only does he face a criminal investigation over his involvement in the sale of Bank Leumi stocks, but the state comptroller is currently examining the terms under which he sold his residence in Jerusalem.

Should Olmert be forced out, there will be no shortage of putative successors – notably Foreign Minister Tzipi Livni, Transportation Minister Shaul Mofaz (the ex-chief of staff), Construction and Housing Minister Meir Sheetrit and Internal Security Minister Avi Dichter.

If he survives the scrutiny of the Winograd Committee, Olmert may be able to deal more effectively with the Palestinian file. In his first major policy speech after filling in for Sharon, Olmert declared that Israel would have to relinquish large parts of the West Bank to maintain its Jewish majority and character and would have to acquiesce to the establishment of a sovereign Palestinian state.

Sharon, in a gradual retreat from his previous views, broadly enunciated these principles. But Olmert elaborated upon them in far greater detail and more boldly and spoke of the need for "painful concessions." Like Sharon, he opted for a unilateral approach to withdrawals from the West Bank. But after last summer's war in Lebanon, he switched course and, with the active encouragement of the United States, decided to engage the Palestinians in bilateral talks. Since then, he has met with Abbas several times to discuss current issues, but, in light of the fact that Abbas has entered into a partnership with Hamas, Olmert has stricken final status core issues from the agenda.

Olmert has basically rejected Saudi Arabia's peace plan, which envisages a complete Israeli withdrawal from the West Bank and the Golan Heights and a "just resolution" of the Palestinian refugee problem, but he thinks that there are "positive" elements in it, and that a comprehensive agreement with the Arabs is possible.

In the meantime, Olmert has rebuffed overtures from Syria's president to resume talks, claiming that Bashar Assad merely wants a peace process rather than real peace in order to ingratiate Syria with the United States.

Whatever his beliefs, Olmert may not be around too much longer, given his abysmal approval ratings. It will be left to one of his successors to try to make peace with the Arabs.

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Yom Hashoah marked in Toronto schools

By FRANCES KRAFT
Staff Reporter

At last week's Yom Hashoah commemoration organized by Grade 12 students at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto's Richmond Hill campus, Yael Feinberg and Adam Kleinberg were among several students whose personal connection to the Holocaust brought a special poignancy to the ceremony.

"My name is Yael Malka Feinberg, and I was named for my grandfather's aunt, whose name was Malka, and who perished in the Holocaust," Feinberg told her schoolmates. Kleinberg, her co-chair, said he was named for his great-grandfather Aizik Treibictz, who survived the Holocaust.

The theme for this year's commemoration – which included a morning program at Shaar Shalom Synagogue, an afternoon program at the school, and a third program in the evening for parents, family and friends – was "family." The students heard survivor speakers and discussed issues such as ethics in the Holocaust and current responsibilities.

"There was a large emphasis on [the ongoing genocide in Sudan's Darfur region]," Kleinberg said.

Other Jewish schools marking the solemn occasion included Associated Hebrew Schools and Leo Baeck Day School.

At Yorkhill Elementary School in Thornhill, an assembly will be held April 25. Harriette Fleising, a teacher at the school, organized the event and planned a unit of study to precede it, so that students could learn about the survivors who will take part in the assembly. Fleising, who organized a similar event last year, has been recognized by the York Region School Board for her efforts in anti-racist education.

Students Brandon Schwartz and Tessa Etkin-Silver serve as MCs at Leo Baeck Day School's Yom Hashoah assembly last week.

At nearby Brownridge Public School, a conference called "Together in Harmony" took place March 30 for students from grades 5 through 8.

The event was organized "to celebrate inclusiveness" and was timed in between Black History Month, the International Day for the Elimination of Racism and Holocaust Remembrance Day, said teacher-librarian Annabel Wong.

The event featured 16 workshops and talks by Holocaust survivors Rosalind Goldenberg and Faigie Libman. Keynote speaker Mosa Neshama McNeilla was chosen because of the "powerful message communicated by her diverse heritage," which includes Grenadian, Jewish, Scottish, Romanian and African roots, Wong said.

This year's commemoration at Leo Baeck's Thornhill branch was a 90-minute assembly attended by middle school students in grades 6, 7 and 8, as well as – for the first time – their survivor grandparents and great-grandparents. Rabbi Arthur Bielfeld blessed the survivors and students presented them each with a single rose.

Among the speakers was Ursula Miller, a great-grandmother of two students at the school, who talked about her experiences as a survivor of the S.S. St. Louis. The ship, which left Germany for Havana in 1939 filled with Jewish refugees, was denied entry to Cuba, the United States and Canada before being forced back to wartime Europe.

Assembly organizer Shari Standil, who teaches a Holocaust unit as part of Grade 6 social studies, said she tells her students that "before long we won't have the primary sources and that it will be our responsibility… to remember [what happened in the Holocaust] and pass it on to future generations."

Associated ran an all-day program featuring time with survivors including Gerda Frieberg, who spoke to Grade 7 students, and CBC reporter Joe Schlesinger, who spoke to Grade 8s. The Vienna-born journalist, whose parents were killed in the Holocaust, was sent to England as a child to escape the war.

Associated's program aimed to put "a face on the individuals and communities that were affected by the Holocaust rather than focusing solely on the atrocities that occurred," the school said in a news release.

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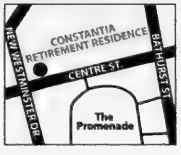

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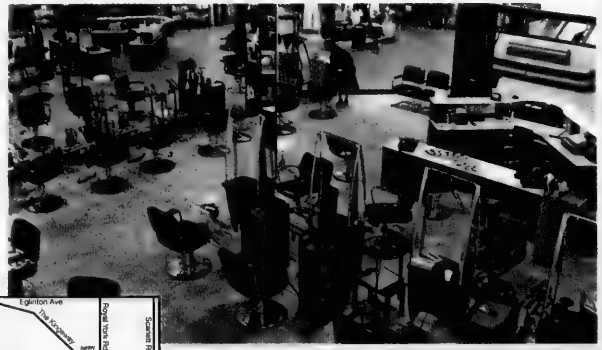

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Teacher aims to help autistic kids become independent

By FRANCES KRAFT
Staff Reporter

As a teacher of autistic children at Zareinu Educational Centre, Chen Pascoe says she has to be "a bit of a detective.

"Every parent of a kid with autism will tell you that. You have to know your child very well."

In Pascoe's applied behaviour analysis (ABA) class, she has five mainly non-verbal students ranging in age from six to 14, and five assistants who work with her as a team.

People sometimes tell her she works with "a tough crowd," but she does not believe in using that kind of terminology, she said in a Passover interview at her home where she lives with her Toronto-born husband Ron, who is also a teacher, and their one-year-old son. Pascoe immigrated from Israel shortly after their marriage six years ago, and they are expecting their second child this summer.

According to the website of Autism Treatment Services of Canada, autism is a syndrome that affects communication skills, behaviour and ability to engage in social interaction. Pascoe's class at Zareinu, a school for children with physical and developmental challenges, is unusual because it incorporates ABA therapy into every aspect of the class, Pascoe said.

A native of Bat Yam, a coastal city south of Tel Aviv, Pascoe knew early on that she wanted a career in which she could help people. After her Israel Defence Forces service as a naval intelligence researcher from 1993 to 1995, she entered Tel Aviv University, where she pursued a double major in English literature and special education.

Chen Pascoe

A lesson from the teacher: *"Many people say, 'You work in special education; you must have a lot of patience.' It's not about patience. It's about trying to look at things from the students' perspective. Then you're not judgmental, and you don't put any of your own baggage on it."*

In her third year, she experienced a turning point, when she had to choose a practicum and narrow her field of study.

"One of the places we toured was a school for the autistic – and that was it.

"I thought it would be really interesting. I was kind of amazed by the way these kids were. The way they behaved and the way they thought was interesting. I wanted to get into how they were seeing the world," she said.

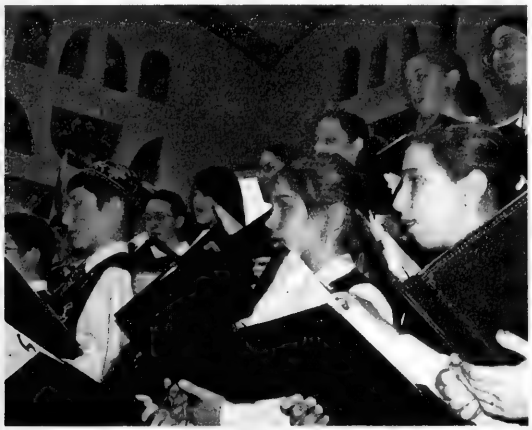
However, her advisor told her to visit the school again before committing to the program. She did, and her decision was "reinforced, definitely."

Pascoe, who joined Zareinu in 2003, has studied ABA with the Geneva Centre for Autism and the Autism Partnership, which serves as a consulting agency for her class. She has also studied the Miller Method, an autism therapy that, like ABA, uses small, incremental steps.

Pascoe says her class is "flexible" for an ABA program. The yoga devotee sought and received the approval of the school's occupational therapist to use yoga with her students as a means of incorporating relaxation and exercise into the class.

In addition to academic skills like reading, math and writing, Pascoe tries to "work on the social aspect as much as possible. For them to greet each other and use names… is a major task.

"The idea is to make [the students] as functional and independent as possible. We facilitate all the time, and at the same time, we have to teach them how to do things themselves… but not frustrate them. It's a fine balance."



YOM HAZIKARON: A crowd estimated at 1,300 people gathered at Beth David B'nai Israel Beth Am Congregation Sunday night to pay tribute to more than 22,000 soldiers who have lost their lives fighting for Israel. Clockwise from top left, attendees sign a petition to return abducted Israeli soldiers; the Renanim Youth Choir; Israeli consul general Ya'acov (Cobie) Brosh; Miriam Inbar, recalling her uncle who was killed in the Six Day War; and the Blue & White choir. *[Frances Kraft photos]*

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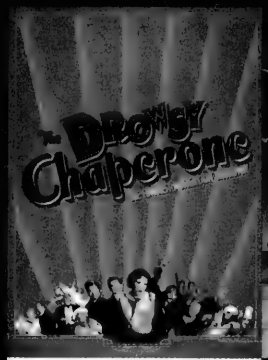

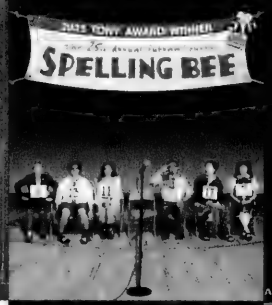

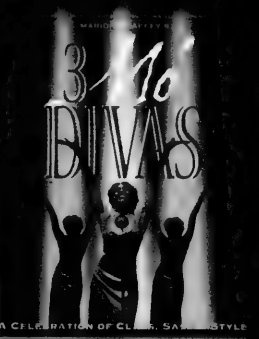

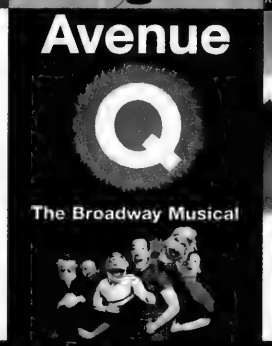

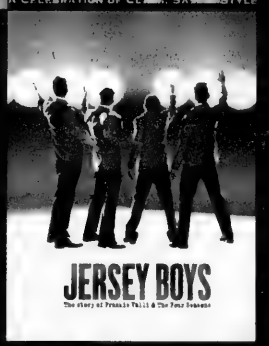

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Jewish Life

We must all act on 'Never again'

By RABBI JASON ROSENBERG

RABBINICAL REFLECTIONS

It was Rabbi Harold Kushner who said that the greatest moral leap in Jewish history, possibly in world history, was the injunction that Jews should always look out for the powerless, because we were once slaves in Egypt.

Why was this such a revolutionary idea? Because human nature seems to dictate that in reaction to feeling oppressed, we find someone else to oppress in turn. This is one of the major impulses behind hazing, for example – I remember what it felt like to be powerless and taken advantage of, so now that I have the power, I will find someone else on whom I can visit equal suffering. And so, oppression leads to oppression and creates what seems to be an unbreakable chain of suffering.

But our God commanded us to think differently. Rather than lash out, we are commanded to remember the feeling of being helpless and tortured. Indeed, one of the major goals of Pesach (which is only a week past as I write this) is to ritually relive that suffering, year after year, so that we never forget, as a people, what it felt like. We hold dear the memory of our time as the oppressed, so that when we see someone else who is suffering, we will empathize with them – we will literally feel some of their pain, and therefore, we will find ourselves compelled to act.

This is why it is so important that each and every one of us be involved in a response to the ongoing genocide in Darfur. Right now, as you read this, the killing continues in the Darfur region of Sudan, and the world stands by and watches, with a few words of condemnation and no real effort to stop the slaughter. We can be thankful and proud that members of the Jewish community have been at the forefront of the groups that are speaking out. For example, the American Jewish World Service created the Save Darfur Coalition (www.SaveDarfur.org), one of the most important Darfur education and advocacy groups. In many synagogues and campuses, Jews are trying their best to get the word out that something must be done. There are other examples.

But still, on the whole, the reaction of our community has been insufficient. There are pockets of noble effort, to be sure, but there isn't the feeling that the Jewish world has, in an overall way, gotten involved. We aren't mobilized as a people to stop yet another genocide, this one happening before our very eyes. Every single member of our community has a responsibility to do something, anything, to try to bring an end to this atrocity. Write a letter to Stephen Harper, or your member of Parliament, demanding that Canada take a leadership role in calling for a real response to the murders. Write a letter to the editor, urging constant coverage of the slaughter. Attend a rally. Talk to a friend. Speak for those who have no voice.

Like many of us, I grew up as part of a generation for whom "Never again!" was a rallying cry. I always assumed that it meant that we would never let any people, anywhere, face genocide. That we would do everything in our power to save anyone who faced annihilation, as we did, not so long ago.

Excuse the chutzpah, but anyone who doesn't try to do at least a little bit to bring an end to the Darfur genocide should probably stop saying "Never again," and perhaps start staying "Never again – to us." Our history demands more of us, as does our God. Act now. Never again!

Rabbi Jason Rosenberg is an associate rabbi at Holy Blossom Temple in Toronto.

Holy shall you be

By RACHAEL TURKIENICZ

Midrashic Moments

In the Torah readings coming up, we encounter lengthy and interesting lists of things that we must never do and things that we must always do. There are people we must never be intimate with and crimes we must never commit. Essentially, we are told, we should not adopt any immoral or criminal behaviours that we see in the cultures that surround us. There is a "Jewish" way to do things, and although it can't always be defined, we know what it is.

In a subsequent portion, we read a very bold and frightening statement.

Moses is told to speak to all of the Children of Israel and tell them, "You shall be holy, for I, your God, am holy." The bar has been raised as high as it can go. Not only must we be holy, but our standard of holiness is set by God. The frightening aspect of this is that it speaks of an outcome rather than an intention. It does not say, "Try to be holy" or "Put your heart and your might toward being holy," but rather "Holy shall you be."

The text then lists certain prohibitions with regard to idolatry, sacrifice, agriculture and interpersonal relations. It covers areas of justice, fairness and emotional responses. It's not enough not to hurt your fellow human being, but you must also not hate this person secretly in your heart. We must remember that the standard is God's holiness, and, therefore, matters of the heart are also known and considered. This is the portion where we learn the famous Jewish standard, "You shall love your fellow person as yourself."

Even how we treat the trees around us is an expression of our holiness and our relationship with God. We do not prune a tree or take of its fruit for the first three years of its life. Many families extend this to the practice of not cutting the hair of a child for the first three years. Whether agriculture or society, the list touches on everything. We are forbidden to oppress or take advantage of foreigners or anyone less fortunate than ourselves.

The standard of holiness applied in this portion refers to the community and the collective of the Jewish people, since the word appears in the plural. Yet, a holy community must consist of righteous individuals, and rabbinic literature tells us that these people are few and far between.

The Talmud tells us that a righteous person does the right thing because it is right, whereas sin is motivated by gain. According to a passage in Sanhedrin, there are 36 righteous individuals upon whom the entire world sustains itself. One of these 36 cannot die until a new one is born to take their place. We do not know who they are, since part of true righteousness is humility, which means they themselves don't know who they are. They are not honoured – no dinners offered as tributes to them, and no buildings are named for them.

Yet, righteous people consistently give us two things: words and deeds. Their deeds change the world, as the midrash states: "'Let there be light,' these are the deeds of the righteous," and they leave behind an eternal legacy, as the rabbis say: "No monuments need be set up for the righteous, their words are their monuments."

A Jewish community can only strive for holiness when the individuals within diligently strive for righteousness. It's a personal journey with universal ramifications.

Jewish Life

Mari, myth and the Patriarchs

By ALEX GROPPER

Like Ugarit, which I wrote about in an earlier column, Mari was one of those blockbuster sites that was discovered during the interwar years. It was also similarly located in the French Mandate of Syria, which produced a wealth of archeological riches, unlike the British Mandate of Palestine whose archeological sites were nowhere near as spectacular in terms of either their size or the written documents that were found therein.

Past Forward

As with the other sites, Mari was discovered accidentally by wandering Bedouins. Almost immediately, a large archive with more than 20,000 cuneiform tablets was found in a spectacular palace on the site. Some 5,000 of these tablets detail royal correspondence between the rulers of Mari and those of other nearby kingdoms. The most famous of these other rulers is the legendary Hammurabi of Babylon, noted for his famous law code, which was discovered in the 19th century and is on display in the Louvre. (Ironically it was Hammurabi who destroyed Mari c. 1750 BCE).

When the Code of Hammurabi was discovered, scholars noted parallels between it and some of the materials in the Tanach, especially the section talking about an eye for an eye and a tooth for a tooth. Mari would provide scholars with more biblical parallels.

Prof. Abraham Malamat, now retired from the Hebrew University in Jerusalem, has devoted many decades to the study of Mari and its biblical connections. I had the pleasure of meeting Malamat on a number of occasions and interviewed him for a series I did on the Bible and Archeology for the CBC radio series, *IDEAS*.

In one of the documents he studied, Malamat discusses an inventory of tin bound for the important biblical site of Hazor located in the Upper Galilee, which was excavated in the late 1950s by the noted Israeli archeologist, Yigael Yadin (who in addition to his archeological work on such places as Masada and the Dead Sea Scrolls, was deputy prime minister of Israel under Menachem Begin at the time of the Camp David Accords in 1979).

The Mari documents belong to a sophisticated cosmopolitan era called the Middle Bronze Age (c. 1750 BCE). It was into this milieu that some scholars attempted to place the Patriarchs (Abraham, Isaac and Jacob) a few generations ago, primarily under the tutelage of the great American biblical scholar, William Foxwell Albright.

In fact, one of the documents mentions a group called the Beni Yamini, which has obvious affinities to the tribe of Benjamin in the Bible except that in the Semitic language used at Mari the name translates as "sons of the left hand," a literal use of the term "southerners." Werner Keller made use of this fact in his popular best-seller of the 1950s, *The Bible As History*.

Nowadays most archeologists have given up looking for physical evidence of the Patriarchs. David Noel Freedman, the editor of the Anchor Bible Series, and a pupil of Albright's, attempted to unsuccessfully link them to the discovery of the Ebla tablets in the 1970s. Most scholars confine the Patriarchs to the realm of myth, which the noted Harvard classical scholar Gregory Nagy defined for me once as "society's way of explaining universal truths," an apt definition for something that eludes physical proof.

The question of Patriarchal historicity is now part of the minimalist-maximalist debate, although there are not many scholars today who see the Patriarchs as actual historical figures.

But who knows – shifting sands at some undiscovered site in the Fertile Crescent may yet reveal a new discovery that would once more force us to rewrite history, causing the past to move forward in an unknown direction. This is what makes archeology such a fascinating subject. Despite physical appearances, nothing is ever fully written in stone.

Yom Ha'atzmaut online, Pt. 2

By MARK MIETKIEWICZ

This week Israel began its 60th year of independence. To mark the occasion, we're looking at six ways to celebrate the event. We've already covered three of them: Hebrew, Israeli food and Israeli TV. Today, the final three.

Tour the country.

Even if you're not lucky enough to be in Israel right now, you can still relive memories of your last trip or plan for your next one.

Israel's Ministry of Tourism has created a lovely online map of the country. View Israel's 19 geographic regions and zoom in to find more information about attractions, accommodations and highway distances. **[www.eyeonisrael.com/]**

As well, there is GoogleMaps, which gives you a satellite's eye view of the country. This link will take you to the highest resolution of Jerusalem's Old City. **[http://tinyurl.com/35yj5j]** Unfortunately, you can't zoom in quite as closely as you might like. I had read stories in the past that said Google had agreed to limit its satellite resolution of some sensitive areas of Israel. But according to ynetnews.com, Israel now gets the same satellite treatment as the rest of the world. **[http://tinyurl.com/lxwk8]**

One of my favourite Israeli tourism sites isn't the work of a government ministry but of one person with an obvious love of the country. I'll let Shulamit Levin provide her own introduction to her hundreds of photographs of the country: "This page comes to show you how beautiful is Israel. All the photos here were taken by me during my vacations around the country. This is my way of trying to show the world that we here live normal life in spite of the huge efforts to portray us Israelis as the only cause of trouble in the world." **[http://tinyurl. com/2umgpl]**

For video, you can watch a somewhat government gimmicky travel ogue that does have some very good photography. **[http://tinyurl.com/2q34rm]** And appropriate for Israel's birthday, I came across on YouTube a somewhat retro clip, circa 1970, created by British Pathe. You'll learn that you can visit the country "in jet age luxury," that "in Israel it's easy to get obsessed with the ancient but hard not to appreciate the modern," and that this is a place where "the new and the old mingle in jumbled juxtaposition." **[http://tinyurl.com/2nbalh]**

Spend – and donate – online.

From sandals to soap to silver, you can buy some of the best Israeli goods online. Many merchants have created their own commercial websites and Jacob Richman's Shopping Hotsite points to dozens of them. **[http://tinyurl.com/2s6f6r]** ShopInIsrael .com has plenty more. **[http://tinyurl.com/2rw5g2]**

Although I have not encountered problems shopping online, you should always take a few precautions before you send money over the web. Check my previous article for details. **[http://tinyurl.com /2rodnr]**

If you'd like to donate money to an Israeli charity, you'll find many interesting causes online. **[http://tinyurl.com/39ql5k]** For some lesser-known recipients, I always like to see which charities the Ziv Tzedakah Fund recommends. **[http://tinyurl.com/2rms v6]** Always check out a charity's track record before you donate. If you'd prefer to give to Israel through your local federation, Canadian contact information can be found here. **[http://tinyurl.com/2ons8v]**

Sing and dance.

Israelis and Jews around the world have a special love for Israeli folk dancing. Israel's Ministry of Foreign Affairs has traced the importance of dance in both communal and religious Jewish life. **[http://tinyurl.com/3xd99z]**

If you want to brush up on a classic dance or learn a new one, then head to IsraeliDances.com. This incredible resource has information about thousands of dances as well as choreographer information and links to instructional video clips. **[www.israelidances.com/]**

IsraeliDances.com was created by the Jewish Australia Online Network, the same marvellous people responsible for Hebrew Songs.com. Have you forgotten the lyrics to *Bashana Haba'a, Hafinjan* or *Abanibi*? They're all there along with about 4,000 others. **[www.hebrewsongs.com/]**

Complete your musical tribute to Yom Ha'atzmaut by singing *Hatikvah*. But to do your rendition real justice, go beyond the familiar lyrics and sing the original version of the poem – all nine stanzas! **[http://en.wikipedia.org/wiki/Hatikvah]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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BBYO ALUMNI GATHER: Last fall, a small committee of BBYO alumni gathered to discuss ways to reconnect with the organization. The group represented four decades of alumni from across the country who all spoke of the way their involvement with BBYO had contributed to their adult lives. They decided to try to establish an alumni network in Toronto. The result was an event held at a local restaurant last month, where 99 people came from as far away as Vancouver and Israel to reconnect, reminisce and learn about the organization today. Among those in attendance were, from left, Cheryl Bernknopf, Selena Kovshoff-Picov, Nate Cantor; Brenda Edson, Susan Lieberman, Ken Bernknopf and Richard Gayne.

Israeli Arabs said torn between two worlds

By SHELDON KIRSHNER
Staff Reporter

Arabs in Israel are torn between their Israeli citizenship and their Arab national identity, but are an integral part of the State of Israel, an Arab legal scholar said here last week.

Mohammed Saif-Alden Wattad, a member of the Israeli bar and a graduate of Haifa University's law school, made the comments at a New Israel Fund of Canada forum at the First Narayever Congregation.

Currently a visiting scholar at the University of Toronto, he said that this dichotomy clearly manifested itself when some Israeli Arabs condemned Israel during last summer's war in Lebanon.

But as they expressed criticism of Israel's military actions, Hezbollah rockets rained down on Israeli Arab villages, killing as many Arab civilians as Jewish ones.

Mohammed Saif-Alden Wattad

Wattad, who was born and raised in the Israeli Arab village of Jatt and whose father is also a lawyer, said that Israeli Arabs are required to be loyal to Israel, even when faced with a conflict pitting their Israeli citizenship against their sense of Arab solidarity.

In reply to a series of questions from Ed Morgan, national president of the Canadian Jewish Congress and a law professor at U of T, Wattad said that Israel's security should be of the utmost importance to both Israeli Arabs and Jews, and no one should be permitted to undermine it.

Declaring that Israeli Arabs care about Israel, Wattad said that they have proven their loyalty through two Palestinian uprisings since 1987.

A fellow of the Halbert Exchange Program at the University of Toronto's Munk Centre, and a former law clerk to Israeli Supreme Court justice Dalia Dorner, Wattad suggested that Israeli Arabs have made significant strides forward since the abolition of military rule in their villages in 1966.

A minority comprising about 20 percent of Israel's population, they are the descendants of Palestinian Arabs who remained in Israel after the first Arab-Israeli war in 1948.

Wattad, who presented what the New Israel Fund said was "an encouraging" and "positive" view of the status of Israeli Arabs, nevertheless observed that they remain victims of discrimination.

As an example, he said that Arab municipalities and schools do not receive their fair share of state funds.

Wading into sensitive territory, Wattad admitted that Israeli Arabs are troubled by certain Jewish symbols, namely Israel's national anthem, *Hatikvah*, and its flag, which features the Magen David.

Out of respect to his Israeli citizenship, he explained, he has no problems chanting the words to *Hatikvah*. But he acknowledged that most Israeli Arabs do not share his sentiments.

Later in his talk, however, Wattad called on Israel to modify the anthem and the flag so that its lyrics and symbols reflect the presence of its large Arab minority.

Asked to comment on the Law of Return, which allows Diaspora Jews to claim immediate Israeli citizenship upon immigrating to Israel, Wattad expressed understanding why Jews do not want to be a minority in their own state.

But he immediately added that Israeli Arabs should be able to regain lost properties expropriated by Israel, and failing that, should be duly compensated.

Addressing another pivotal issue, Wattad said that all Israeli Arabs should serve in the army, which at present they are not required to do.

But Israeli Arabs who fail to serve should not be penalized, he added, saying that it is "idiotic."

Wattad, who holds an MA and a PhD from Columbia University, said that he was fortunate enough to be brought up by open-minded parents who never regarded Jews as "the other" and who abhorred extremism.

Indeed, their middle-of-the-road values had an impact on him and his siblings, he said.

Prior to his appearance in Toronto, Wattad delivered similar speeches in Montreal and Ottawa.

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In accordance with Article VI of our Constitution, the Nominating Committee of Associated Hebrew Schools has prepared a list of thirty (30) candidates for election to the Board of Directors for the ensuing term.

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Lindy Goodman	Aurelia Ostro	Esther Zeppieri
Randi Handler	Mayeer Pearl	Mark Zigler
Ari Kaplan	Charles Perez	Sally Zigler

Additional nominees will be accepted in accordance with Article VI if properly received no later than 5:00 p.m. May 15, 2007. For further information please contact Arthur Landa, Executive Director, at (416) 494-7666, Ext. 200.

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Yom Hazikaron

Ottawa remembers Israel's fallen

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Like all Israelis, Alan Baker, the Jewish state's ambassador to Canada, has personal memories on Yom Hazikaron, Israel's remembrance day for fallen soldiers.

"I asked to read [*K'el Maleh Rachamin*] because this prayer, on this day, to me, is extremely meaningful. Both as ambassador and as a reserve officer in the IDF [Israel Defence Forces], I felt that I have to read this prayer in Ottawa this evening," Baker said at the community commemoration held at the Soloway Jewish Community Centre (SJCC) on April 22.

He and his family have served in the IDF and have known and lost friends and relatives who also served.

The largest hall in the SJCC was packed, with standing room only and people lining the walls and the back of the room, as the flag was lowered to half-mast and a siren was sounded, signalling a moment of silence in memory of those who died in defence of Israel.

Jonathan Freedman, on behalf of the Jewish Federation of Ottawa, asked Baker to "convey to the country of Israel our thoughts today and our feelings that even though we are not with them physically, we are with them daily in spirit." Freedman is also the parent of Liat Ben-Choreen who is currently serving in the IDF. Ben-Choreen's message to the community was read by her sister, Tal-Or Ben-Choreen.

A selection of readings by members of the community with strong ties to Israel included a poem read by Anna-Lee Chiprout and Annie Elliot, who have worked together for several years on joint Jewish-Christian initiatives of support for Israel.

Sisters Irit Beck and Noga Reiss lit a memorial candle in memory of their brother, Yoram Shiloni, who lost his life nearly 35 years ago while serving in the IDF. Jane and Martin Gordon, whose son Ben Kates is currently serving, accompanied them.

Kates, who has been living in Israel for three years and serving in the IDF for a year and a half, was present at the ceremony and shared his thoughts. "Too many families in Israel have to face this sorrow [of losing a loved one in battle.] Today is a day to remember that we still have soldiers in captivity and that their fate is not known," he said.

The stories of the three soldiers taken captive at the beginning of last summer's hostilities, Gilad Shalit, Ehud Goldwasser and Eldad Regev, were read in Hebrew and English by students Eyal Podolsky, Topaz Hershkovitz, Melina Rymberg, Shira Benlolo and Racheli Manderker.

Rabbi Steven Garten of Temple Israel reflected on the Battle of Vimy Ridge and the soldiers who fought and lost their lives there in World War I. "I have a sense that there will never be a monument, as there is at Vimy Ridge, in our homeland of Eretz Yisrael. There will only be the graves that mark special spots of loved ones, because we are a people for which there is no world mourning of our losses. There is only our mourning."

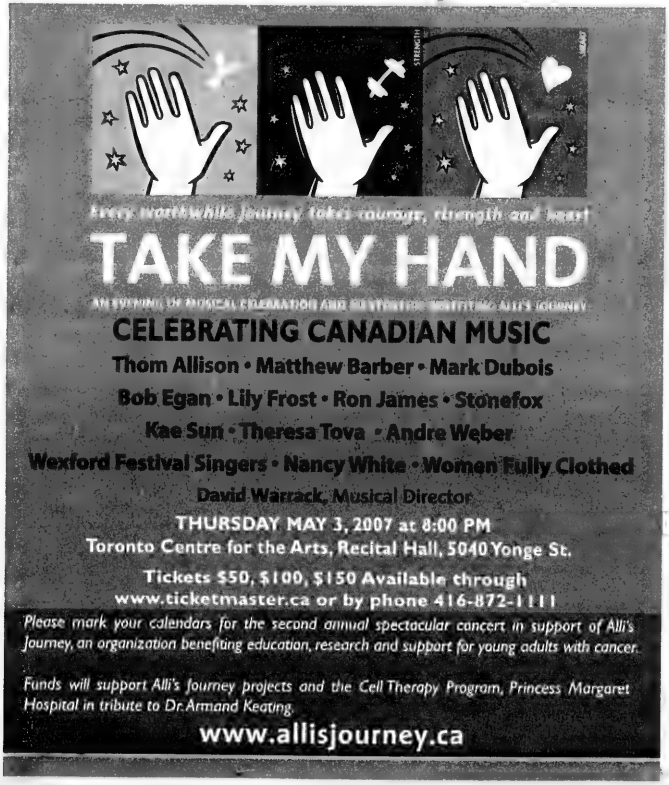
He sent a message to the people of Israel that Canadians are with them in spirit.

The children's choir from Hillel Academy day school concluded the ceremony.

STUDENTS REMEMBER

School children in Tel Aviv participated in a Memorial Day ceremony on Monday, April 23. Sirens sounded throughout the country as Israelis stood to attention to honour those who had lost their lives to keep Israel secure since its foundation. Ceremonies were held in 43 military cemeteries throughout Israel, attended by families, friends and official representation.

[Isranet photo]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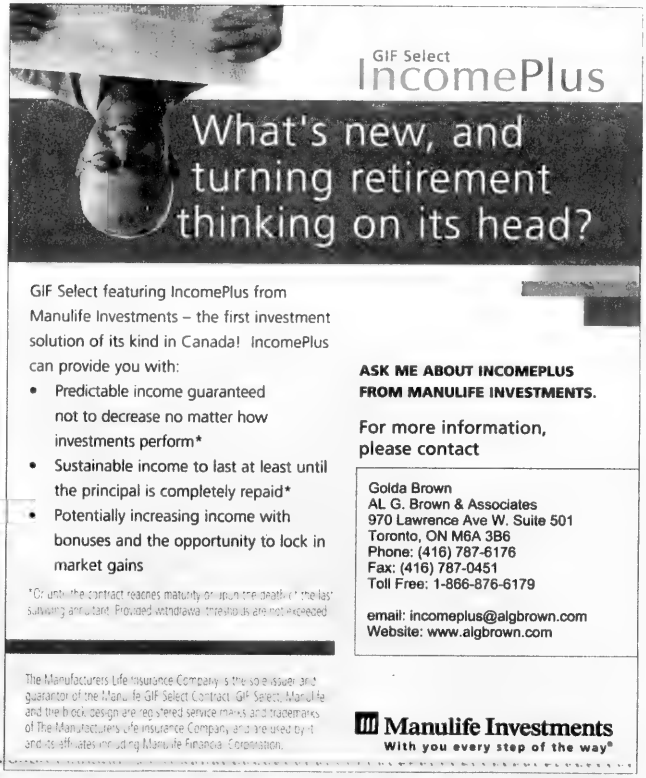
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Raptors star encourages community support for Walk With Israel 2007

Annual event takes to the streets of Toronto May 27

By RAQUEL KAPLAN GOLDBERG
UJA FEDERATION

Anthony Parker, one of the most popular Toronto Raptors, is taking a short time-out from the court to encourage Torontonians to show their support for Israel. A former player for Maccabi Tel Aviv, the 6-foot-6 basketball star recently recorded a message for UJA Federation's Walk With Israel 2007, which will be shown to students at Jewish schools and made available online.

"I loved living in Israel and playing for Maccabi Tel Aviv," Parker says in the message. "I also love three pointers, so here's three points to consider: the walk is a great way to show Israel how much you care, it's fabulous fun, and there's the RioCan carnival at Exhibition Place after the Walk ends."

During his five-year stint with Maccabi Tel Aviv, Parker led the team to five Israeli National Championships, five Israeli National Cups, three Euroleague championships, and a Suproleague title. Since then, his career has continued its ascent, from his divisional win of the 2006-07 NBA Sportsmanship Award, to his recent career-high of 27 points in a game.

The UJA Federation Walk With Israel returns to the streets of Toronto on May 27.

With an estimated 15,000 participants, Walk With Israel is the largest Diaspora walk in support of Israel. This year's Walk, scheduled for May 27 rain or shine, will wind through six kilometers of downtown Toronto from Coronation Park at Bathurst and Strachan, across from the CNE's Prince's Gates, to the Automotive Building at Exhibition Place. Following the Walk, participants will be invited to a carnival at the Automotive Building, sponsored by RioCan Real Estate Investment Trust, where there will be food and rides.

While Parker drums up enthusiasm for the Walk, UJA Federation has already created the online infrastructure to facilitate fast and easy participation. The official Walk With Israel 2007 website, www.walkwithisrael.com, offers individuals the opportunity to sign up for the Walk, sponsor participants, learn about volunteer opportunities, and find general information about the event.

"We're so excited that Anthony Parker is helping us get our message out. After a difficult year for Israel, it's more important than ever that our community comes out and shows our support," says Helen Silverstein, chair of Walk With Israel 2007 along with Ruth Ekstein. "It's so important, and it's so easy to sign up – all you have to do is go to the Walk website."

By registering online, children who raise a minimum of $72 will be eligible for a prize draw. Online donors will automatically receive a tax receipt via email when they complete the donation.

For more information about the Walk With Israel 2007, call 416 631 5700 or visit www.walkwithisrael.com.

Passover Cuba food drive attracts record number of donors

Success may be hard to define but it is not always hard to measure. This year, the Maot Chittin fund for Pesach in Cuba, the massive effort by UJA Federation and Canadian Jewish Congress Charities Committee-Ontario's (CJC Charities) to supply Cuban Jewry with Passover food, was met with unprecedented levels of involvement within the Toronto Jewish community. This year the number of donors grew by more than 300 per cent and the amount raised by more than 160 per cent over last year.

"The partnership between CJC Charities and UJA Federation can help to ensure a real Pesach for Cuban Jewry as long as such assistance is required by our brothers and sisters," says Steven Shulman, Ontario Director and National General Counsel for CJC Charities.

"This kind of increase is amazing," says Shimmy Wenner, assistant campaign director and Maot Chittin point person at UJA Federation of Greater Toronto. "We made a larger effort to publicize this longstanding program and the community responded."

For over four decades, the Pesach in Cuba Maot Chittin program was operated by CJC and subsequently, CJC Charities. In 2006 however, UJA Federation of Greater Toronto joined the project and brought a wealth of experience in online fundraising to the table. Turning directly to the community for financial support, the partnership has resulted in lay contributions that, after only two years, cover the entire cost of the close to $40,000 annual project.

Kosher-for-Passover food is not available in Cuba, a significant obstacle for a holiday so fundamentally defined by its prescribed and proscribed foods. In a very real sense, Cuba's 1,500 Jews depend on Ontario's annual donation of wine, matzah, matzah meal, gefilte fish, horseradish, tea, cooking oil, and consommé to be able to celebrate Passover.

"Once again, thanks to UJA Federation of Greater Toronto and Canadian Jewish Congress Charities Committee-Ontario and Toronto Jewry it was possible for us to celebrate Pesach according to our tradition," writes Adela Dworin, president of the Casa de la Comunidad Hebrea de Cuba, in a thank-you letter. "Our community feels great affection towards the Jews of Toronto for these efforts."

Cuban Jews pour kiddush wine as they prepare to begin the seder

Sports celebrity banquet to benefit local JCCs

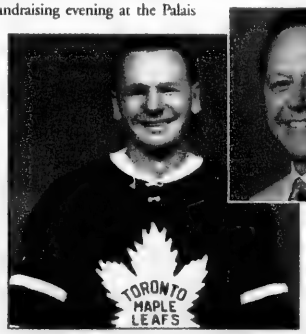
Early next month a number of well known Canadian sports celebrities will be coming together for the JCCs of the Greater Toronto Area in a special fundraising evening at the Palais Royale.

Proceeds from the Wednesday, May 9 benefit will be used to expand youth sports programs that the Miles Nadal JCC, Bathurst JCC and the Schwartz/Reisman Centre – part of the Joseph and Wolf Lebovic Jewish Community Campus in Vaughan - offer to the many diverse residents of the GTA.

All three GTA JCCs are initiatives of UJA Federation's Tomorrow Campaign, chaired by Gerald Schwartz and Lawrence Tanenbaum.

Also on hand for the banquet will be Michael Lewis, author of Moneyball and Liar's Poker.

"This is a unique opportunity for the three JCCs of the GTA and the beneficiaries are the families and community we serve," said Sherry Kulman, executive director, Bathurst JCC. "We are delighted to be joining the Miles Nadal JCC and the Schwartz-Reisman Centre on this exciting community-wide initiative."



Former Maple Leaf Goalie Johnny Bower and Richard Peddie (inset) will be among the sports celebrities at next month's fundraising evening at the Palais Royale.

Joining in the festivities will be NHL alumni Ted Lindsay, Johnny Bower, Wilf Paiement, World Boxing Champion Steve Molitor, Olympians Marnie McBean, George Karrys, John Child, members of the gold medal-winning women's hockey team, and many more.

"We have been overwhelmed by the support of the professional sports teams and the corporate community," said Harold Wolkin, president, Miles Nadal JCC and chair of the event. "We cannot thank these celebrities and corporate donors enough for affording us the opportunity to enrich the lives of our kids. The confidence they have shown in us is tremendous. Without them this benefit would not be possible."

The event, being held at Palais Royale Ballroom on Lakeshore Blvd., will allow guests to mix and mingle with the celebrities at dinner, take part in a live auction, and win prizes in a raffle. The event will feature TSN's Michael Landsberg as the Master of Ceremonies.

A special presentation will be made to the 2007 JCC Sportsman of the Year, Richard Peddie, president & CEO, Maple Leaf Sports & Entertainment.

"Richard has been instrumental in Toronto's sports scene for many years," said Ellen Cole, executive director, Miles Nadal JCC. "He gives tirelessly of his time and energy to many community initiatives and we want to publicly recognize his contribution."

For more information please contact 416-924-6211 extension 121.

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Words & Deeds Leadership Award Dinner honours Ted Rogers

UJA Federation & CIJA pay tribute to broadcast pioneer

By DAN HOROWITZ
UJA FEDERATION

UJA Federation of Greater Toronto and The Canadian Council for Israel and Jewish Advocacy (CIJA) came together on April 17 to honour a true Canadian pioneer at the second annual Words & Deeds Leadership Award Dinner.

Ted Rogers, president and CEO of Rogers Communications Inc., a man who personifies the spirit of the award, was presented with the honour by Dinner co-chairs Ivan Fecan and Peter Godsoe in front of 800 guests – including a number of high-profile dignitaries – at Toronto's Royal York Hotel.

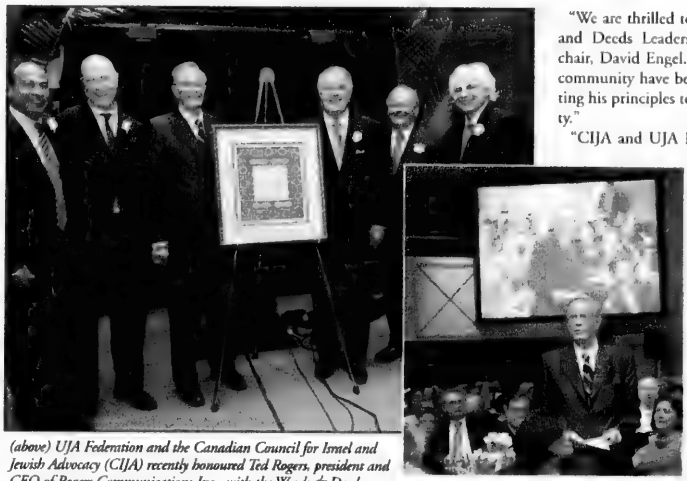
The evening was chaired by former Canadian Prime Minister Brian Mulroney. Other participating political leaders included another former prime minister, Paul Martin and Ontario Progressive Conservative leader John Tory.

The Words and Deeds Leadership Award honours Canadian leaders who have made outstanding contributions to humanitarian causes and to social cohesion, inclusion, and to civil discourse in Canadian society.

RBC's Gordon M. Nixon was the recipient of last year's inaugural award.

Named Outstanding Philanthropist of 2002, Rogers and his wife Loretta have given millions of dollars and much of their time to educational and health-related charities, including the University of Toronto, Ryerson University, Toronto General Hospital, and Sheena's Place, an agency supporting those affected by eating disorders.

"In my early days in business, I made a conscious decision to give back," Rogers told participants. "Giving is in the heart of everyone – from a small donation from a young person to a large donation from an older person. Our family's purpose is to try and assist in each generation having more opportunity than the last. We feel that the single, most important factor is improved access to higher education."



(above) UJA Federation and the Canadian Council for Israel and Jewish Advocacy (CIJA) recently honoured Ted Rogers, president and CEO of Rogers Communications Inc., with the Words & Deeds Leadership Award. The Dinner, which took place at Toronto's Royal York Hotel, attracted over 800 guests including many high profile dignitaries. Pictured left to right are: UJA Federation board chair, David Engel; CIJA co-chair, Brent Belzberg; Mr. Rogers, former Canadian prime minister Brian Mulroney; Peter Godsoe and Ivan Fecan, Dinner co-chairs. (inset) Ted Rogers addresses the audience. (Photos by Jen Arron)

"We are thrilled to see Mr. Rogers honoured with the Words and Deeds Leadership Award," said UJA Federation board chair, David Engel. "His efforts on behalf of education in the community have been tireless, an outstanding example of putting his principles to work for the good of the entire community."

"CIJA and UJA Federation have, once again, conferred the Words & Deeds Leadership Award on a truly great community and business leader, a man I've known for thirty years and whom I consider a mentor," said CIJA's Brent Belzberg, an honourary co-chair of the event along with Steven Cummings, Gordon M. Nixon, Gerald Schwartz and Lawrence Tanenbaum. "Ted Rogers has put the resources of his innovative spirit to work on behalf of the entire community. This is Canadian leadership at its best."

Rogers was made an Officer of The Order of Canada in 1990 and was inducted into the Canadian Business Hall of Fame in 1994. In 2002, Rogers was the first Canadian named to the Cable Hall of Fame in Denver, Colorado, before being inducted into Canada's Telecommunications Hall of Fame in October 2006.

"As a Canadian of vision and great communal purpose, Ted Rogers has proven himself to be an outstanding leader who has demonstrated through words and deeds how the synergy of entrepreneurial and philanthropic spirit becomes a magnificent tool for the betterment of society," said UJA Federation president and CEO, Ted Sokolsky.

"I am overwhelmed by this tribute," said Rogers. "I am thankful to CIJA and UJA Federation and applaud the incredible work they do."

Vaughan street festival celebrates Lag B'omer and a true Israeli hero

On Sunday, May 6, which is also Lag B'omer, UJA Federation, in cooperation with the City of Vaughan, is sponsoring The Ilan Ramon Street Festival, named in honour of Israel's first astronaut. The festival – which will run from 6:00 p.m. to 10:00 p.m. - will feature a barbecue, children's rides, bonfires, an official street naming ceremony and the Fire and Light Show.

The festival will take place on the site of The Schwartz/Reisman Centre at the Joseph and Wolf Lebovic Jewish Community Campus.

The street running adjacent to the campus was recently named Ilan Ramon Blvd.

Ramon, along with the rest of the ill-fated Columbia crew, died in 2003 during the space shuttle's entry into the earth's atmosphere.

Following the street-naming ceremony, the public is invited to sing, dance and celebrate along with one of Toronto's most popular Israeli-style bands, Bais Groove.

Ilan Ramon z"l

"This is such an important event, not only because we will be coming together to celebrate Lag B'omer, but with the help of the City of Vaughan, we will be paying tribute to such a heroic man," said Bryan Keshen, executive director of the Schwartz/Reisman Centre. "It's important that our children have Jewish role models and Ilan Ramon is a courageous example of just that."

The Street Festival will be the first event held at the Lebovic Jewish Community Campus which is located at the corner of Bathurst Street and Lebovic Campus Drive (Weldrick Road). It is an initiative of the UJA Federation Tomorrow Campaign, chaired by Gerald Schwartz and Lawrence Tanenbaum.

When its doors open in 2009, The Schwartz/Reisman Centre will be a 95,000 square foot facility which will encompass a full range of amenities including an early childhood education centre, a sports and recreation facility, an aquatic centre and an outdoor pool. The northern branch of Tanenbaum CHAT (Community Hebrew Academy of Toronto) is set to open its doors in September of this year.

Admission to the street festival is free. For more information, please call 416.631.5727.

Celebrating the Phil Granovsky Sports & Recreation Pavilion

The family of Ira Gluskin and Maxine Granovsky-Gluskin (seated, centre) recently gathered at the Lipa Green Building for Jewish Community Services to celebrate a $5 million gift to the Joseph and Wolf Lebovic Jewish Community Campus in Vaughan. The money will be used to build the state-of-the-art Phil Granovsky Sports & Recreation Pavilion, part of the Schwartz-Reisman Centre. The Lebovic Community Campus is an initiative of UJA Federation's Tomorrow Campaign, chaired by Gerald Schwartz and Lawrence Tanenbaum.

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Saturday, April 28, 2007

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  Service commences at 8:45 a.m.
- Following the Service:
  "Is the Sacred Real? Demon Worship, Blood Offerings and the Purpose of the Commandments for a Renaissance Rabbi"
- Seudah-Shelisheet:
  "The Messiah under Italian Skies"
  Mincha Service begins at 7:00 p.m.

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בית צדק

On Campus

Canadian Jewish actor is on the rise

By **SHERI SHEFA**
Staff Reporter

Theatre student Jeremy Ferdman continues to add to his long list of acting credits as he prepares to begin filming *Horrorween*, a spoof horror movie that is garnering a lot of attention in Hollywood.

"Right now it is one of the most talked about movies in Hollywood, because the website [www.horrorween.com] gets like 300,000 hits a day and it has this ridiculous cast," said Ferdman, a 20-year-old Brock University theatre student, and a North York native.

Actor William Shatner, porn star Jenna Jaimeson, and rapper Flavor Flav are just a few of the many celebrities who are expected to make cameos in the film.

"It's about two kids who come across a bootleg version of Windows and they become dot.com millionaires and then everyone in town starts to hate them," he said.

"It's supposed to be a spoof movie, so every character is like a cliché character. My character, I'm the poster guy in the movie, and I'm putting up posters for George Clinton, who is in the movie as well, and I'm putting up posters for the Horrorween parade and everything."

Jeremy Ferdman in character as a homeless person in the play.

The movie will be filmed in Toronto, Los Angeles and New York City, and is fittingly set to be released next Halloween, Oct. 31.

Meanwhile, Ferdman is busy with another project.

Last week, Ferdman played the role of Big Bird, a desperate homeless man in a theatre production titled *The Free Country*, directed by Federico Holten-Anderson at the Strega Cafe in St. Catharines, Ont.

Ferdman described *The Free Country*, an independently produced play, as a social justice theatrical piece that criticizes how Canadian culture deals with issues such as ethnicity.

"It is a really politically heavy, really culturally heavy play," said Ferdman, who didn't start acting until he was about 15. He got a walk-on role in the television show *Queer As Folk* in 2003, and in 2005, he appeared on an NBC series called *Angela's Eyes*.

"It's intense. It's a completely different experience from anything I've done," he said, explaining that the play is an interactive experience for the audience.

He said that on a budget of $500, the cast managed to build an installation, through which an audience of up to 18 people at a time can walk through with a tour guide, played by Jacquelin Holmes, an actress who appeared in the film *Billy Madison* when she was a child.

"We built an installation, which is a representation of an ideal free country, which is not free at all, and we take the tourists and the audience on a tour through the free country. The people walk through, guided by a tour guide and they encounter different episodes along the way," director Holten-Anderson said.

In one scene, in order to enter "the free country," the audience is led to a security checkpoint where an actor, who plays a character named Abdul Mohamed Issain from Afghanistan, is detained by authorities who suspect him of being a terrorist.

Holten-Anderson said the play is meant to parody the boundaries of democracy, which, he said, "in many places in the world right now… is more of an illusion" than a reality.

"I think everyone will have a completely different reaction," Ferdman said.

"It is such a heavy play. Like when you're watching, you don't really know how to react… I play one of the homeless guys and it's a really powerful scene with a lot of audience interaction. I'm going up to audience members and actually asking them for money, asking them if they can spare some change."

Holten-Anderson hopes that regardless of how people react to the play, they'll feel strongly about it one way or another.

"Some people are going to get a little freaked out, and some are going to love it, hopefully, so the idea is to get the audience immersed into a different place and have them go through a set of different experiences that they won't have time to chew on until after the play," he said just hours before the show's debut on April 12.

Although the cast performed the last show of the play's limited run on April 15, *The Free Country* has received so much attention that there are plans to run the show again in September, Ferdman said.

On Campus

JVS Toronto intern program finds students work in community

By CAROLYN BLACKMAN
Staff Reporter

A new program sponsored by JVS Toronto in partnership with Hillel of Greater Toronto will give 18 university and college students a chance to spend the summer working in the Jewish community.

JVS is now accepting applications for its eight-week paid Kohn Summer Intern Program, which is geared to students who have a demonstrated commitment to the community and who are seeking the opportunity to work in a synagogue or Jewish communal agency.

Karen Goldenberg, president and CEO of JVS Toronto, said the objectives of the program are for interns to develop professional and practical skills, evaluate opportunities for future professional volunteer involvement, increase knowledge of current issues, and gain familiarity with the structure of local Jewish agencies.

Interns will work at their placement for 4½ days a week for eight weeks beginning June 25, and they will spend half a day a week with Hillel staff attending professional development seminars.

Each intern will receive $3,000 for the summer, two-thirds of which will be covered by JVS and the rest by the agency that employs them.

Efforts will be made to match interns with their career goals, Goldenberg said, and they will work on a variety of tasks, including marketing, public relations, finance, journalism, Israel advocacy, event planning, fundraising, and direct service with youth, the elderly or disabled people.

"It is a win-win situation. Agencies have bright students working for them, and students gain working experience," Goldenberg said.

She added that a similar program, also called the Kohn Summer Intern Program, has been run by San Francisco's Jewish Vocational Service since 1986, and she has been "eyeing it" for a number of years.

She added that the two programs are not named after the same person.

"When [program donors] Irving and Toddy Granovsky approached me about a funding opportunity, I told them about the San Francisco program, and they thought it was a good fit," Goldenberg said.

"They said that a dear family friend, Annie Kohn, had just died, and this would be a wonderful way to honour her. This program is in memory of a woman who exemplified the highest Jewish values."

Applications from agencies who want to hire an intern are due April 30, and agencies will be contacted after student interviews have been completed, she said.

For information about the program, call 416-787-1151 ext. 259, or e-mail kohnintern@jvstoronto.org.

Hebrew U to honour Compers

By JANICE ARNOLD
Staff Reporter

Elizabeth and Tony Comper, the founders of FAST, a coalition of non-Jewish Canadian business and community leaders who have vowed to speak out against anti-Semitism, will receive the Scopus Award, the highest recognition bestowed by the Hebrew University of Jerusalem, in Montreal on April 29.

Tony Comper retires next month as president and chief executive officer of BMO Financial Group (the Bank of Montreal).

The $300-a-plate dinner, sponsored by the Canadian Friends of the Hebrew University, will be held at the Fairmont Queen Elizabeth Hotel and is expected to draw about 800 people, many of them from the corporate world.

Guy Savard, chair of Merrill Lynch Canada's Quebec operations, will be master of ceremonies.

Mount Royal Liberal MP Irwin Cotler, the opposition human rights critic, is guest speaker.

Proceeds will establish the Elizabeth and Tony Comper Research Endowment Fund on Anti-Semitism at Hebrew U's Vidal Sassoon International Centre for the Study of Anti-Semitism.

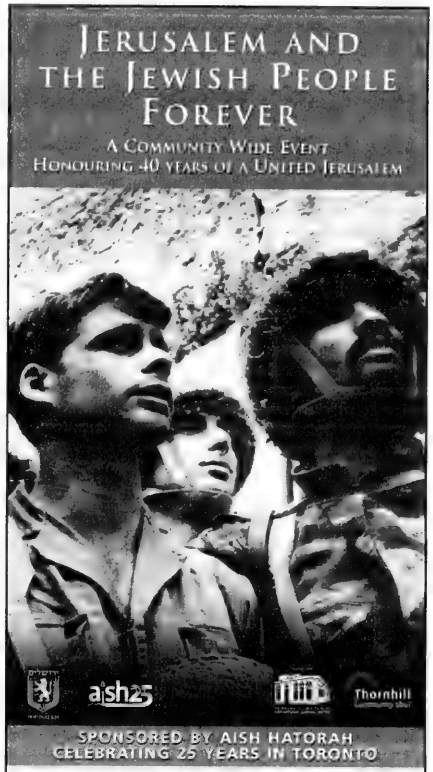
The Comper fund will support the dissemination of the centre's scholarly work into a format suitable for journalists, policymakers and educators. This includes the creation of modules for elementary and high school students, which is expected to help FAST's educational activities.

The couple launched FAST (Fighting Anti-Semitism Together) in Toronto in June 2005 after anti-Semitic incidents had reached an all-time recorded high in Canada and the year before. The incidents were also becoming more alarming, including the firebombing of the United Talmud Torahs in St. Laurent.

The pair have remained the driving force behind it. He launched the project in Quebec last September with an address to the Canadian Club, appealing to influential people to join the coalition.

On that occasion, Comper warned that singling out Israel for blame in the Middle East conflict, even when it comes from people of good faith, is encouraging anti-Semitism.

"What I worry about is not the intent but the effect of criticizing Israel so vehemently and disproportionately… I worry that those with darker motives will treat these honestly held views as justification for hating Jews and wishing them scourged from the earth," he told 400 businesspeople.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Keynote speaker at this community-wide gathering to honour 40 years of a united Jerusalem will be Ambassador John Bolton, U.S. Ambassador to the United Nations, 2005-2006.

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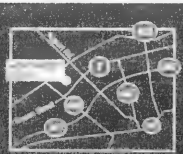

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Quebec Remparts drop shomer Shabbat player

By JANICE ARNOLD
Staff Reporter

MONTREAL — Benjamin Rubin's decision to stay true to his Orthodox Jewish beliefs means he will not be playing with the Quebec (City) Remparts junior hockey team next year.

Coach and owner Patrick Roy gave the promising forward an ultimatum that he either play full time next season, including Shabbat, or he won't be invited to this summer's training camp.

Rubin, who turned 18 in January, did not hesitate to respond that he would not change his way of life. Even though he dreams of playing one day in the NHL, he will not play, practice or travel between sundown Friday and sundown Saturday.

He now hopes another team in the Quebec Major Junior Hockey League (QMJHL) will take him on, or perhaps he can catch on with a team at the same level in Ontario or the Maritimes.

Rubin, a left-winger who was a star with the Midget AA Montreal Maroons during the previous season, was given a chance by Roy to try out at the Remparts training camp last year.

The Hall of Famer and former NHL goalie was impressed by Rubin's talent and still is, but he told the media after the Remparts were eliminated in the first round of the playoffs that he would not have Rubin back on the same conditions.

A Hebrew Academy graduate, Rubin is 6-foot-1 and 189 pounds. He is one of the fastest skaters on the team, physically tough and can pass the puck.

He played in only 29 games during the Remparts' 70-game regular season, scoring three goals and one assist.

The Remparts played 38 games on Fridays and Saturdays. But Rubin had little ice time after mid-January, even when he could play. He never advanced from the fourth line and played maybe five to seven minutes a game, said his father Michael Rubin, a Montreal architect.

Benjamin noticed that players who were not as good as he were getting more time, and he grew frustrated.

The elder Rubin wonders if the darkening mood in Quebec regarding "reasonable accommodation" of religious minorities had anything to do with Roy's decision. "All the feedback we got earlier in the season, from assistant coaches and others, was that he was doing great. But by early January, there was a change in tone."

The radio sports talk shows began referring to how Rubin was being "tolerated", his father learned from listeners.

Still, he is grateful to Roy for giving his son a chance, and still hopes Benjamin can continue in junior hockey or even get drafted by the NHL this June.

Staying in the QMJHL will be tough he admits, because there are games every Friday night, but some teams play fewer games at that time than others.

He's been poring over the schedules and thinks it's possible that Benjamin could play up to 45 games a season next year, which would be fine if he could get 15 to 20 minutes of ice time per match.

Benjamin was scouted by the Montreal Canadiens, and his father is hopeful about his draft prospects. There are fewer Friday night games in the NHL and, during most of the season, Saturday night would not be a problem.

"I've looked at the schedules, and he might be able to miss just 10 per cent of the games."

Whatever happens, Rubin said he is proud of his son's principles. "He has stood firmer than I thought he would to his religious obligations. He's shown that there are more important things in life than hockey. He's a great role model."

Nicole Bouchard, the Remparts' media relations director, said that with Benjamin playing so little, it was difficult to put together lineups, and it was hard for the full-time players. It was also hampering Benjamin's chances of advancing in the game, she said.

"[Roy] explained at the end of the season that we tried to do our best to accommodate him and to respect him, but it is hard to tell players who play 40 or 50 games a season, and are used to playing together, that they are being taken off tonight because [Benjamin] is available."

In the last 30 regular games, she said, Benjamin dressed for only 10.

She noted that the Remparts played on every Friday night except four during the regular season, and that "90 per cent" of the other QMJHL teams have a similar schedule. There are 18 teams in the league, which also includes the Atlantic provinces and Maine.

The reason, she said, is that most of the players are students and they lose less school time with that timetable. Benjamin has been attending Champlain-St. Lawrence CEGEP.

She said Roy told Benjamin that if he wants to continue in the game, "at some point he is going to have to make a choice.

"If a player wants to improve, he has to play more often."

She said the growing resentment in Quebec toward bending the rules, including in sports, to accommodate religious practices was not a factor in Roy's decision.

"Benjamin had friends, he had fun, everyone respected the way he was living," she said.

Bouchard said Roy would give no more interviews about Benjamin.

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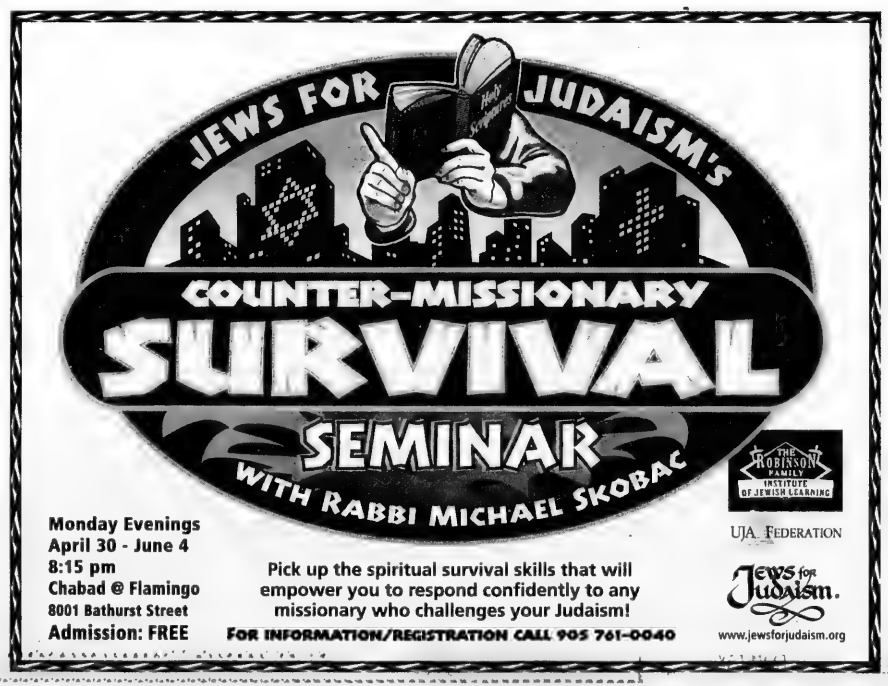

Coast to Coast

Vandals target Richmond, B.C. synagogue

By LAUREN KRAMER
Special to The CJN

RICHMOND, B.C. — Richmond, B.C., symbolizes the multiculturalism that has come to define Canada, with a variety of places of worship coexisting peacefully – most of the time. The Vancouver suburb is home to three synagogues and a Jewish day school, and acts of anti-Semitism are rare here.

Which might explain the surprise on Rabbi Claudio Kaiser-Blueth's face the morning of April 15 when he arrived at Beth Tikvah Synagogue to find his Conservative shul's windows and walls defaced with swastikas, a hangman and anti-Semitic profanity.

The vandalism by two young men, caught on surveillance camera at 5 a.m., coincided with Holocaust Remembrance Day. It was the second and more extreme of two incidents of vandalism at the synagogue in the past two years.

An investigation by Richmond RCMP and the B.C. Hate Crimes Unit is underway, but no details on its progress were available at *The CJN*'s deadline.

Beth Tikvah has several members who are Holocaust survivors, and though the graffiti was erased just hours after it occurred, Rabbi Kaiser-Blueth said he is certain those members were devastated.

"Everyone in the congregation and the community at large found out about this and is speaking about it, and the non-Jewish community, including the mayor and non-Jewish clergy in this city, have been calling, writing and showing their support in an amazingly positive reaction," he said

Rabbi Kaiser-Blueth said that the young men on the surveillance video, only one of whom was clearly visible, appeared to be Caucasian and 18 to 20 years old.

"My first reaction was that it was just a coincidence this happened on Yom Hashoah, though it's difficult to say," he says. "But we have some clear leads to apprehend those people."

Rabbi Kaiser-Blueth said he hopes the youths can "come and study with us," rather than being sent to jail, which "makes them more angry, more enraged."

If they could come study at the shul, they would come to appreciate the history of the Jews and the 2,000 years of anti-Semitism they have endured, the rabbi said.

"The kids have likely been brainwashed and have no idea what happened in the Holocaust. They probably don't even know the word," he said. "We have millions of questions right now, but no answers. I know the police are working diligently on this and trying to get those kids."

"We cannot allow manifestations of racism and intolerance to become the norm," said Mark Weintraub, chair of Canadian Jewish Congress, Pacific region. "We are certain that the impact of this act is felt by all British Columbians, and that they share our anger and disgust. We are confident that the Richmond RCMP and the B.C. Hate Crimes Team will treat this matter with the seriousness it deserves and will do all that they can to find the perpetrators and bring them to justice."

Jewish MNA not named to Que. cabinet

By JANICE ARNOLD
Staff Reporter

MONTREAL — Former Revenue Minister Lawrence Bergman said he was "very surprised" and "certainly disappointed" at being dropped from Premier Jean Charest's cabinet, a move that broke a post-1970 Liberal tradition of naming one Jewish minister.

Bergman said reports that he had asked to be relieved of his duties for health reasons are "absolutely wrong."

"I had a hernia operation on Dec. 19 and there was a little infection afterward. But I was full of health by the time the campaign began," he said.

He said he has returned to his normal routine of working out two or three times a week at the Snowdon YM-YWHA. "I have a lot of energy and feel fine."

Bergman, 66, was adamant that he is not going to resign and intends to run in the next election – to seek a fifth mandate.

"My intention is to use my seat to speak out on behalf of my constituents, as well as the Jewish community and English community," said Bergman, who avoided any direct criticism of Charest.

Former education minister Jean-Marc Fournier has been given the revenue portfolio.

Bergman's dismissal was unexpected to others as well, just as his appointment to the cabinet was four years ago. In 2003, he was one of two anglophones named to a 24-member cabinet chosen from a caucus of 76.

His appointment was seen as a recognition of the Jewish community's strong electoral and financial support of the Liberal party, as well as in keeping with a tradition among Liberal premiers since 1970 of naming a Jewish cabinet minister.

The revenue post was influential in 2003 because Charest had made a campaign promise to cut taxes by $1 billion over the next five years.

Some observers felt the other Jewish Liberal MNA, Russell Copeman, of Notre-Dame-de-Grace might have been tapped this time around after serving loyally since 1994. At 46, he is younger than Bergman and has done a credible job as chair of the social affairs committee throughout the last mandate, during a complex reorganization of the system.

Bergman, who was first elected MNA for D'Arcy McGee in the September 1994 election that brought the Parti Québécois back to power, was appointed to the cabinet by Charest when the Liberals returned to office in 2003 after nine years of PQ government.

He said he is proud of his record as revenue minister, noting that "all our figures were up," including collections from tax evaders. Electronic tax filing also increased dramatically under his watch, a system that is not only more efficient but significantly cheaper than processing paper returns.

Bergman's had three election majorities of more than 90 per cent. In the March 26 election, his share of the vote was down to 84 per cent, but that was still the widest vote margin in the province.

Holding just 48 of the National Assembly's 125 seats, Charest reduced his cabinet to a very lean 20.

Robert Libman, who represented D'Arcy McGee as leader of the anglo-rights Equality Party, said for a Liberal government to not include a Jew in the cabinet is a "slight" and indicates the party takes the community's support for granted.

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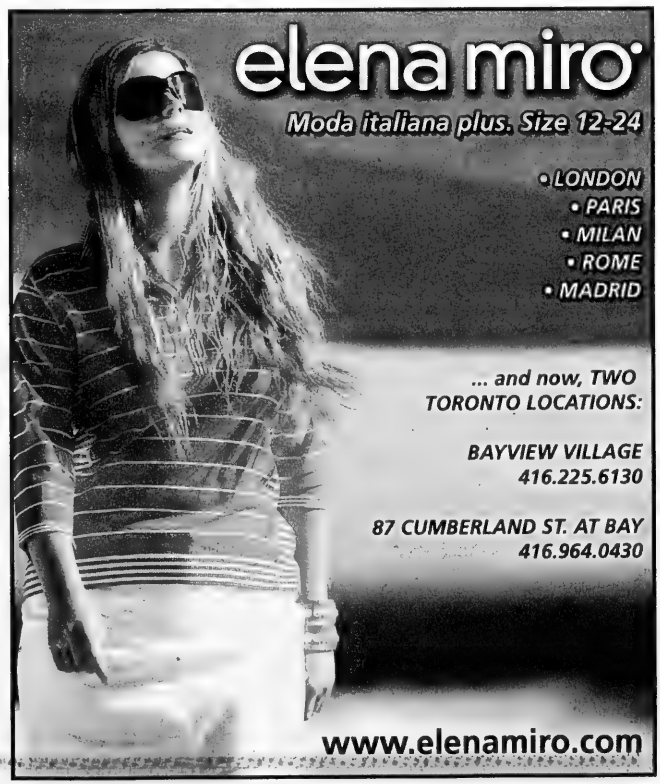
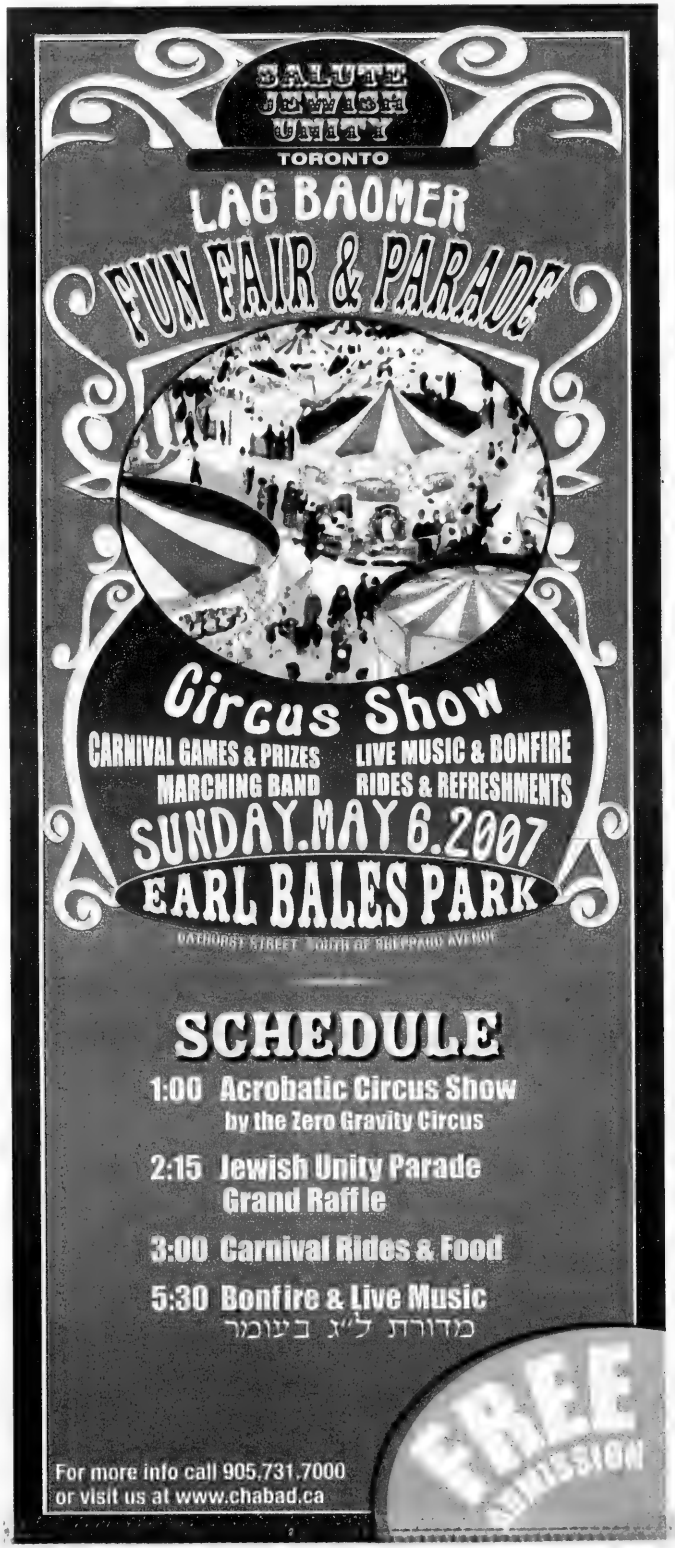




Am Shalom hires Barrie's first female rabbi

By SHERI SHEFA
Staff Reporter

Rabbi Ilyse Glickman, the newest member of the Am Shalom Congregation family, said she's known since she was 15 that she was going to be a rabbi.

For the past few months, Rabbi Glickman has been leading services at Am Shalom in Barrie on a part-time basis, and she said she's thrilled to have been given the opportunity to be a part of the growing shul.

"It is such an honour that they have asked me to be a part of their community. I have been received very well. They are so generous. They are just relaxed and a normal group of people," she said.

Rabbi Ilyse Glickman

Am Shalom, which is affiliated with the Union of Reform Judaism and has a membership of about 80 families, changed its name from Simcoe County Jewish Association (SCJA) in 2001. According to the shul's website, SCJA members conducted services in homes and rented spaces until 2003, when they built a 5,000-square-foot building on Huronia Road.

Rabbi Glickman, 29, said that being involved in the Jewish community comes very naturally to her.

"I was involved in my synagogue youth group at Temple Har Zion. I was on the board and at the time, and I don't know if it was that God spoke to me or something, but it just felt right to be part of the Jewish community, to be involved in creating services. I basically came to this realization that, wow, I could do this for my life, and that felt very comfortable," she said.

She said that she was recently interviewed by a reporter from the *Barrie Examiner* who was interested to know how she felt about being the first female rabbi in Barrie.

"She wanted me to feel so much about that. On one hand, definitely, I feel that it is quite an honour, but on the other hand, this road has been paved for me… The first female rabbi was in 1972, so I feel like the struggles don't exist as much as they did 30 years ago," she said.

"Our predecessors fought for what we can do now. I feel like, yes, it's an honour, but it was always within my grasp. When I was 15 and said, I'm going to be a rabbi, it never occurred to me that it was something I couldn't do, because it had been done."

Rabbi Glickman said that the idea of becoming a rabbi was something that came very easily to her.

"I love studying and teaching, and Judaism fits very easily into my life… I sort of came to the conclusion that of all the things I could conceivably do, this felt right. I felt like I could do well at this and I could add something to the Jewish community.

"I grew up very involved with my family," she said, adding that she used to get teased by her friends for getting together with her family for every milestone, such as a cousin's birthday.

Rabbi Glickman completed her undergraduate degree in psychology at York University, where she met her husband, David Rosen, who is now the cantor at Beth Radom Congregation in Toronto.

"We met at York on the first day of school in our Hebrew class. It was a match made in Jewish heaven," she gushed.

While at York, Rabbi Glickman applied to and was accepted by the Hebrew Union College-Jewish Institute of Religion. She was ordained in 2004 and graduated with a master's degree in Hebrew literature.

Both she and her husband studied and worked in New York City for seven years before they decided that it was time to come home.

"We really missed being near family," she said.

Now that she's back in Toronto, Rabbi Glickman works full-time with Jewish students as the program director for Hillel at York, and part-time with Am Shalom.

She said she is so excited about being a part of the Barrie Jewish community, which, she said, is very involved in maintaining Jewish life.

"They are so energetic and committed, and their lay leadership is amazing. I've worked in large congregations and small congregations. When you're part of a small congregation, you have to be involved, because if you're not, it doesn't exist," she said.

"They are involved because they have to be and because they want to be. They created this from the ground up because they have a passion and because they *are* the Barrie Jewish community. And it's growing," she added, noting that many young families decided to leave busy Toronto for the more laid back Barrie.

"One message that I'd really like to give to them is that they are the congregation… but they are making this congregation happen. And it isn't so much admonishing them to do it, but acknowledging that they are already doing it."

Coast to Coast

New genetic risk factors for Crohn's discovered

Further evidence that Crohn's disease is hereditary has been discovered by an international team of scientists led by John Rioux, an associate professor of medicine at the Montreal Heart Institute and the Université de Montréal.

In the April 15 online edition of *Nature Genetics*, the Canadian and American researchers reported the results of a search of the entire human genome for genetic risk factors leading to the development of Crohn's. The authors linked the genes known as PHOX2B, NCF4 and ATG16L1 to the inflammatory bowel disease (IBD).

In addition, their study identified two regions of the genome where genetic risk factors are located but no known genes were implicated. Further work will be necessary to identify the causal genes in these regions.

About 170,000 Canadians have Crohn's or colitis, another IBD.

The study's authors are associated with the IBD Genetics Consortium, which is funded by the U.S.-based National Institutes of Health. In addition to the Montreal Heart Institute and Université de Montréal, the consortium's member institutions include the Cedars-Sinai Medical Centre in Los Angeles, University of Chicago, Johns Hopkins University, University of Pittsburgh, University of Toronto and Yale University.

Because IBD tends to run in families and is more frequent in certain ethnic populations, especially Ashkenazi Jews, scientists have long suspected a significant genetic component.

Although previous genetic studies found a link between Crohn's and mutations in a gene known as CARD15, those mutations alone are not considered to tell the entire genetic story.

To identify additional genes that are associated with IBD, the team scanned the genome – all of 22,000 or so genes – by testing more than 300,000 single nucleotide polymorphisms, or SNPs, in people with Crohn's and in healthy controls.

The comparison of these SNPs (common genetic variants) between patient and control groups identified multiple SNPs that were strongly associated with Crohn's. These findings were then tested in two additional sets of patients and healthy controls in order to confirm their results.

According to Rioux, the findings highlight numerous biological pathways not previously thought to play a role in the disease.

The authors, for example, found evidence that an individual's response to microbes has an influence on susceptibility to Crohn's.

The findings are expected to not only enhance understanding of disease but should also have a long-term impact on clinical practice.

According to Dr. Edmond-Jean Bernard, co-author and gastroenterologist at the Hotel Dieu Hospital in Montreal and the U de M, "the multiple genetic risk factors we've identified provide important molecular targets for current functional studies aimed at understanding the disease and important targets for drug development to improve therapy of Crohn's disease in the future."

Dr. Stephen P. James, director of the division of digestive diseases and nutrition at the National Institutes of Health, said that "these important discoveries not only offer new hope for better therapies for patients with Crohn's disease, they also highlight the promise of the human genome project and subsequent investments by the NIH in large-scale, collaborative research projects to unravel the causes of, and hopefully better treatments for complex, enigmatic diseases."

Clarification

The April 19 article "Jewish hospitals' kashrut practices under review" indicated that the Quebec Human Rights Commission had recommended that the Jewish General Hospital (JGH) pay $10,000 in damages to ambulance technician Ginette Gelesko, as it had for her colleague Yvon Verreault.

In fact, the commission never reached the point of making a ruling on Gelesko's complaint, because after the commission's decision in favour of Verreault in December, the JGH decided to negotiate a global settlement with both Verreault and Gelesko.

The JGH Auxiliary paid them $7,500 each.

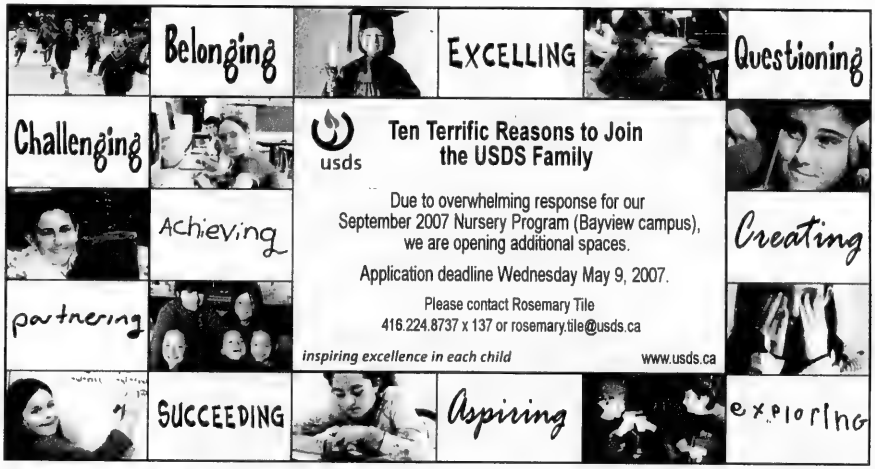
Verreault and Gelesko were having lunch together in the JGH's Cafe de l'Atrium in February 2005 when they allege they were ordered out because their food was not kosher. Verreault complained to the commission in April 2005 and Gelesko did so about a year later.

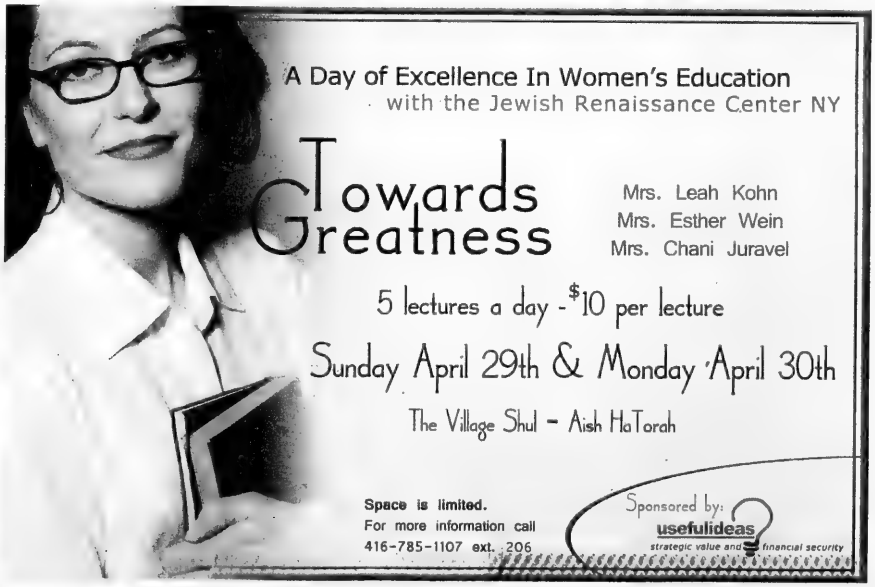
JGH spokesperson Glenn Nashen said the hospital asked that the two cases be treated as one because they concerned the same incident and it seemed probable the commission would reach the same decision in both.

* * *

Omission

The April 5 story "Opposition MPs meet Palestinian minister" should have also noted that Nova Scotia Conservative MP Bill Casey met with Palestinian Information Minister Mustafa Barghouti on his recent trip to Canada. *The CJN* regrets the omission.

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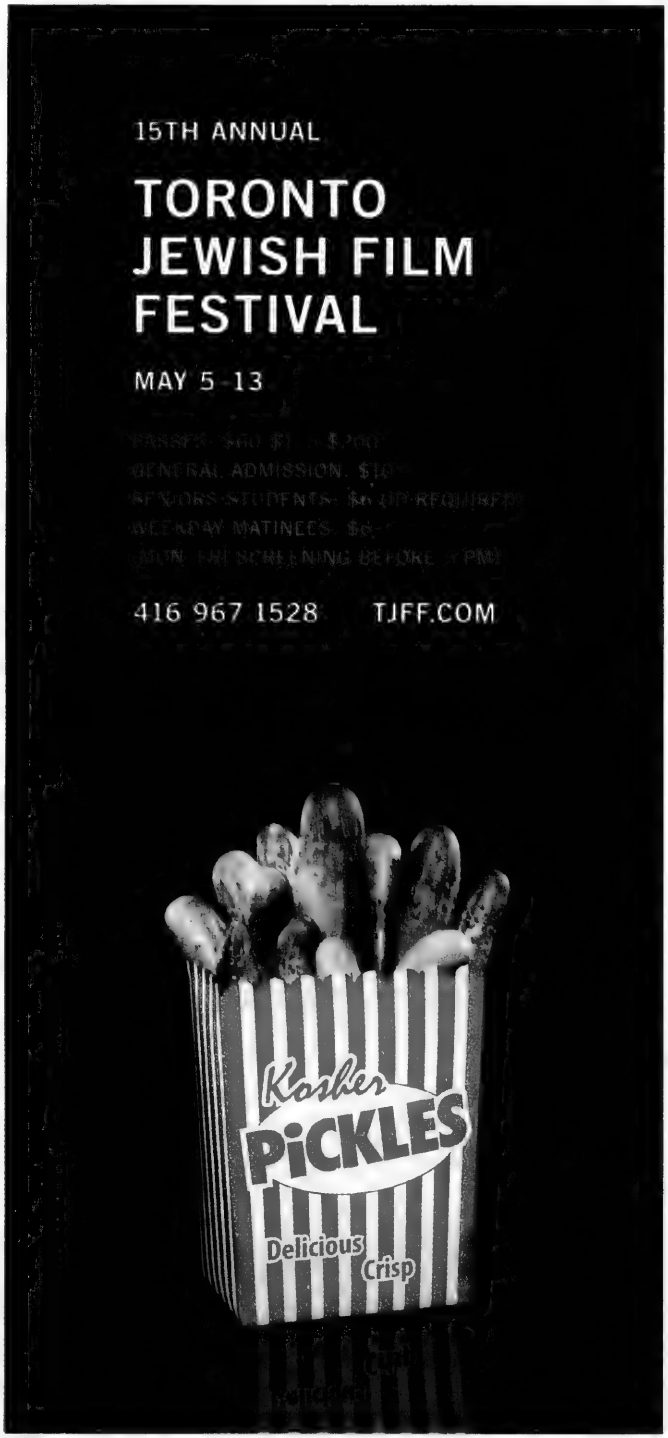

LEGEND

AG AL GREEN THEATRE
Miles Nadal JCC, 750 Spadina Avenue (at Bloor)

BC BLOOR CINEMA
506 Bloor Street West (at Bathurst)

SG SHEPPARD GRANDE
2 Sheppard Avenue East (at Yonge)

SCHREIBERS IN HOLLYWOOD
RHYTHM & JEWS–THE SEQUEL
SPOTLIGHT ON SEPHARDIM

OPENING NIGHT FILM SATURDAY MAY 5

9:30PM BC THE YEAR MY PARENTS WENT ON VACATION
A poignant coming of age film set in a World Cup crazy, 1970s Brazil, during a time of political upheaval.

SUNDAY MAY 6

11:00 AM BC GRANDPA SPEAK TO ME IN RUSSIAN
A drama-documentary search for the director's roots through the Baltic countries, by way of Ireland. *With KHELOM'S CUSTOMS*

11:00 AM AG PAUL BUHLE TALK (FREE)
Author Paul Buhle speaks about the generation of left-leaning writers implicated in the Hollywood blacklist.

12:15 PM AG MIDDLE OF THE NIGHT
Paddy Chayefsky's classic screenplay of a May-December romance sparkles with humanity and depth. Starring Frederic March and Kim Novak.

1:00 PM BC YIDDISH THEATRE: A LOVE STORY
A portrait of Zypora Spaisman, who helms the longest surviving Yiddish theatre in the United States. *With TALE OF THE GOAT*

2:30 PM AG FILM FANATIC
Without ever having seen a mainstream movie, an inspiring young ultra-Orthodox Jew makes 50 feature films. *With COMING HOME SAFELY*

3:00 PM BC KINNERET LIVES
A victim of a Tel Aviv bombing survives five months in a coma to become an inspiration to those touched by tragedy.

4:00 PM AG HATS OF JERUSALEM
Jerusalem's Old City shines in this engaging look at the spiritual head coverings of the world's religions. *With LACE PEDDLAR*

5:00 PM BC SIX DAYS IN JUNE
Vital documentation on the Six Day War that uses rare archival footage and riveting interviews.

6:00 PM AG DARIEN DILEMMA
It's 1941 and 1,000 stranded Viennese Jews await rescue by senior Mossad agent, Ruth Klieger.

7:30 PM BC NINA'S JOURNEY
Director Lena Einhorn's mother Nina narrates this feature based on her girlhood in the Warsaw Ghetto.

8:15 PM AG FORGOTTEN REFUGEES
A rarely told history of Middle Eastern Jewish communities from Egypt, Yemen, Libya and Iraq.

9:45 PM BC KING OF BEGGARS
Israel's first swashbuckler: an action film for adults, drawing on Samurai sword-fighting tradition and Kabala martial arts!

MONDAY MAY 7

NOON AG SAVED BY DEPORTATION
Two Polish Jews revisit people and places they encountered when they fled to safety from the Nazis in Siberia and the Ural Mountains.

1:00 PM BC DAY & NIGHT
This gentle film takes a touching look at the lives of the girls inside Jerusalem's Weingarten Orphanage. *With L'AGE DE RAISON*

2:00 PM AG ONCE A NAZI
The life of Adalbert Lallier, a Montreal university professor who spent years hiding his connection to atrocities in Theriesenstadt. *With PESYA'S NECKLACE*

3:00 PM BC MORE THAN 1000 WORDS
This study of world-renowned photographer Ziv Koren is an exquisite exploration of the power of the photographic image.

3:00 PM SG A TICKLE IN THE HEART
A golden oldie about the great klezmer musicians, the Epstein Brothers.

4:00 PM AG HOLIDAY SONG
A rare screening of a Paddy Chayefsky 1950s teleplay about a Long Island Cantor's crisis of faith.

5:00 PM BC FURY OF THE ENTIRE WORLD
A wartime thriller set in the time of the German occupation of The Netherlands.

6:00 PM SG CEMETERY CLUB
An award-winning doc about a group that gathers weekly at Israel's National Cemetery to talk.

6:00 PM AG PAPER CLIP: RIDE TO REMEMBER
300 Jewish bikers ride from Toronto to Tennessee to see a children's Holocaust Memorial.

7:00 PM BC SWEET MUD
A multiple award-winning film about growing up on a secluded kibbutz in 1974.

8:00 PM AG MATTER OF TIME
An epic exploration of North African Judaism during the Second World War.

8:30 PM SG THREE MOTHERS
Lies and secrets and the power of sisterhood keep a set of triplets together over six decades.

9:00 PM BC COMME T'Y ES BELLE
A Jewish "Sex in the City," with four strong women, handsome hunks and an infectious soundtrack!

TUESDAY MAY 8

10:00 AM AG PAPER CLIPS (FREE)
A unique classroom project teaches profound lessons in this award-winning film.

NOON AG AWAKE AND SING! (FREE)
Clifford Odets' depiction of three generations of a Jewish family during depression-era America.

1:00 PM BC SONIA
The revolutionary life and art of the Russian avant-garde painter Sofia Dymshitz-Tolstaya.

2:00 PM AG **SECRET COURAGE**
A portrait of an unknown hero who risked his life to save over 1000 children in the Netherlands.

3:00 PM BC **A HEBREW LESSON**
Language transcends cultural and racial divisions in David Ofek's engaging documentary of immigrant students learning Hebrew in Israel.

3:00 PM SG **NINA'S JOURNEY**
Director Lena Einhorn's mother Nina narrates this feature based on her own girlhood in the Warsaw Ghetto.

4:00 PM AG **A CANADIAN IN LOVE**
British documentarian Sue Read tells the decades-long love story of Dr. Alfred Bader and his beloved Isabel for whom he named the Bader Theatre.

5:30 PM BC **AS SEEN THROUGH THESE EYES**
Holocaust survivors including Samuel Bak and Simon Wiesenthal tell their stories through the art they created in concentration camps.

6:00 PM SG **THE BUBBLE**
20-something Israeli roommates, Lulu, Yali and Noam search for love. *Warning: sexual content.*

6:00 PM AG **FILM CLASS**
The Bedouin women of Rahat learn about their history while studying filmmaking.

7:30 PM BC **FOUR WEEKS IN JUNE**
A young woman sentenced to community service becomes an unlikely friend to the widow who lives below her.

8:15 PM AG **THE MAN FROM MUNKACS**
A look at the Rom and Jews through the history of Gypsy klezmer. The Budapest Klezmer Band perform following the film.

8:30 PM SG **SWEET MUD**
A multiple award-winning film about growing up on a secluded kibbutz in 1974.

9:45 PM BC **FIRST ZIONIST BUNNY**
A sexy and challenging documentary about a competition to become Israel's first Playboy Bunny. *With MY NOSE*

10:15 PM AG **BRAVE OLD WORLD (FREE)**
World-renowned klezmer band Brave Old World in a concert filmed in Montreal.

WEDNESDAY MAY 9

10:00 AM AG **PAPER CLIPS (FREE)**
A unique classroom project teaches profound lessons in this award-winning film.

NOON AG **OPEN EYE – OPEN I**
Dutch photojournalist Shirley Barenholz relates her father's Holocaust survival to the survivors of suicide bombings through photographs.

1:00 PM BC **YOEL, ISRAEL AND THE PASHKAVILS**
A rare glimpse into the ultra-Orthodox community of the Neturei Karta in Jerusalem. *With THREE WISHES*

2:00 PM AG **SOUTH WIND FROM HILTON BEACH**
Surf the waves of Zionism in this 40-year of history of surfing culture in Israel.

3:00 PM SG **COMME T'Y ES BELLE**
A Jewish "Sex in the City," with four strong women, handsome hunks and an infectious soundtrack!

3:00 PM BC **LOVE & DANCE**
Caught between a culturally minded mother and a macho father, a young man learns to ballroom dance.

4:00 PM AG **THE FRONT**
A small-time bookie (Woody Allen) helps writers on the Hollywood blacklist by selling scripts under his own name.

5:00 PM BC **HANUSZKA**
In Nazi occupied Poland a Jewish girl finds safety in a convent, aided by the future Pope, John Paul II!

6:00 PM SG **CARA DE QUESO**
A refreshingly original comedy about the trials and tribulations of puberty.

6:00 PM AG **NUREMBURG: THE NAZIS FACING THEIR CRIMES**
Chilling courtroom testimony with graphic archival footage to recount the historic and disturbing Nuremberg trials. *Warning: graphic footage.*

7:00 PM BC **CLOSE TO HOME**
Two very different young Israeli women explore friendship while doing military patrols on Jerusalem streets.

8:30 PM SG **FOUR WEEKS IN JUNE**
A young woman sentenced to community service becomes an unlikely friend to the widow who lives below her.

9:00 PM BC **ANGELA**
Romance, sacrifice and suspense are at the core of this World War Two story.

10:00 PM AG **A FACE IN THE CROWD**
Budd Schulberg's prescient script about the cult of celebrity and the media's role in manipulating image. Starring Andy Griffith.

THURSDAY MAY 10

NOON AG **MISS UNIVERSE 1929**
A love story that follows Lisl Goldarbeiter from childhood, to her win as Miss Universe.

1:00 PM BC **THE LONGING**
South Americans desire to reclaim their Judaism after discovering that their ancestors converted to Catholicism during the Spanish Inquisition.

2:00 PM AG **ONE OF THE LAST**
The story of an immigrant family's arrival in Ottawa to open the famous Rideau Bakery. *With CALIFORNIA SHMEER*

3:00 PM SG **GLOOMY SUNDAY**
Gloomy Sunday is a haunting song, a moving film and a perennial audience favorite.

3:00 PM BC **NOT ALL WERE MURDERERS**
Kindness from German strangers helps a Jewish boy survive in Nazi Germany.

4:00 PM AG **PORGY & BESS: AN AMERICAN VOICE**
This documentary includes legendary versions of the classic Jewish/Black musical collaboration.

5:15 PM BC **CHEZ SCHWARTZ**
A loving tribute to Schwartz's Deli, the 79-year-old Montreal institution.

6:00 PM AG **HITLER'S JEWISH SOLDIERS**
A fascinating story of the 150,000 men of Jewish origin who served in the German Army during World War Two. *With HOLOCAUST TOURIST*

6:00 PM SG **LOVE & DANCE**
Caught between a culturally minded mother and a macho father, a young man learns to ballroom dance.

7:15 PM BC **THE BUBBLE**
20-something Israeli roommates, Lulu, Yali and Noam search for love. *Warning: sexual content.*

8:00 PM AG **MADRID BEFORE HANITA**
The story of 300 Jews from Palestine/Israel who joined the International Brigades during the Spanish Civil War. *With BAUHAUS BROKEN WINGS*

8:30 PM SG **CLOSE TO HOME**
Two very different young Israeli women explore friendship while doing military patrols on Jerusalem streets.

9:30 PM BC **SOMEONE TO RUN WITH**
Based on David Grossman's bestselling book, this film is a clever, tightrope walk through the underground life of Jerusalem on its way to the solution of a mystery.

10:00 PM AG **FORCE OF EVIL**
This complex moral fable (starring John Garfield) is one of America's most influential and critically acclaimed film noirs.

FRIDAY MAY 11

NOON AG **I CAN GET IT FOR YOU WHOLESALE**
Susan Hayward stars in this film about money and ethics set in the garment industry of New York.

1:00 PM BC **STREETS OF JERUSALEM**
A revelatory work that takes an unbiased glimpse into the lives of everyday Jerusalemites.

2:00 PM AG **DEAR MR. WALDMAN**
In the 1960s, a Tel Aviv boy tries to make his Holocaust surviving parents happy. *With TEDDYBEAR*

3:00 PM BC **M. ROSENTHALIS – SELF PORTRAIT**
The life and times of the internationally renowned Israeli painter. *With DIARY OF NICLAUS GHEILER*

4:00 PM AG **PAUL ROBESON (FREE)**
James Earl Jones' electrifying one-man show chronicling the turbulent life of Paul Robeson.

5:00 PM BC **NAF: STREET KID**
A rare and disturbing look into the lives of homeless and troubled youth in Israel.

SATURDAY MAY 12

9:15 PM BC **TIED HANDS**
Gila Almagor stars as a mother searching for marijuana to relieve the pain of her dying son.

10:00 PM AG **PARIS BLUES**
A classic jazz film about American musicians in Paris, with music by Duke Ellington. Starring Paul Newman and Sidney Poitier.

MIDNIGHT BC **GOTTA SERVE SOMEBODY: GOSPEL SONGS OF BOB DYLAN**
A behind-the-scenes look at the making of the album featuring the gospel music of Bob Dylan.

SUNDAY MAY 13

11:00 AM BC **OUR CHILDREN**
The last Yiddish-language feature to be made in Poland, starring revered comedians Shimon Dzigan and Israel Schumacher. *With ST. PETERSBURG JEWISH COMMUNITY*

NOON AG **NONE BUT THE LONELY HEART**
Cary Grant stars in this classic Clifford Odets film about a Cockney ne'er-do-well from London's East End.

1:00 PM SG **DEAR MR. WALDMAN**
In the 1960s, a Tel Aviv boy tries to make his Holocaust surviving parents happy.

1:00 PM BC **KIKE LIKE ME**
Filmmaker Jamie Kastner explores the theme of anti-Semitism and his own personal relationship with his Jewishness.

2:30 PM AG **YIDDISH SOUL**
Explore the renaissance of Yiddish music in modern-day Europe, followed by a live performance by Shura Lipovsky.

3:00 PM BC **THE GREAT COMMUNIST BANK ROBBERY**
The true story of six bank robbers forced by the State to play themselves in a film before being executed for their crimes.

3:00 PM SG **SOMEONE TO RUN WITH**
Based on David Grossman's bestselling book, this film is a clever, tightrope walk through the underground life of Jerusalem on its way to the solution of a mystery.

4:30 PM AG **SUMMER OF DOLPHINS**
Three excommunicated dolphins seek freedom in the Black Sea with the help of their trainers. *With THE ELEPHANT*

5:00 PM BC **FAMILY LAW**
Argentina's official submission for last year's Academy Awards® is an intricately woven story about a father and son relationship.

CLOSING NIGHT FILM SUNDAY MAY13

7:30 PM BC **THE RAPE OF EUROPA**
A stunning and in-depth look into the systematic theft and destruction of art at the hands of the Nazis, and the journey to return the art to their rightful owners.

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TORONTO STAR

Emunah dinner honours longtime volunteers

Three longtime communal activists will receive volunteerism awards at the annual Family in Israel dinner of Emunah Women of Toronto.

The honorees, all under the age of 41, are Aryella Weisz, Laurie Dame Teperman and Shawna Magence.

The event will be held at Beth Avraham Yoseph of Toronto Congregation in Thornhill, Ont., April 30 at 6:30 p.m.

Proceeds will go primarily to Neve Michael, a children's village orphanage at Pardes Chana, Israel, that houses more than 250 children at risk between four and 18 years of age and is the site of the Crisis Centre for Children at Risk. Neve Michael is a longtime beneficiary of Canadian Emunah.

In addition, part of the dinner proceeds are earmarked for a dormitory at Neve Sarah Herzog High School Ulpana for Science and Arts in Bnei Brak.

The keynote address on "Faith, Family and Future" will be given by Liebe Geft, director of the Museum of Tolerance at the Simon Wiesenthal Center in Los Angeles.

The honorees have all worked for many years in the Toronto community. Weisz, a vice president of Emunah's national council, is a former president of the Emunah Toronto council. She has chaired the local En Hiver, Au Printemps and Family in Israel dinners, as well as being involved in the Jewish travel guide to Toronto. She has also given her time to Netivot HaTorah Day School, Camp Moshava and her synagogue, Shomrai Shabbos.

Teperman has also worked on the Au Printemps and En Hiver events. As well, she has volunteered at Baycrest, was a counsellor at Camp Reena and helped found the Shaarei Tefillah nursery school. She worked on the Zareinu Moveathon and the Netivot *Gatherings* cookbook. She has been vice-president of the Emunah national council and is now chair of its board.

Magence is another past president of Emunah Women of Toronto. Now treasurer of Netivot's executive board, she co-edited its popular *Gatherings* cookbook. She considers one of her greatest accomplishments to be a symposium she helped organize on eating disorders in the Orthodox Jewish community.

At the dinner, three scholarships will be awarded to local women to help them with a year of study in Israel.

Emunah Women is an international women's religious Zionist organization. It sponsors day care centres and nurseries, high schools, children's homes and youth villages.

Heart and stroke ride marks 20th year

For 20 years, enthusiastic Torontonians have been pedalling along the Gardiner Expressway and the Don Valley Parkway on the first Sunday in June to help raise critical funds for Heart and Stroke Foundation research.

On June 3, more than 12,000 cyclists and in-line skaters are expected to come out for this year's Becel Heart&Stroke Ride for Heart in support of the Heart and Stroke Foundation of Ontario.

The event is the foundation's largest cycling fundraiser, and funds raised support medical research, social change and health education.

Last year, 12,000 people in Ontario and Alberta raised a record $2.1 million in pledges for heart and stroke research. This year, corporate teams and individual riders and skaters are expected to raise $2.7 million.

Cycling routes range from beginner distances of 25 to 50 kilometres to a more gruelling 75 kilometres along the Gardiner and the Don Valley Parkway, which are both traffic-free for the event.

Those who want to take part in the 75-kilometre ride or take the 7:15 a.m. early bird routes (25 or 50 kilometres) must raise a minimum of $60 in pledges in addition to paying their registration fee by June 3.

In-line skaters can complete five-, 10- or 20-kilometre routes on the Gardiner, west of Exhibition Place.

After registering (at www.rideforheart.ca), participants can also set up a personal fundraising page to collect pledges from friends, family and colleagues, who will receive an electronic tax receipt if they donate more than $10.

Registration for the 20th annual Becel Heart&Stroke Ride for Heart runs until May 30 online, by fax (416-932-1620), phone (416-486-RIDE [7433]) or by mail (The Becel Heart&Stroke Ride for Heart, P.O. Box 1227, Station K, 2384 Yonge St., Toronto, ON M4P 3E4).

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Treasures in Jewish Literature

YEKL: AND OTHER STORIES OF THE NEW YORK GHETTO
by Abraham Cahan captures the sights, sounds and soul of the Lower East Side and the immigrants it welcomed. Originally published in Yiddish, it tells the stories that inspired the movie *Hester Street*. Both the book and the movie will be discussed.

Presented by
Dr. Andrea Most
Assistant Professor, Department of English, University of Toronto.

Tuesday, May 15
Refreshments: 1 pm
Program: 1:30 pm
Lipa Green Building, 4600 Bathurst Street
$15 at the door (Kashruth observed COR)

For information and registration, contact
416-635-2883 x 111 or latnercentre@ujafed.org

Presented by the Toronto Jewish Library, part of the Latner Centre for Jewish Knowledge and Heritage and the Bathurst Jewish Community Centre

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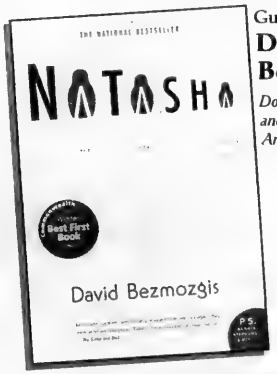

Guest Speaker
David Bezmozgis
Documentary filmmaker and author of Natasha And Other Stories

Tuesday, May 15th, 2007 at 8:00 pm
Temple Sinai – 210 Wilson Avenue
PUBLIC INVITED – FREE ADMISSION
REFRESHMENTS WILL BE SERVED
Natasha And Other Stories will be available for purchase at the lecture (courtesy of Batner Bookstore) and David Bezmozgis will be pleased to sign copies.
For further information call 416-636-5425

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VARSITY JEWS
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Sunday May 6th, 2007. 7:30 PM
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www.varsityjews.com
Call 416 913 2424
to purchase tickets in advance
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UJA Federation — Hillel of Greater Toronto

Coast to Coast

SHABBAT SHALOM: Max Matlow, left, Kyle Goldgrub, centre, and Alex Prosserman, Grade 3 students at United Synagogue Day School's Beth Tikvah campus, prepare to say the blessings over wine and challah at a recent Shabbat ceremony.

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Sing into Spring
Opera Concert Series at Forest Hill Place

Come and enjoy performances by vocalists from the Royal Conservatory of Music. Refreshments will be served. Space is limited. $8 in advance, $10 at the door. RSVP to Binda at 416-785-1511.

May 3 at 2:30pm - Sal Bambino & Wallis Giunta
May 10 at 7:00pm - The Three Divas
May 17 at 2:30pm - Vasil Garvanliev & Mireille Asselin
May 24 at 7:00pm - Anastasia Winterhalt and Josheh Angelo

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FAMILY MOMENTS

Mazel Tov
The Canadian Jewish news

Mazel tov to Bubby 'Dela (Adela Grinbaum) on her 84th birthday. Lots of love from your great-granddaughter Arli and the Jakubowicz/Marans family.

Mazel tov Bessie Rinzler on your 93rd birthday. Biz hundert un tzvunzik. Love, your great-grandsons Justin, Ryan, Aron and Max Sable.

Mazel to Ella Rozencwajg on her 80th birthday. Love from your husband Sam, your three sons, daughters-in-law, grandchildren and great-grandson.

Happy 58th anniversary Ella & Sam Rozencwajg. Loving wishes from Marla,Willie, Morris, Sherry, Jerry, Brandon, Damian, Justin, Eryn, Andrew, Daniel, Jordan, Shawn & James.

Happy sixth birthday to our little flower, Emma Shayne Charney, with lots of love from Mom & Dad.

Josh, you're turning 12 on April 23. You've grown up to be an exceptional young man. Love, Mom & Dad Bayer.

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less.
Send a self-addressed, stamped envelope for return.
Mail to: The CJN, Family Moments,
1500 Don Mills Rd., Suite 205,
North York, ON. M3B 3K4.
or email: eblackman@cjnews.com

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What's New

By REBECCA NADLER

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What's New Deadlines: Monday, April 30, is the deadline for the May 10 issue and Monday, May 7, is the deadline for the May 17 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, April 26

YOGA CLASS

Temple Emanu-El offers yoga classes, 10:30-11:30 a.m., today for five Thursdays. $75, non-members $80. Call 416-449-3880 to register.

PIRKEI AVOT

Rabbi David Eligberg continues studying Pirkei Avot, one chapter a week, Thursday through May17, 8 p.m. 333 Green Lane. RSVP, Beit Rayim, 905-889-0276, ext. 31.

VISITING WITH ELDERS

Join **Ruth Goodman**, Baycrest Centre social worker and author of *Visiting with Elders: Strategies to Help You Have a Meaningful and Rich Visit with an Elderly Loved One,* and **Stephen Bloom**, family member, for a free informative presentation, 2-3:30 p.m. 416-785-2500, ext. 3374, to register.

JUNE CALLWOOD LECTURE

Toronto Public Library presents the first annual June Callwood Lecture, "Surprised by Goodness," with **Mary Jo Leddy**, director of Romero House. 6 p.m. at the Toronto Reference Library, 416-393-7131, www.torontopublic library.ca.

JEWS AND WRESTLING

The Polish-Jewish Heritage Foundation presents **Edward Portnoy** on "How Do You Say Full Nelson in Yiddish: Jews and Professional Wrestling in Pre-WWII Poland and North America." 7:30 p.m. at Miles Nadal JCC. Members and students $5, non-members $8.

Saturday, April 28

ITALIAN JEWRY

Beth Tzedec Congregation welcomes **Prof. Bernard Cooperman**, of the University of Maryland, who will speak from the pulpit during morning services on "From Gardens to Ghettos: What did Jews know in Renaissance Italy?" Following services on "Is the Sacred Real? Demon Worship, Blood Offerings and the Purpose of the Commandments for a Renaissance Rabbi," and during seudah shlishit following Minchah service at 7 p.m. on "The Messiah Under Italian Skies." 416-781-3511

ETHICS DISCUSSED

Chabad Lubavitch of Markham offer a morning of lectures concerning medical, legal and business ethics. 11 a.m. at 83 Green Lane. 905-886-0420

TORAH AND YOGA

Darchei Noam Congregation offers "Torah Yoga" with **Karen Weinthal**. Experience the study of Torah through the body and yoga through the ideas and teachings of the Torah. 1:30-3 p.m. 15 Hove St. 416-638-4783.

Sunday, April 29

GRINDSTONE CREEK HIKE

Join the Mosaic Jewish Outdoor Club for an 8-km intermediate hike along the banks of Grindstone Creek and Waterdown Falls. 9:15 a.m. For info, visit www.mosaictoronto.org.

PHILOSOPHY & HALACHAH

Join the last two classes of Maimonides: Philosophy and Halachah with **Dr. James Diamond**, today and May 6, 9:30-11 a.m. at Netivot HaTorah, 18 Atkinson Ave. $10/class. www.torahinmotion.org or 416-633-5770

TORAH AT THE FBI

Kehillat Shaarei Torah hosts a Sunday breakfast with a speech on "Teaching Torah at the FBI: Universal Lessons of the Torah." 10 a.m. $10. Reserve, 416-229-2600, ext 3.

ORAYNU OPEN HOUSE

Oraynu Congregation for

Continued on page 33

FRIENDS OF SIMON WIESENTHAL CENTER FOR HOLOCAUST STUDIES

The Spirit of Hope Benefit

The Honourable Al Gore 45th Vice President of the United States

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For tickets and reservations please call 416-864-9735 or visit www.fswc.ca or Email: swcmain@fswc.ca

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What's New

Continued from page 32

Humanistic Judaism holds a Sunday School open house for junior kindergarten to Grade 7 and 2-year B'nai Mitzvah program. 10 a.m. at St. Andrew's School, 131 Fenn Ave. 416-385-3910

YIDDISH THEATRE MUSIC
Beth Tzedec presents "100 years of Yiddish Theatre Music" with **Joanne Borts** amd **Zalmen Mlotek** performing in English and Yiddish. 2 p.m. $5. 416-781-3511

FUN AND FLOWERS
Support B'Nai Shalom Congregation for "An Afternoon of Fun and Flowers," with flower arranging demonstration, jewelry, ironworks and Judaica sale, raffle and auction. 3-5 p.m. at Park Plaza Hotel, Oakville Place Dr. $10.

THE BEGINNING OF LIFE
Torah in Motion presents "The Beginning of Life: Jewish Legal and Medical Perspectives" with **Rabbi Kenny Brander**, Center for the Jewish Future of Yeshiva University, **Sherry Levitan**, lawyer, **Dr. Clifford L. Librach**, Fertility Center and the Create IVF Program, and **Jan Silverman**, infertility counsellor and reproductive health educator. 7 p.m. Or Chaim Yeshiva. $10. www.torahinmotion.org or 416-633-5770

WHY THE JEWS?
Temple Kol Ami presents **Donna Holbrook**, director of the Canadian branch of the International Christian Embassy Jerusalem, on "Why The Jews? The Roots of Christian Anti-Semitism." 7:30 p.m. Free. 60 Doncaster Ave., #1. 905-709-2620

Monday, April 30

ETHICS OF THE FATHERS
Rabbi Joseph Kanofsky continues "Ethics of the Fathers: The Spirit Within the Letter of the Law," today through May 14, 10-11 a.m. at Ulpanat Orot, 45 Canyon Rd. Info and registration, 416-877-2050 or www.mekorot.ca.

BOOK AND FILM CLUB
Beth Tzedec Library's Jewish Book Club hosts **Philip Marchand** discussing *Everyman*, by **Philip Roth**. 1:30 p.m. $14, dessert served. Register, 416-781-3514, ext. 25, or library@beth-tzedec.org.

FAMILY IN ISRAEL DINNER
Emunah Women of Toronto hold their annual Family in Israel Dinner with guest speaker **Liebe Geft**, director of the Museum of Tolerance, Los Angeles. 6 p.m. at Beth Avraham Yoseph Congregation. Reservations, 416-636-0036 or emunah@kwik.net.

WINGATE MEETING
The Wingate Branch Royal Canadian Legion all-members election meeting will be held at 7:30 p.m. at 788 Marlee Ave. 416-782-5024

Tuesday, May 1

LUNCH AND LEARN
Beth Tikvah Lunch and Learn series hosts "Vichy France and the Jews: 1940 to 1944 – French Collaboration with the Nazis" with **Prof. Eric Jennings**. Lunch 12:15 p.m. Learn 1 p.m. $12, non-members $20. Pre-registration required, 416-221-3433, ext. 352.

BASKETBALL
Beth Tzedec Kadima, grades 6-8, Lounge Nights hosts basketball with **Rabbi Baruch Frydman-Kuhl**. 6-8 p.m. $5

LAUGH IN PEACE TOUR
Enjoy the Laugh in Peace Tour, an evening of non-political comedy with **Rabbi Bob Alper** and **Azhar Usman** in support of Regesh Family and Child Services, serving at-risk youth and their families in the GTA. 7:30 p.m. at the Toronto Centre for the Arts. $40. 416-495-1111

CHUG HATANACH
Prof. Sara Horowitz will lead a study group in a discussion of Song of Songs, Chapter 4. 8 p.m. at Beth David Congregation. All welcome.

MARRYING THE Y-DIVIDE
The Jewish Family Institute presents "Marrying the Y-Divide: Bridging the Gender Gap in Marriage" with **Rabbi Aryeh Pamensky**. Begins tonight for 6 weeks. 8 p.m. at the Village Shul. $300/couple. 416-785-1107, ext 204

JOIN THE CHOIR
The Choralairs of North York welcome new members to their weekly rehearsal, Tuesdays, 8:15-10 p.m. at the Earl Bales Park Community Centre. No auditions required. Call **Brian Slepchik**, 416-631-0029 for information.

Wednesday, May 2

BEREAVEMENT GROUP
Circle of Care begins an 8-week spousal bereavement group facilitated by a social worker for people over 55. Today through June 27, 10-11:30 a.m. Register at 416-635-2860.

HEARING HEALTH
Beth Emeth Sisterhood hosts a workshop on causes and treatment of hearing loss with audiologist **Phyllis Bensoussan**. 12:30 p.m. Non-members $5. Reserve, 416-633-3838.

SUPPORT GROUP
Baycrest Centre offers a support and discussion group for adult children who are caring for frail, elderly parents, led by a social worker. Wednesdays, beginning tonight, 6-7:30 p.m. Register, 416-785-2500, ext. 2998 or 2253.

Other News

TEMPLE MARKETPLACE
Holy Blossom Temple preschool presents more than 30 vendors selling jewelry, children's clothing, household items, giftware, accessories, original artwork, food/chocolate, linens, stationery and more. Thursday, May 3, 10 a.m.-8 p.m. Admission free. 416-789-3291

BAYCREST SENIOR PROM
Baycrest Café Europa and Hillel present a "Senior Prom for Holocaust Survivors," Thursday, May 3, 6:30 -9:30 p.m. Reservations, 416-785-2500, ext. 2259 or 2271.

TAKE MY HAND
Celebrate Canadian music at a concert that includes **Thom Allison, Matthew Barber, Marc Dubois** and others benefiting Alli's Journey, which supports education, research and helping young adults with cancer. Thursday, May 3, 8 p.m. at the Toronto Centre for the Arts. $50, $100, $150. www.ticketmaster.ca

JF&CS GROUPS
Jewish Family & Child Service. 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com. Call **Shawna**, ext. 215, for info and registration.

Today's Women: A six-session group for women who want to make a change in their lives. Mondays, beginning April 30, 7-9 p.m. at Lipa Green Building.

The Challenge of Anger for Women: A six-session group to learn how to express anger in an assertive, non-aggressive way. Thursdays, beginning May 3, 7:30-9 p.m. at Lipa Green Building.

For Men After Divorce: A six-week group for men experiencing separation or divorce. Mondays, beginning May 7, 7:30-9 p.m. at Lipa Green Building.

Looking Ahead: A six-session group for those newly separated or divorced to deal with feelings of loss, anger, loneliness and who want to let go and move forward. Wednesdays, beginning May 9, 7-9 p.m. at Lipa Green Building.

Living With Teens: A six-session group on parenting adolescents. Setting limits, letting go, rights and responsibilities, communication, realistic expectations, drugs, alcohol, dating and sexuality to be discussed. Wednesdays, beginning May 9, 7:30-9 p.m. at the Promenade Mall, suite 313.

JIAS TORONTO
Jewish Immigrant Aid Services, 4600 Bathurst St. #325. www.jiastoronto.org. To register, volunteer, or for information on programs, call 416-630-6481.

Conversation Cafés: Newcomers to Canada are invited to practise speaking English in a casual, friendly environment with JIAS volunteers Thursday evenings at the BJCC or in Thornhill Thursday afternoons. Children welcome. Interested participants or volunteers, call **Joanna** at ext. 30.

FOR SENIORS

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. 416-630-9444

Club House In The Park. Sunday dance, April 29, May 6; Casino Rama, Wednesday, May 9; Fallsview Casino Niagara, Thursday, May 31. Call Monday-Thursday, 9 a.m.-1 p.m. 416-395-7881

BERNARD BETEL CENTRE
1003 Steeles Ave. W., 416-225-2112.

"The Development of Modern Jerusalem," with **Prof. Joseph Glass**, Tuesday, May 1, 10 a.m.

WAGMAN CENTRE
55 Ameer Ave. 416-785-2500.

Simcha Jacobovici on "Expulsion and Memory: Descendants of Hidden Jews." Thursday, April 26, 7 p.m.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Sunday Morning Adult Study Program: "Talking to Children about Diversity" with **Ryan Campbell** and **Daphna Ross**. Sunday, April 29, 10-11:30 a.m. Info, joan@djcs.org.

Books & Bagels present Poetry Month at the JCC, Sunday, April 29, 11 a.m. $5, coffee and bagels served. For info, call ext. 133.

Between Stages Playwright's Reading Series presents *Lost Daughter* by **Tara Goldstein**, directed by **Anthony Furey**, followed by informal discussion. Sunday, April 29, 5 p.m. Suggested donation, $8. Info, ext 606.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca

Koffler Centre of the Arts presents the Stars of the 21st Century gala, Sunday, April 29. For tickets and information, call ext. 271.

SINGLES EVENTS CAN BE FOUND ON PAGE 35

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Howard Garfield	Apr 6/07	206 Hillhurst Bl
Gordy Wolfe	Apr 7/07	19 Lower Village Gt.
David Miller	Apr 7/07	150 Heath St W
Harvey Brown	Apr 9/07	306 Finch Ave E
Harry Rasky	Apr 9/07	15 Gregory Ave
Dave Snider	Apr 10/07	205 Cummer Ave
Martin Dorfman	Apr 10/07	914 Bathurst St
Anna Lurie	Apr 10/07	3560 Bathurst St
Robert Schwartz	Apr 11/07	124 Rosemont Dr
Karol Weinstock	Apr 11/07	3560 Bathurst St
Gertrude Littner	Apr 12/07	456 Trafalgar Rd
Faye Goldgut	Apr 12/07	67 Charlton Bl
Samuel Harvith	Apr 12/07	314 Hiawatha Dr
Erika Redinger	Apr 13/07	25 Blythwood Rd

HEDREW BASIC

Ruth Shapiro — Apr 10/07 — 541 Finch Ave W

Steeles Memorial Chapel

Lastman, Elliott	April 2/07	6200 Bathurst St
Selby, Frank	April 2/07	914 Bathurst St
Herskowitz, Rose	April 2/07	
Goodman, Solomon	April 3/07	286 Major Mackenzie Dr
Kates, Joseph J.	April 2/07	26 Ridley Bl
Reintovich, Brucha	April 5/07	Private
Cohen, Bernice	April 5/07	55 Ameer Ave
Motskin, Dina	April 8/07	Private
Ryvkin, Anna	April 8/07	Private
Mirochnick, Ruth	April 8/07	7601 Bathurst St
Kolar, Lois Ellene	April 9/07	
Caplin, David Kenneth	April 9/07	
Rosenbaum, Lida	April 10/07	550 Cummer Ave
Chown, Leah	April 10/07	2 Alamosa Dr
Halfin, Solomon Dennis	April 10/07	12 Rockford Rd
Flikerski, Severin	April 10/07	
Hazan, Efin	April 12/07	Private

CORRECTION

The unveiling of a monument to the memory of the late

DR. IGOR KUCHINSKY ז"ל

will take place

Sunday, April 29th at 11:00 a.m.

Mount Sinai Memorial Park

Workmen's Circle Section

Relatives and friends are invited to attend

LEBOW, ABRAHAM ז"ל of Hamilton, Ont. passed away on Monday April 9, 2007. Beloved husband of Raye, loving father & father-in-law of Ken and Rena, Lorne and Susan, Elaine and Leon Genesove, Rabbi Charles and Annette, and Steven. Cherished grandfather of thirteen. Dear brother of Frank and the late Maurice ז"ל and Julius ז"ל. Dear brother-in-law of Miriam, and the late Bobbie ז"ל and Esther ז"ל. Dear uncle of many nephews and nieces. Worked for many years for the Hamilton Board of Education and the mathematics department at McMaster University.

The unveiling of a monument to the memory of the late

BELA PUKIER ז"ל

will take place

Sunday, April 29th, 11:00 a.m.

Mount Sinai Memorial Park

986 Wilson Avenue

Workmen's Circle Section

Relatives and friends are invited to attend

The unveiling of a monument honouring the memory of

SAMUEL BIRENBAUM ז"ל

will take place

Sunday, May 6th, 12:30 p.m.

Bathurst Lawn Memorial Park

Stopnitzer Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

LILI JUNGER ז"ל

will take place

Sunday, May 6th, 11:00 a.m.

Bathurst Lawn Memorial Park

Habonim Section

Relatives and friends are invited to attend

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YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

דער איסלאַמישער אויפברויז האָט גאָרנישט צו טאָן מיט ישׂראל

פון אַלעק סילווער

מיט עטלעכע טעג צוריק האָט דאָס יידישע פֿאָלק, סיי אין דער מדינה און סיי אין די תפוצות, געפֿייערט דעם יום העצמאות פון מדינת ישׂראל. פֿאַרשטענדלעך, אַז אין אַלע יידישע ישובים איז די פֿרייד געווען גרויס און די פֿייערונגען פון דעם יום־טוב האָבן באָוויזן די לויבשאָפט און געטריישאפט צו אונדזער מדינה מצד דעם יידישן פֿאָלק. אין דער זעלבער צייט אָבער איז די זאָרג נישט פֿאַרמינערט געווארן וועגן דער צוקונפֿט פון מדינת ישׂראל.

עס איז גוט באַוווּסט, אַז ישׂראל איז אַרומגערינגלט מיט שׂונאים און אָקטיוט טעראָריסטישע אַרגאַניזאַציעס, וועלכע דערקלערן אָפֿן, אַז זיי ווילן אָפּווישן די מדינה פון דער וועלט־מאַפּע. אפֿילו די אַזוי־גערופענע „גוטע פֿריינד" זיינען נישט אזוי וויליק צו געבן ישׂראל הילף ווען זי נויטיקט זיך אין דעם. סיי די פון רעכטס און סיי די פון לינקס, פון אויבן און פון אונטן, „האַלטן שטענדיק אָן אויג" אויף מדינת ישׂראל און וואַרטן נאָר אויף אַ געלעגנהייט אַרויפצוווּאַרפן די שולד אויף מדינת ישׂראל פֿאַר יעדער נעגאַטיוער פאַקטאָר, וואָס עס געשעט אין דער וועלט. אָן אונטערשייד, ווען עס פאַקטיש און ווּו עס פאַקטיש, וועלט די שולד אַרויפגע־וואַרפן אויף מדינת ישׂראל. און ישׂראל איז „נאָך די נשמה שולדיק". ישׂראל וועלט אפֿילו באַשולדיקט אין דעם טעראָריסטישן אקט פון סעפּטעמבער 11, 2001 און אין דער מלחמה אין איראַק.

איז עס נעווען אַ מחיה צו לייענען אין דער ענגלי־שער שפּראַך אַן אַרטיקל אין דער יידיש־ענגלישער פּרעסע פון דעם גוט־באַקאַנטן זשורנאַליסט דושאַנעף פֿאַראַ, אין וועלכן ער ווייזט אָן, ווי אַ סך געשענישן אין דער וועלט האָבן גאָרנישט צו טאָן מיט מדינת ישׂראל און דאָך ווערט צוגעשריבן צו דער יידישער מדינה די שולד פֿאַר די דאָזיקע אקטן. דושאַנעף פֿאַראַ איז אַן אַמעריקאַנער־אַראַבער קריסט און אַ גוטער פֿריינד צו מדינת ישׂראל. ער האָט שוין אַ סך מאָל אין דער מעדיאַ פֿאַרטיידיקט די יידישע מלוכה און דאָס יידישע פֿאָלק איז אים דאַנקבאַר פֿאַר דעם.

אין דעם דערמאָנטן אַרטיקל ווייזט ער אָן אויף גע־שענישן אין דער וועלט, וועלכע קומען פֿאַר ווייט, ווייט פון ישׂראל און דאָך ווערט ישׂראל אַריינגעמישט אין די דאָזיקע אקטן. אין ווייל אַרויסגעמען עטלעכע אזעלכע געשענישן און זיי איבערזעצן פֿאַר דעם יידיש לייענער.

• קאָסאָוואָ — ווייט פון ישׂראל. אינסלאַמישע ראַדיקאַלן פֿאַרברענען קירכן און רודפן קריסטן. וואָס האָט דאָס צו טאָן מיט ישׂראל? . . .

• אינדאָנעזיע — ווייט פון ישׂראל. אינסלאַמישע טעראָ־ריסטן זיינען כסדר אַ סכנה אין דער אַמעריקאַנער בא־ווינטער מוסולמענישער מדינה.

• סודאָן — ווייט פון ישׂראל. מוסולמענער פון צפון שעכטן קריסטן און אפֿילו אַנדערע מוסולמענער אין אַ מלחמה מיט מיליאָנען קרבנות.

• אפֿגאַניסטאַן — ווייט פון ישׂראל. טאַלעבאַנער און על־קעידאַ טעראָריסטן קעמפֿן מיט די כוחות פון דער יו.־נ., וווּ זיי ווילן צוריק עסטאַבלירן אַן אינסלאַמישע מדינה. זיי האָבן באמת אויסגעפֿירט דעם טעראָר אַקט פון סעפּטעמבער 11, 2001.

דושאַנעף פֿאַראַ ווייזט אַן אויף אַ גרויסן צעטל מיט אזעלכע געשענישן, ווייט פון ישׂראל, און דאָך באַ־שולדיקט מען די יידישע מדינה ווי די אורזאַך פון די דאָזיקע טעראָריסטישע געשענישן אין דער וועלט. מוז די יידישע מדינה און דאָס פֿאָלק שטענדיק שטיין אויף דער וואַך, גרייט צו פֿאַרטיידיקן אויב פֿריהיט.

Coast to Coast

Human rights museum gets national status

By RHONDA SPIVAK
Special to the CJN

WINNIPEG — Prime Minister Stephen Harper has announced that the Canadian Museum for Human Rights will become the first national museum outside of Ottawa.

The prime minister's announcement, made before a standing-room crowd of invited guests and media at the Fairmont Hotel on April 20, means that the dream of Jewish media mogul Israel Asper will come true.

Asper, who was the founder and chairman of CanWest Global Communications Corp., conceived of the idea of a Canadian human rights museum and worked on it for decades before he died on Oct. 7, 2003, at the age of 71.

His 46-year-old daughter, Gail, has worked since her father's death to ensure that her father's vision would became a reality. She met with Harper about a year ago in Ottawa and persuaded him to give the museum his full financial blessing.

Although Harper did not specify the exact cash commitment that the federal government will be making to the museum, it is expected to amount to $9 million a year once the museum is open in 2011.

Construction of the museum will cost $265 million. The city of Winnipeg is to contribute $10 million, the province of Manitoba $40 million, the Canadian government $100 million, the Asper family $20 million, and private donors $85 million.

Gail Asper still has to raise $30 million from private donors, which she is confident she can raise within the next year. Many potential donors were reluctant to contribute until the federal government committed to the operating funding.

"This museum, the realization of Izzy Asper's vision, will celebrate and promote awareness of human rights in Canada, and it will bring Canadian and international visitors to Winnipeg so they can see and hear the Canadian human rights story," said Harper.

The late Israel Asper ...his vision now a reality

In April 2003, Asper said the museum "will be more than a tableau of past events. It will be an education centre dedicated to promoting understanding and respect of ethnic, religious and racial diversity, especially among our youth."

A jubilant Gail Asper, who has fought an uphill battle to bring the museum to Winnipeg instead of Ottawa, said at the hotel, "I believe that the creation of the Canadian Museum for Human Rights is a great thing for Canada and the world. We [the Asper family and the Asper Foundation] are absolutely thrilled that Stephen Harper has made human rights a priority. We are deeply grateful to the thousands of Canadians from coast to coast, who never stopped believing that the museum would become a reality.

"We anticipate that it [the museum] will have a major gallery devoted to the Holocaust and galleries dealing with Canadian immigration issues, including the treatment of the Jewish people. This will include dealing with laws in Canada that were implemented involving quotas and restrictions on buying property that discriminated against Jewish immigrants," she said.

Marjorie and Morley Blankstein, Gerry Grey and family, Richard Marantz, Sherrey Walder and the Kahanoff foundation have each donated $1 million dollars.

Community leader Harold Buchwald said that "the exciting thing is that the government on behalf of all the people of Canada from every region has realized that a museum that addresses human rights is not only important but has to be used to educate and inspire. The government has recognized that such a museum does not have to be only in Ottawa.

"What will be of specific significance to Canadian Jews will be the portrayal of discrimination they suffered not just through the Nazi Holocaust but during the period of earlier Canadian governments," he added.

It is not clear yet what the role of the Asper family will be in running the museum. Harper said that a board will be appointed that will include representatives from across Canada and that will recognize leading donors.

SINGLES EVENTS

DEADLINE:
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New cookbook offers a healthy take on Jewish food

By FRANCES KRAFT
Staff Reporter

Aviva Allen has written a cookbook that addresses issues she hasn't seen in other Jewish cookbooks.

"There are a lot of healthy kosher cookbooks," she said, referring to trends in recent years to lower fat and cholesterol in traditional Jewish recipes. But the registered nutritional consulting practitioner and nutrition instructor in the holistic health program at Seneca College is troubled by the presence of ingredients like white flour, white sugar and margarine in some of the modified recipes.

Aviva Allen

The Organic Kosher Cookbook, which Allen self-published on 100 per cent recycled paper, grew out of recipe requests from clients and participants at seminars that Allen has given.

The slim volume has 53 user-friendly recipes, conveniently designated as vegan, gluten-free and/or Passover friendly. The majority are vegan and/or gluten free, and all the recipes are pareve.

Allen, 29, said she wrote the book for "anyone who is health conscious," as well as those with special needs like celiac disease or lactose intolerance.

The book begins with a section titled "Is Traditional Jewish Food Making Us Sick?" In it, Allen – whose father is Beth Tikvah Synagogue's Rabbi Wayne Allen – lists problematic aspects of a traditional Jewish diet, including transfats in pareve shortening, and minimal fibre.

"This does not mean that we should never eat traditional Jewish foods, but that we need to strive to make healthier versions," she writes.

A proponent of organic food, which she says has a higher nutrient content, Allen did part of her training in the Adamah program at the Isabella Freedman Jewish Retreat Centre in Connecticut, where she worked on an organic farm and cooked whatever was ready to be harvested. The experience changed her way of thinking – and meal planning, she said.

She also studied at the Canadian School of Natural Nutrition and Manhattan's Natural Gourmet Cookery School, and has worked as a chef in a Toronto vegetarian restaurant, Fresh on Bloor.

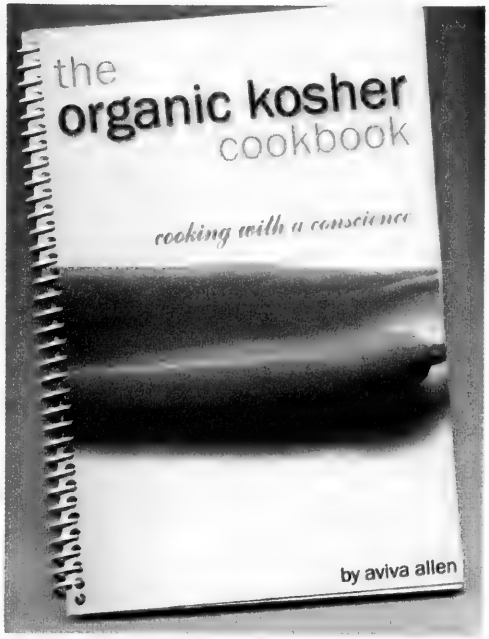
Allen's career grew out of a stint working in the skin care industry. "I started to realize that these [cosmetic] creams only do so much. What happens on people's skin is a reflection of what goes on inside. I wound up being more interested in the food side," she said.

A fine-tuning of her own diet turned out to be a learning experience for her. As Allen started to learn more about nutrition, she initially assumed that eating poorly resulted from a lack of knowledge about healthy food.

But she soon realized that it's not easy to change longstanding habits, and doesn't recommend making sudden, dramatic changes in one's diet. "It can be hard on the body, and hard to maintain if you cut out too many foods all at once."

She suggests a more gradual change, removing unhealthy foods while introducing new, healthier ones.

Instead of a "dessert" chapter, Allen finishes her book with a "Treats" section, because she believes such items should only be eaten once in awhile.



Her pear-ginger crisp, flavoured with fresh ginger and lemon zest, sounds tempting.

But Allen's favourite recipe is Aviva's Challah, which went through many incarnations before she was satisfied that it was as nutritious as possible and, at the same time, as close in taste and texture to conventional challah as it could be.

The Organic Kosher Cookbook is available at the Cookbook Store, Ambrosia Natural Foods, Hartman's, Israel's, Matana Judaica, Beth Tikvah Judaica Shop and Beth David Judaica Shop; or online at http://organickoshercookbook.com/.

AVIVA'S CHALLAH

2¼ cups warm water
¾ cup raw honey
2 tbsp. yeast
4 large eggs + 1 more for egg wash
4 tsp. sea salt
½ c. extra-virgin olive oil
5 cups whole spelt flour, sifted
5 cups light spelt flour, sifted
optional: sesame and/or poppy seeds

In a large bowl, combine water, honey and yeast. Let sit until mixture gets foamy (about 10 minutes).

In a separate bowl, beat eggs, then add to yeast mixture along with the oil and salt. Slowly add flour until dough pulls away from sides of bowl.

Place the dough onto a floured surface and knead, adding the extra flour as needed, until dough is springy and not sticky (about 10 minutes).

Place dough in a large clean bowl greased with a bit of oil and cover with a towel. Place bowl in a warm quiet place to rise for about 1 hour.

Punch down the dough about 10 times. Divide the dough in half, then separate each half into equal pieces (number depends on type of braid). Flour the pieces lightly as you roll them in your hands into logs. Braid into 2 challahs.

Place each braided challah onto a separate baking sheet lined with parchment paper (no need to grease) and cover with a towel. Let sit for about 40 minutes.

Preheat oven to 350.

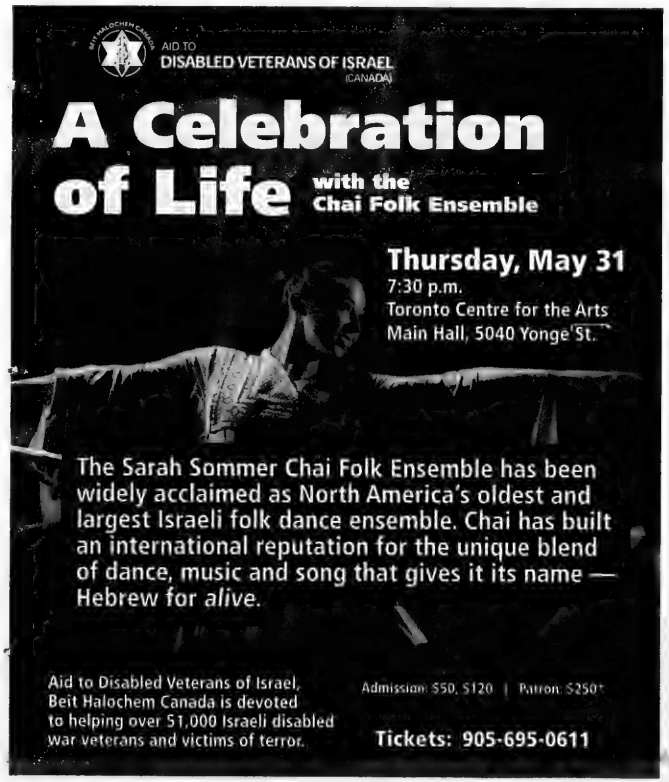
To make egg wash, whisk together 1 egg with 1 tsp. of water. Place egg wash on top of challah using a brush or your hands. Add sesame or poppy seeds (optional). Bake challah for 25-30 minutes, rotating the baking sheets from top to bottom rack after about 15 minutes. Yields 2 large challahs.

SAUTÉED GREENS

Use this recipe with any type of leafy green vegetable such as kale, collard greens, Swiss chard, beet greens, mustard greens, dandelion greens, bok choy and more.

2 tbsp. extra-virgin olive oil
1-2 cloves garlic, minced
1 bunch greens, washed and cut into desired size
¼ tsp. sea salt

In a large pan, heat the oil and garlic at a medium-high temperature. When garlic begins to brown, add the greens and sea salt and cook until greens are tender and have turned a vibrant, dark green colour. Serve immediately. Yields 3-4 servings.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'Nutritious cooking can be easy and fun'

By CAROLYN BLACKMAN
Staff Reporter

Norene Gilletz, cookbook author, culinary consultant, *CJN* columnist and cooking teacher, says she'd rather lift her fork than move her *tuches*.

"I'd rather eat than move, any time," she said in an interview about her new book, *Norene's Healthy Kitchen* (Whitecap Books), due in stores mid-June.

Norene Gilletz

That said, however, she controls her borderline diabetes with diet and exercise. "I take walks every day, and I wear a pedometer to measure my steps. Even when I'm working in the kitchen, I fidget, I dance... anything to keep me moving."

She also cooks and eats healthy, and she is happy to share her tips and recipes with her readers.

"After doing a lot of research and talking to experts from a number of fields, I've learned that nutritious cooking can be easy and fun. It's doable for cooks at every level of experience."

The book is just what the doctor ordered, she says. "It teaches you that you can transfer advice from your doctor or dietitian right to your plate."

She stresses that she is not a nutritionist. "I just use common sense nutrition. We all have different issues, but we can all follow the same guidelines. Food [is like] medicine. If we eat well, we have a better chance of being well."

In addition to 600 recipes, the 512-page book is packed with chef's secrets and nutrition tips. "I made sure that the ingredients are available in local supermarkets, and that the instructions are easy to follow. I want this book to be for everyone."

The recipes, she says, focus on "smart carbs, smart fats and smart proteins. They feature a wide variety of vegetables, fruits, whole grains, beans, legumes and nuts.

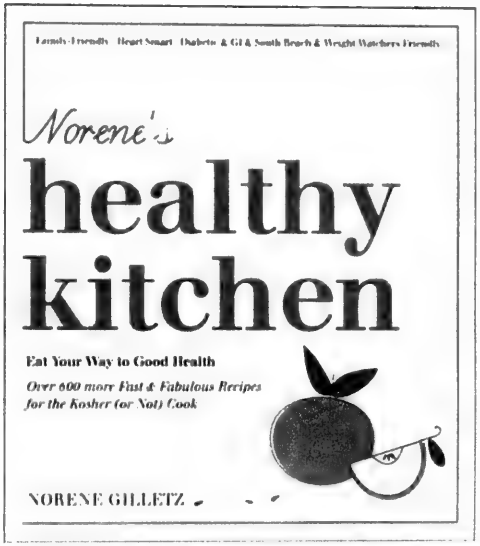
"Fish and protein are more prominent than red meat, and I've included many vegetarian dishes. [As well], there are many healthy, delicious desserts."

It's an encyclopedia of healthy eating, she says. "If you're wondering about something, chances are it's there."

Gilletz is launching *Norene's Healthy Kitchen* in Montreal on April 30 at Shaare Zion Congregation. For information call 514-933-8461.

In Toronto, the book is being launched at Beth Radom Congregation on May 9. Call 416-636-3451, ext. 31, for information.

Gilletz offers the following recipes.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NORENE GILLETZ

EASY CORN CHOWDER

1 tbsp. extra virgin olive oil
2 medium onions, chopped
2 stalks celery, chopped
1 red bell pepper, seeded and chopped
4 cups fresh (about 6 ears) or frozen corn kernels
1 medium potato peeled (about 1 cup chopped)
2 cups broccoli florets
3 cups vegetable broth
1 tsp. salt
½ tsp. freshly ground pepper
½ tsp. dried thyme
1 tsp. dried basil or 2 tbsp. chopped fresh basil
1 cup skim milk or soy milk

Heat oil in a large saucepan on medium. Add the onions, celery and red pepper, and saute for 5 minutes or until the vegetables are tender. Add the corn and potato and cook 4 to 5 minutes longer, stirring often.

Add the broccoli, broth, salt, pepper and thyme (if using dried basil, add it now) and bring to a boil. Reduce heat to low, cover and simmer for 10 to 12 minutes or until the potatoes are tender. Remove from heat and cool slightly. (If using fresh basil, add it now.)

Using an immersion blender, partially puree the soup while still in the pot (or puree half the vegetables with a little of the cooking liquid in a food processor or blender and then return the puree to the pot). Add the milk and reheat gently on low heat. Don't bring to a boil or the soup may curdle. Yield: 5 to 6 servings (about 7 cups).

Keeps for three to four days in refrigerator, freezes well for up to three months.

QUICK CHICKEN CACCIATORE

6 boneless skinless chicken breasts, cut into thin strips
salt and freshly ground black pepper
2 tbsp. olive oil
3 cloves garlic (1 tbsp. minced)
2 medium onions, sliced
1 green pepper, seeded and sliced
1 red bell pepper, seeded and sliced
3 cups sliced mushrooms
3 cups tomato basil sauce
½ cup red wine
1 tsp. dried basil
½ tsp. dried oregano
¼ tsp. red pepper flakes (optional)
2 tbsp. minced fresh basil and/or parsley

Rinse chicken strips and pat dry. Trim the excess fat. Sprinkle chicken with salt and pepper.

Heat 1 tbsp. oil in a large, deep nonstick skillet or Dutch oven on medium high. Add the chicken strips and garlic, stir fry until the chicken is no longer pink, about 3 to 4 minutes. Transfer to a bowl.

Heat the remaining oil in the pan. Add the onions, peppers and mushrooms; stir fry for 4 to 5 minutes or until golden. Return the chicken to the pan. Add the tomato sauce, wine, basil, oregano and red pepper flakes, if using; mix well. Bring to a simmer, then reduce heat and cover partially. Simmer for 2 minutes or until tender, stirring occasionally. Season with additional salt and pepper. Sprinkle with fresh basil and/or parsley. Yield: 6 servings.

Recipe doubles or triples easily. Keeps for up to 3 days in refrigerator and reheats well. Freezes well for up to 3 months, but the veggies won't be as crisp when thawed.

CARROT ALMOND SALAD

1 10-oz. bag grated carrots (about 3 cups)
2 green onions, thinly sliced
½ cup dried cranberries or raisins
½ cup toasted slivered almonds
2 tbsp. extra virgin olive oil
2 tbsp. lemon juice (preferably fresh) or vinegar
1 tbsp. honey or granular Splenda
1 tsp. Dijon mustard
2 tbsp. minced fresh dillweed or parsley
½ tsp. salt

In a large bowl, combine the carrots, green onions, cranberries and almonds.

In a small bowl, whisk together the oil, lemon juice, honey, mustard, dillweed and salt. Drizzle over the carrot mixture and mix well. Cover and refrigerate for up to 1 to 2 hours or over night before serving. Yield: 6 servings.

Recipe doubles and triples easily. Keeps for up to 2 to 3 days in the refrigerator.

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Beth Tikvah Synagogue
Tuesday, May 1, 2007, 8:00 p.m.

DAVID LEITNER
Presidential Doctoral Fellow, Bar-Ilan University, and Wounded Veteran of the Israel Defence Forces

David A. Leitner is a wounded veteran of the I.D.F. Born in Cincinnati, Ohio, David immigrated to Israel when he was 20 years old. David joined the army and attained the rank of Sergeant as a Sniper/Shooting Instructor in the Elite Unit attached to the Paratrooper Brigade.

David works as a research assistant to senior staff and is a Presidential Doctoral Fellow in the Political Studies department at Bar Ilan University. He specializes in the fields of Army, Strategy and National Security and is presently researching Terrorism, Proliferation of Weapons of Mass Destruction and Counter proliferation, under the guidance of Prof. Gerald Steinberg.

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EU ratifies expanded UN sanctions against Tehran

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BRUSSELS — European Union foreign ministers on Monday approved a regulation implementing United Nations sanctions against Iran after it refused to halt uranium enrichment, officials said.

The sanctions are targeted against individuals and organizations involved in Tehran's disputed nuclear and missile programs, which the west suspects are aimed at making nuclear weapons.

The EU list of individuals, which was not immediately made public, goes beyond persons identified in UN resolutions.

EU officials said the regulation and a common political position opens the way for further names to be added to the list of people denied entry into the 27-nation EU and whose assets are frozen.

Iranian President Mahmoud Ahmadinejad on Monday told Spanish television that Iran wishes to remain within the nuclear non-proliferation treaty and would resist any UN sanctions peacefully.

"Up until now our activities have been within a framework of laws… We are interested in continuing on that path. We do not want to abandon the framework of laws," Ahmadinejad said after being asked by TVE whether Iran could abandon the treaty.

In the live interview from Tehran, Ahmadinejad also indicated that Iran would prefer peaceful resistance to UN Security Council sanctions aimed at its nuclear program.

"We are obliged to defend ourselves. A nation has this logical and legitimate right, on the basis of dialogue and peaceful defence," he said. "There are some countries that want a monopoly of production of nuclear fuel, and I think that's the root of all the problems."

Javier Solana, the EU's foreign policy chief, was to meet with top Iranian negotiator Ali Larijani in Ankara Wednesday to see if Iran can be persuaded to halt uranium enrichment in exchange for negotiations over economic incentives.

His spokesperson, Cristina Gallach, said Solana hopes the talks would lead to the resumption of full-scale negotiations between Iran and the international community over its nuclear program.

Gallach reiterated that an Iranian freeze on enrichment work is a precondition for such full-scale talks. In exchange for such a freeze, she said, the international community would suspend UN sanctions on Iran.

"We are encouraged, despite the sanctions which are fully in place," Gallach said. "We hope this opportunity on Wednesday will be fully used."

Javier Solana

Ahmadinejad, speaking on TVE, said Europe should adopt a separate stance to the United States in the talks.

"If the European Union wants to translate the words of the United States, we can go directly to the United States," he said.

In the bid to push Iran to drop some aspects of its nuclear program, Solana is negotiating on behalf of permanent UN Security Council members France, Britain, Russia, the United States and China, as well as Germany.

The international community wants Tehran to freeze uranium enrichment work before any talks can be held on a package of economic and other incentives for Iran, including assistance for its nuclear power generation program.

Iran has started feeding small amounts of uranium gas into centrifuges that can enrich it to weapons-grade level and is already running more than 1,300 of the machines, according to an International Atomic Energy Agency (IAEA) document obtained last week by Associated Press.

The IAEA has protested Iran's decision to prevent agency inspectors from visiting the country's heavy water reactor, which, when built, will produce plutonium.

Enriched uranium and plutonium can both be used for the fissile core of nuclear warheads.

Iran denies it plans to produce nuclear weapons, saying it only wants to generate energy.

On the weekend, Israeli Prime Minister Ehud Olmert tried to soothe the Israeli public's fears about Iran's nuclear program, saying in a radio interview that Tehran has exaggerated its progress.

Olmert also said he is confident that international diplomatic efforts to curb Iran's nuclear program are working.

"Iran is far from crossing the technological threshold," he told Israel Radio. "Unfortunately, it is not as far as I would like it to be, but it is also not as close as it proclaims to be. I believe the international efforts will achieve their goals. There is no need to get caught up in any apocalyptic prophesies that have no basis in reality."

Olmert said there is still time for international diplomatic efforts to work, echoing the assessment of U.S. Defence Secretary Robert Gates, who visited the Middle East last week.

Olmert also politely turned down an offer by Pakistan's president, Gen. Pervez Musharraf, to serve as a go-between Israel and the Palestinians.

Olmert said he preferred to maintain direct contacts with Palestinian President Mahmoud Abbas and not depend on an intermediary.

Musharraf made the surprise offer last Friday in an interview with the Arab satellite station Al-Arabiya. He told the Dubai-based station that he would even be willing to visit Israel to help bring peace to the Middle East.

Israel celebrates 59th Independence Day with population of 7,150,000

By MOTI BASSOK

© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel celebrated its 59th Independence Day this week with a population of 7,150,000 people.

When the state was founded in 1948, it had 806,000 residents. A third of those still live in the country.

Figures published Sunday by the Central Bureau of Statistics indicate that 5,725,000 residents of Israel – 80 per cent – are Jewish. Most of the remainder are Arab.

The population has increased 121,000 in the past year. Most of that increase – 89 per cent of it – reflects natural growth.

Since last Independence Day, 148,000 babies were born here.

About 44 per cent of the population resides in cities of 100,000 inhabitants or more.

In 1948, Tel Aviv was the only city with more than 100,000 residents – it had 248,500 inhabitants.

Today, Israel has five cities above 200,000 inhabitants: Jerusalem, Tel Aviv, Haifa, Rishon Letzion and Ashdod. These five cities account for 1,810,300 residents, or about a quarter of the population.

Rural localities house 8 per cent of the population. The rural population includes 119,700 kibbutz members, less than 2 per cent of the overall population. At the founding of the state, kibbutzim housed 6 per cent of the population.

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Israel & the Jewish World

'It is a great loss'

Continued from page 1

Although she was initially composed, she broke down as someone handed her her husband's golden wedding band – 42 years after their marriage.

"He saved them. He saved them," she said quietly of her husband's students as she slipped the band on her finger, next to her own.

"He was a very human person," his wife said. "He wanted to help everybody."

Liviu Librescu taught at Virginia Tech for 20 years and had an international reputation for his work in aeronautical engineering.

"His research has enabled better aircraft, superior composite materials, and more robust aerospace structures," said Ishwar K. Puri, the head of the school's engineering science and mechanics department.

Librescu's son, Joe, said his father's students sent e-mails detailing how the professor saved their lives.

"My father blocked the doorway with his body and asked the students to flee," Joe Librescu said last week from his home outside Tel Aviv. "Students started opening windows and jumping out."

When Liviu Librescu's native Romania joined forces with Nazi Germany in World War II, he was imprisoned in a labour camp, and then sent along with his family and thousands of other Jews to a ghetto in the city of Focsani. Hundreds of thousands of Romanian Jews were killed during the war.

After the war, Librescu found work at a government aerospace company. But his career was stymied in the 1970s because he refused to swear allegiance to the Communist regime. He was later fired when he requested permission to move to Israel, according to his son.

In 1977, then-prime minister Menachem Begin personally intervened to get the family an emigration permit, the son said.

Librescu left Israel for Virginia in 1985 for a sabbatical year, but eventually made the move permanent, said his son, who himself studied at Virginia Tech from 1989 to 1994.

At the Polytechnic University in Bucharest, where Librescu graduated in mechanics and aviation construction in 1953 (he also received a PhD from the Bucharest-based Academy of Sciences in 1969, and an honorary degree with the Polytechnic University in 2000), Librescu's picture was placed on a table with a candle and flowers.

"It is a great loss," said Ecaterina Andronescu, rector of the university. "We have immense consideration for the way he reacted and defended his students with his life."

Librescu, who specialized in composite structures and aeroelasticity, published extensively and received numerous awards for his work. He also received several NASA grants and also taught courses at the University La Sapienza of Rome, Italy.

U.S. President George W. Bush also paid tribute to Librescu.

"This brave professor blocked the door with his body while his students fled to safety," Bush said.

"On the day of remembrance, this Holocaust survivor gave his own life so others may live," Bush said, referring to Yom Hashoah. "We honour his memory, we take strength from his example."

Librescu is survived by his wife, sons Joe and Arie, and one grandchild.

Israel Briefs

British royal to visit Israel

Prince Edward will become the first senior member of England's royal family to make a formal visit to Israel. The prince, seventh in line to the throne, is slated to visit in September. Prince Edward was invited by the Israel Youth Award organization, which is affiliated with an international group run by Edward's brother, Prince Charles. Although it will be the first formal visit by a senior royal, Prince Charles attended prime minister Yitzchak Rabin's funeral in 1995.

Olmert on prisoner swap

Ehud Olmert said there are limits to what Israel will give in exchange for a soldier being held in Gaza. The Israeli prime minister said he rejected a list of 1,400 Palestinian prisoners whom Sgt. Gilad Shalit's captors want freed as ransom. "The list is disappointing and creates expectations that are impossible to live up to," he told the Knesset foreign affairs and defence committee. Olmert didn't say how many prisoners he would free to recover Shalit, who was abducted to Gaza by Palestinian gunmen last June.

Iran recruiting spies?

Israel accused Iran of trying to recruit Jewish emigres as spies. The Shin Bet intelligence agency said that in the past two years, approximately 100 Israelis of Iranian descent had received special permits from Tehran to make "homecoming visits." Once in Iran, many of the visitors came under pressure to work as spies and had their passports withheld as a coercive tactic, the Shin Bet said. Most reported the attempted recruitment on their return, while 10 tried to pass information to their Iranian handlers but were stopped, the agency said. It urged the Knesset to amend a law allowing Israelis to visit Iran, which is not technically designated an enemy state.

Canadian sentenced

An Egyptian-Canadian man was sentenced to 15 years in jail April 21 for spying for Israel in Canada and Turkey. Mohamed el-Attar's lawyer said he would appeal the verdict. El-Attar, a 31-year-old Toronto bank teller, has said that a confession he gave authorities after his January arrest in Cairo was extracted by torture. An Israeli and two Turks were also tried and convicted in absentia. In a statement, Canadian Foreign Minister Peter MacKay said he had concerns about "a number of aspects in this case," including torture.

Former chief rabbi accused of Holocaust slander

By RONI SINGER-HERUTI and YAIR ETTINGER

© *Ha'aretz Daily News Inc.*

JERUSALEM — Six members of the Reform Movement last week accused the former Sephardi chief rabbi of Israel of slander for allegedly stating that the Holocaust happened because of the activity of Reform Jews in Germany.

Rabbi Mordechai Eliyahu is said to have made the statement in an interview with a pirate radio station, and the Reform Movement members have filed a slander complaint with the police.

"Rabbi Eliyahu's statements are no less serious than Holocaust denial, and the Israeli public must respond accordingly… The public in Israel has had enough of rabbis cursing and wants a spiritual leadership whose 'ways are ways of pleasantness,'" they said in their complaint.

Most of the complainants are survivors or descendants of survivors. The Israel Movement for Progressive Judaism (IMPJ) said there were numerous requests for immediate public and legal action after the broadcast.

Rabbi Eliyahu, who is considered the spiritual leader of the National Religious Party, was asked by the radio interviewer, "What was the sin of the six million?" In response, he quoted from Exodus 22:5: "If fire gets out of control and spreads through weeds, and [then] consumes bound or standing grain or a field, the one who started the fire must make restitution."

He added: "Those people [Jews in general] are not to blame, but Reform started in Germany, those who changed the religion began in Germany. And because it is written that God was angered, even He did not differentiate among the righteous, it was done."

Among the complainants are IMPJ chair Abraham Melamed, who is also the chair of the department of Jewish history and thought at the University of Haifa and a Yad Vashem board member, and Michael Sheizaf, a Bergen-Belsen survivor and a member of the Darchei Noam Reform congregation in Ramat Hasharon.

Rabbi Eliyahu's son, Rabbi Shmuel Eliyahu, the chief rabbi of Safed, said his father's words do not justify the Nazi crimes but "are based on historic facts," and that anti-Semitism rose where there was assimilation.

He called the complaint against his father "a joke."

Jewish Agency chair Zeev Bielski protested Rabbi Eliyahu's statements in a letter to the rabbi.

In a statement, the Religious Action Center of Reform Judaism wrote: "Jewish leaders cannot stand silent when we hear such hate-filled language… We know all too well the dangers of… failing to recognize hateful language for what it is."

They applauded Prime Minister Ehud Olmert, who in response to the controversy, reached out to the World Union for Progressive Judaism, the international umbrella body of Reform Judaism, expressing his appreciation for the Reform Jewish Movement and for its "contribution to Jewish life in Israel and the Diaspora."

The statement spoke of the pain such accusations cause among the two million who identify as Reform Jews, especially those who are Holocaust survivors and the families of victims of the Nazis.

It called on Rabbi Eliyahu to apologize for his remarks, and for responsible Jewish religious leaders around the world, from all streams, to condemn them unequivocally.

Carter urges Iowans to seek ME 'balance'

IOWA CITY, Iowa — Former U.S. president Jimmy Carter urged Iowa voters to "screen out" presidential candidates who don't take a "balanced" position between Israel and the Palestinians.

Carter told about 6,000 people at an April 18 lecture at the University of Iowa in Iowa City that he chose the venue to promote his book *Palestine: Peace Not Apartheid* because of Iowa's disproportionate role in choosing presidential candidates.

"The main reason I came to Iowa is to make sure you knew you could shape an outcome in the 2008 presidential election," Carter was quoted as saying. "At least you can screen out candidates." Iowa's caucuses, the first contest for either party, often set the tone for the primaries, together with the first primary, in New Hampshire.

Carter urged Iowans to extract pledges from candidates "that they will take a balanced position between Israel and Palestinians."

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Chirac's efforts against anti-Semitism recalled

By RINA BASSIST
JTA

Analysis

No matter who ultimately wins France's election for president, it will mark the end of an era — four decades of extraordinary and occasionally controversial political activity by Jacques Chirac.

Chirac has been both admired and despised by his own colleagues, praised in Africa and criticized in Europe, befriended by Arab leaders, while sometimes loathed by American politicians.

French voters went to the polls April 22 in the first round of voting to choose his successor.

Jacques Rene Chirac was born in Paris in November 1932. After graduating from the prestigious National School of Administration, the training ground for much of France's political elite, he fought as a young lieutenant and was wounded in France's Algerian war.

Chirac entered politics soon after his return home. In 1974, he was appointed prime minister by President Valery Giscard d'Estaing, but resigned after two years.

In 1977, he was elected mayor of Paris, a post he held for 18 years — surviving several corruption scandals — and served again as prime minister from 1986 to 1988. Chirac twice ran unsuccessfully for president before beating his socialist rival in 1995.

Political experts say Chirac never had a clear political agenda of his own. Though he leads a right-of-centre party, the Union for a Popular Movement, his ideas often appear closer to socialism then to free-market economic principles.

In the international arena, Chirac frequently has called on western leaders to invest more in Third World countries and give them trade preferences to encourage the export of products from Africa, a region of the world to which he devoted the most attention. Chirac takes pride in his idea of a "poverty tax" on rich countries to raise money to develop poor countries, and is known for championing the international fight against AIDS.

Jacques Chirac

In France, Chirac is a natural politician, meeting farmers, patting cows and cuddling babies. He's known as a shrewd political animal, merciless toward competitors from the right or left. He has forged many alliances and broken even more, say his rivals — some of whom used to be his friends.

Still, even his opponents agree that no other post-World War II French leader has fought anti-Semitism, which has surged in France since the Palestinian intifadah began in 2000, like Chirac. It seems almost as if this fight has become a mission for Chirac, perhaps one of the only issues in which he truly believes and to which he is ideologically committed.

Two events have indelibly marked Chirac's relations with the French Jewish community.

The first was his famous "*vel d'hiv*" speech of July 1995 in which Chirac, newly elected, acknowledged once and for all France's responsibility, under the Vichy regime, for the deportation of thousands of French Jews to Nazi death camps.

The second occurred this year, four months before the end of his political career, when Chirac inaugurated at the national Pantheon, a French national monument that houses the tombs of the country's heroes, a memorial for a French Righteous Gentile who saved thousands of Jews from extermination in the Holocaust.

Both acts set a norm for future French politicians, obliging political leaders and the bureaucracy to fight anti-Semitism fiercely.

Chirac's attitude toward Israel has been much more complex on political and personal levels.

Chirac has nurtured warm relations with many Arab leaders over the years. The late Palestinian leader Yasser Arafat used to call him "Dr. Chirac." Jordan's late King Hussein was a close friend. So was Rafik Hariri, the assassinated Lebanese prime minster.

Chirac made frequent visits to Middle Eastern and Persian Gulf countries, travelling to Saudi Arabia five times as president – more often than he came to Washington. That may not be surprising considering Chirac's belief that Europe should stand as a counterweight to America's international political hegemony.

For many years, Chirac championed France's "pro-Arab" policy, often at the expense of relations with Israel. Former Israeli prime minister Ariel Sharon, who harshly criticized anti-Semitism in France and urged French Jews to leave for Israel, was persona non grata in France early in his term.

Israeli officials, for their part, accused the Chirac government of spearheading Europe's general anti-Israel approach — motivated, they claimed, both by Chirac's desire to be seen as the great defender of the Palestinian cause and by French commercial interests.

Chirac's visit to Israel and the Palestinian territories in December 1996 was marked by a diplomatic incident when he visited a church under extra-territorial French protection in Jerusalem's Old City, which Israel captured in the 1967 Six Day War. Chirac loudly claimed that Israeli bodyguards were too brutal in pushing back a mob of Palestinians seeking to greet the French leader; to Israelis, it came off as grandstanding at the Jewish state's expense.

But when Sharon, generally portrayed by French media as a war-mongering beast, presented his Gaza withdrawal plan, Chirac began to see the Israeli prime minister in a different light and Sharon suddenly was welcome in the French capital.

Visiting Paris in July 2005, Sharon rewarded the new French enthusiasm by referring to Chirac as "one of the world's greatest leaders," and both countries seemed keen to build better relations.

Jerusalem and Paris were in general agreement on the need to stabilize Lebanon and act against Iran's nuclear program.

Chirac will be remembered in Jerusalem as a sometime-friend of Israel and sometime-hardline opponent, and certainly as one of the Arab world's strongest allies in the West — but always as a great friend of the Jewish people and a fighter against anti-Semitism.

Sarkozy and Royal in election showdown

By RINA BASSIST
JTA

PARIS — Nicolas Sarkozy, the tough-talking conservative party candidate who appeared to be favoured by French Jews despite their tradition of liberalism, won the first round of voting for the French presidency.

Exit polls Sunday indicated that Sarkozy, the UMP Party candidate who led nearly every opinion poll leading up to the balloting, garnered some 29.5 per cent of the vote. Segolene Royal, the socialist candidate, received 25.8 percent.

Those two candidates will meet in a May 6 runoff to see who succeeds Jacques Chirac, the president since 1995. The winner in the first round of voting needed 50 per cent of the vote to avoid a runoff.

Sarkozy and Royal were the top vote-getters in a field of 10 that included centrist candidate François Bayrou, who had 18.5 per cent, and extreme right candidate Jean-Marie Le Pen, at 11 per cent.

A near record of some 84 per cent of 44.5 million eligible voters turned out despite the beautiful spring day.

French Jews, despite a tradition of activism in the socialist party, were seen as backing Sarkozy. The former interior minister, known as an American-style law-and-order politician, earned points in the Jewish community for his hard line against Muslim unrest in France, including anti-Semitic attacks.

"I would like to say to all the French people who are afraid of the future that I will protect them against violence and delinquency," Sarkozy told supporters in Paris after the early results were announced.

Sarkozy has been a frequent visitor to Israel and has been nurturing contacts there, as well as in the Arab world, for years. Royal drew fire from the Jewish community for meeting with Hezbollah lawmakers in Beirut during a Mideast tour in December.

The Middle East has been among the hot topics in French politics in recent months. A delegation of French senators visited the region in February on a four-day fact-finding mission.

An opinion poll conducted by IPSOS after the results were announced showed Sarkozy leading Royal, 54 per cent to 46 per cent, in the runoff, the French Press Agency reported.

Nonna Mayer, professor at the Science-Po University and an expert on French politics and the extreme right, said the real surprise was the high voter turnout.

Mayer said bitterness and anger rose in the suburbs after the 2005 riots, "when Sarkozy referred to those burning cars as 'hooligans.' Thousands of people, sons and grandchildren of immigrants, registered to vote at that time.

"This extraordinary participation rate is excellent for French democracy. Much better, obviously, than burning cars to express one's frustration," she said, referring to the riots, in which the protesters, among them many North African and Arab youths, killed at least one person and burned some 4,000 cars.

But not only those living in the suburbs decided to vote. People from rural France voted as well, many for the first time.

"Many living in rural France, who felt frightened by what has happened, frightened by the surge of violence, were mobilized," Mayer said, adding that they were drawn to Sarkozy's stress on security.

Another explanation for the high turnout was the widespread fear of having the extreme right-wing candidate, Le Pen, reach the election runoff as he did in 2002. Le Pen received fewer votes than the pollsters had expected.

U.K. Jews decry journalists' Israel boycott

By JONNY PAUL
JTA

LONDON — Jewish communal organizations are saying that a decision by Britain's largest journalists' union to boycott Israeli goods and ask for government sanctions on the Jewish state affirms what the groups have been thinking for some time: that the British media cannot report objectively on Israel.

The Board of Deputies of British Jews said the journalists' motion earlier this month did nothing to advance peace or help Israelis and Palestinians, and that the move tainted all British journalists by portraying them as biased.

"We've always feared that much of the British media was biased against Israel and distorted its news coverage," Neil Goldstein, executive director of the American Jewish Congress, said in a statement last week. "Now we have proof certain."

The National Union of Journalists voted at its annual meeting April 13 for "a boycott of Israeli goods similar to those boycotts in the struggles against apartheid South Africa led by trade unions and for the Trades Union Congress to demand sanctions be imposed on Israel by the British government and the United Nations."

The motion also condemned the "slaughter of civilians by Israeli troops in Gaza and the Israeli Defence Forces' continued attacks inside Lebanon following the defeat of its army by Hezbollah," and called for the end of "Israeli aggression in Gaza and other occupied territories."

The measure, which was toned down from earlier proposals, passed by a 66-54 margin. It follows campaigns among British academics to boycott Israeli colleagues and institutions – calls that were overturned after they sparked international condemnation.

British Foreign Office Minister Kim Howells said he was "disappointed" by the journalists' vote.

"The government believes that as a friend of both Israel and the Palestinians, we can best exert influence by encouraging both sides to take the steps needed for progress toward peace through close engagement," Howells said last week.

Tim Gopsill, the union's press spokesperson, said the move was partially a reward to Palestinian journalists for co-operating with a campaign to free Alan Johnston, a BBC reporter kidnapped by Palestinian terrorists in Gaza.

Gopsill said the move did not mean British journalists could not report objectively on Israel.

But not everyone believed business could continue as usual.

"It is astounding that British trade unionists should seek to ostracize the one country in the Middle East where trade unions enjoy freedom of association and expression while uttering not a peep against those regimes which really do suppress trade unions and intellectual inquiry," Melanie Phillips wrote in the *Daily Mail*. "But this is now the madness of Britain."

Anti-Israel ad campaign set for Washington subway

By ANDY LEVY-AJZENKOPF
Staff Reporter

Washington, D.C., area commuters will be inundated with a controversial poster-ad campaign when they take the city's subway system next month.

Starting May 13 for four weeks, the Washington Metropolitan Area Transit Authority (WMATA) has ordered 20 of its subway stations to place posters advertising a June 10 rally to end "Israel's illegal military occupation of the Palestinian West Bank, Gaza Strip and East Jerusalem."

Initiated by a charity called the U.S. Campaign to End the Israeli Occupation, the 46-by-60-inch posters depict an imposing tank pointing its main firing turret at a child with a schoolbag walking along a dirt road.

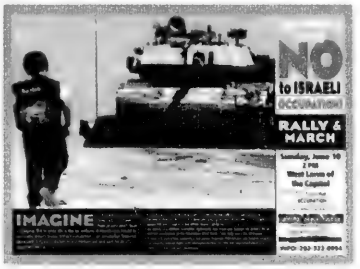
"Imagine if this were your child's path to school. Palestinians don't have to imagine," the poster states, before continuing to call for an end to U.S. aid for "Israel's brutal military occupation… paid for by U.S. taxpayers like you."

CBS Outdoor, the New York-based firm that places in-station advertising for WMATA, at first refused to consider the poster, but eventually relented to pressure from WMATA and the American Civil Liberties Union (ACLU).

According to an April 4 report in the *Washington Jewish Week* online, the U.S. Campaign contacted the ACLU, which then advised WMATA to order CBS Outdoor to place the posters, citing freedom of speech rights.

Joanne Ferreira, a WMATA spokesperson, said, "We didn't have any problem with the ad. It was a First Amendment issue."

In the same report, Oren Segal, a spokesperson for the Anti-Defamation League said, "If past events by this organization are any indication, it will make no attempt to present a balanced view of the Israeli-Palestinian conflict, and this ad is a pure reflection of that."



Jodi Senese, CBS Outdoor's executive vice-president in charge of marketing, explained to *The CJN* last week why she first turned away the poster.

"I initially rejected it on grounds that I thought it was too inflammatory to children," she said over the phone from her Manhattan office.

Senese recalled that she told U.S. Campaign staff that if they wanted to raise awareness for their campaign, she was fine with it based on First Amendment rights, "but not like this," she said.

The U.S. Campaign claims 250 member organizations in the United States. Its website features a prominent logo with the slogan, "Apartheid: Wrong for South Africans. Wrong for Palestinians."

Senese, who is Jewish, indicated that though she was uneasy with the ad, her personal feelings were not a part of her initial decision to dismiss the ad.

"I'm very proud [of being a Jew]," Senese said. "I thought the image was inflammatory, but I also believe in our First Amendment rights. As Jews [in America], we thrive on that right as well."

Senese indicated at the time of the interview, that to her knowledge no other group had yet come forward with a counter-campaign for CBS Outdoor to run.

Arthur Spitzer, who is Jewish and the legal director for the ACLU in the National Capital Area, told the *Washington Jewish Week* it wasn't "a case about Judaism or Israel… but about establishing someone's right to freedom of speech, which I agree with regardless of whether I agree with their particular political position."

Jewish organizations in the D.C. area downplayed the seriousness of the upcoming campaign.

Jennifer Laszlo Mizrahi, president of Washington-based pro-Israel think-tank, the Israel Project, said her organization didn't consider the ad campaign worth wasting resources to counter in the media and expected the ads to have a "minimum impact."

She said when the Israel Project and other prominent Jewish organizations in the area first learned about the ad, they worried about its "ominous" potential.

They discussed the matter at length and then conducted several focus group studies on the ad with dozens of "highly educated people" before concluding the ad wasn't worth combating actively.

In fact, Laszlo Mizrahi claimed that of the dozens who analyzed the ad in the focus groups, upon first glance most thought the tank was an American one surrounded by Iraqi children. And even when they read the poster's words, participants had little sympathy for the cause, she said.

"It's a poorly run... poorly executed campaign and the American people are onto [the U.S. Campaign's] game," Laszlo Mizrahi said. "There are real, legitimate threats to the U.S.-Israel relationship – this is just not one of them.

"If these guys want to build support for their cause, they need to have something to sell that doesn't encourage children to blow themselves up."

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Eye on Arts

By Bill Gladstone

BOOK LAUNCH FOR *RIFKE* BRINGS HUNDREDS TO FOUR SEASONS

Rosalie Wise Sharp and husband **Issy Sharp** launched her lovely new memoir *Rifke: An Improbable Life* last week at a ritzy early evening gathering at the Yorkville Four Seasons Hotel.

Some 400 to 600 people enjoyed the delectable Kensington Market buffet and welcoming words from Issy, publisher **Jack David** of ECW Press, and Rosalie herself, who read a colourful and funny segment of her narrative called "the chicken story."

Issy (founder, chairman and CEO of Four Seasons) also garnered laughs when he offered "a special thanks to the Four Seasons management and their staff… [who] measured up to what we expected."

David recounted that although the manuscript landed on his desk already typeset and with a cover design, he didn't recognize who had sent it until the author's assertion, some 50 pages in, that "my husband Issy is a good provider." He and editor Stuart Ross worked closely with Rosalie for about a year in putting the sparkle on what they immediately saw as a diamond in the rough.

"The two of them generally prodded me into writing a better book," Rosalie said. The lavishly illustrated *Rifke: An Improbable Life* is 254 pages long.

* * *

Names in the News: Toronto jazz drummer **Harris Eisenstadt**, who lives in New York when he's not on the road, comes home on May 1 to play the NOW Lounge, 189 Church St., with the **Bill Horvitz Band**. This is Eisenstadt's first hometown performance since 1999; the band is currently on a nine-city tour of the East Coast.

Born in Toronto in 1975, Eisenstadt is a graduate of Upper Canada College; he studied African-American improvisational music in California. A drummer, percussionist, composer, bandleader and educator, he has appeared at major international festivals and participated extensively in interdisciplinary collaborations. He was recently in Senegal where he collaborated with local filmmakers and musicians on a project funded by the Ford Foundation.

A prolific composer, Eisenstadt draws on his experiences in jazz, rock, contemporary classical and world music. He leads and writes for several ensembles, and has released six albums. www.harriseisenstadt.com

* * *

Yiddish Theatre Music on Stage: 100 Years of Yiddish Theatre Music, created by pianist-raconteur **Zalmen Mlotek** and featuring Mlotek and singer **Joanne Borts**, vividly recreates the genre's greatest moments from its origins in eastern Europe to its establishment as a major influence on American musical theatre.

Presented by the Kasrilevke Committee, the show (in Yiddish and English) is being staged at Beth Tzedec Congregation, 1700 Bathurst St. Sunday, April 29, 2 p.m. Tickets $5. 416-7871-8331.

* * *

Literary Events

• Join author **Kenneth Sherman** celebrating the publication of *Black River*, his latest volume of poetry. Upstairs at Starbuck's, 1909 Yonge St. at Davisville. Parking behind LCBO; refreshments, some poetry. Monday, May 7, 6:30 to 9 p.m. 519-833-9158

• **Bonnie Burstow**, author of *The House on Lippincott*, and poet **Ronna Bloom**, whose latest collection is *Public Works*, read from and discuss their works. Both are friends of Shir Libeynu, a liberal, egalitarian and inclusive congregation. Admission free. OISE, 252 Bloor St. W., seventh floor, Room 162. May 2, 7 to 9 p.m. Reception to follow. 416-465-5488, shirlibeynu@yahoo.ca

• The PAL Place Residents Association presents a reading and discussion series featuring **Ruth Bernard**, movement and dance therapist, teacher and writer; **Esther Sokolov Fine**, writer and associate professor of education at York University; and **Frieda Johles Forman**, a writer and feminist educator. Performing Arts Lodge, Crest Theatre In The Green Room, 110 The Esplanade. May 6, 2 p.m. info@palcanada.org

* * *

Arts in Brief

• Alli's Journey is a charity formed in tribute to **Alli Shapiro-Amar**, a young cancer patient who succumbed to lymphoma in July. Take My Hand, its second annual fundraising concert, benefits the Princess Margaret Hospital Cell Therapy Program. Performers include **Theresa Tova**, **Jackie Richardson**, **Lily Frost**, **Matthew Barber** and the **Barenaked Ladies**. $50-$150. Toronto Centre for the Arts, Main Stage. Thursday, May 3, 8 p.m. 416-872-1111, www.allisjourney.ca

• The box office is now open for the 15th annual Toronto Jewish Film Festival, which runs May 5 to 13. Purchase tickets at 17 Madison Ave. or by phoning 416-967-1528 or online at www.tjff.com. Patron and passholder line, 416-324-9121.

• *Black Book* (*Zwartboek*), a cinematic wartime thriller by director **Paul Verhoeven**, opens this week in Toronto and Vancouver. The story focuses on Rachel, a Jewish woman who joins the Dutch resistance, infiltrates the local Gestapo office and has an affair with its head officer.

* * *

At the Galleries

• Some 400 paintings and sculptures by well-known artists are on view at an art show and sale at Thornhill's historic Heintzman House, 135 Bay Thorn Dr. April 28, 10 a.m. to 6 p.m. and April 29, 10 to 5. Admission free.

• An exhibition of 42 art quilts by Israeli artist **Rachel Covo** is on view at the Joseph D. Carrier Gallery, Columbus Centre, 901 Lawrence Ave. W. May 1 to 26. Opening reception, Tuesday, May 1, 7:30 p.m.

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Musical prodigies headline gala concert

By ADAM SEGAL
Special to The CJN

Young musical prodigies from around the world will showcase their gifts in Toronto on May 4 at the third annual gala Young Stars of the Young Century concert.

The event will feature an esteemed collection of 10 virtuoso musicians and singers ranging in age from 10 to 20.

"Musically speaking, the concert will be a very interesting program," said impresario Svetlana Dvoretskaya, founder of Show One Productions, which is producing the gala.

"It's very emotional music, but it's also energetic and dynamic because the kids give it that energy. We make it accessible for everybody."

A wide variety of instruments will be featured in the concert, including the balalaika and oboe.

Special guests on stage will be dancers from Toronto's Hamazkayin Armenian Cultural Society and the Armenian Day School Choir.

"They will perform some mainstream pieces as well as Armenian folks songs, which are absolutely beautiful," Dvoretskaya said.

Two hits from last years' concert, pianist Luka Okrostvordize, 16, from the Republic of Georgia, and local violinist David Lakirovitch, 17, will return and perform together for the first time ever.

Okrostvordize is also scheduled to perform a special solo recital in Toronto on May 9.

"I will be playing some of my own music at the concert, and I also want to play [pieces by] Georgian composer Taktakishvili," said Okrostvordize, who started playing piano at age four.

"I hope [the audience] will fall in love with the music."

Prior to coming to Canada, the pianist will participate in a Vladimir Horowitz competition.

Though still a teenager, Okrostvordize has accomplished a great deal and has dreams of touring the world.

"I hope to play all over the world and I really want to have time to write more music," he said.

"Music is my life and… I love it because it makes me feel complete."

All the Young Stars performers have won at least three international festivals or competitions. To appear in the concert, they had to meet strict criteria and be chosen by the Moscow-based Vladimir Spivakov International Charity Foundation, which is headed by the famed Russian violinist and conductor of the same name.

A committee in Toronto makes the final decision about who goes on stage here.

Some headliners this year include pianist Jia Li (Cathy) Yang, soprano Antonella Cavallaro and accordionist Mikhail Tsvetkov.

"As a producer, this is one of my most favourite projects," Dvoretskaya said.

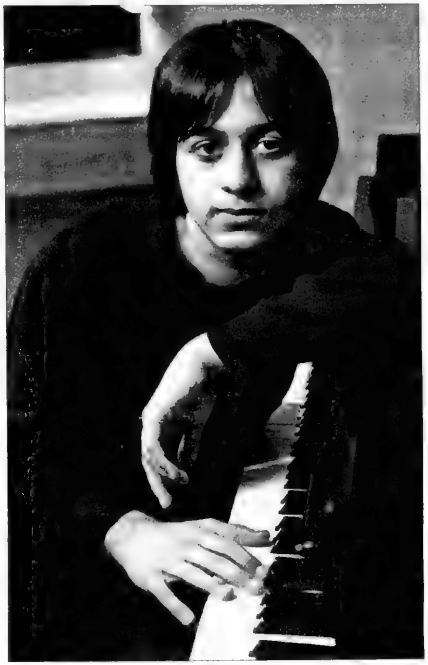
"Parents, teachers and the young people themselves who come out to see it are really inspired by seeing these kids. It's very motivational and I'm sure this year will be great."

The Young Stars concert on May 4 takes place at the George Weston Recital Hall at the Toronto Centre for the Arts.

Okrostvordize's piano recital will be on May 9 at the Toronto Centre for the Arts' Studio Theatre.

For tickets, call 416-870-8000 or visit www.ticketmaster.ca.

For more information about the concerts, visit www.showoneproductions.ca or call 416-737-6785.



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No need to bring popcorn to the TJFF

By JOSEPH SERGE
Arts Editor

A Brazilian film set amid the backdrop of 1970s World Cup fever launches the 15th annual Toronto Jewish Film Festival, which runs from May 5 to 13.

The Year My Parents Went on Vacation, directed by Cao Hamburger, tells the story of 12-year-old Mauro, a child of communist parents on the run from the police. It is a richly detailed, bittersweet picture that gently shows us how a child finds his place in a multicultural landscape that is constantly changing.

The festival closes with the local premiere of the American film *Rape of Europa*, a stunning and in-depth look into the systematic theft and destruction of art at the hands of the Nazis.

In between these two films, the festival is presenting more than 90 films from 16 different countries. Among them are films on ballroom dancing, Bob Dylan, bagels, the first Zionist Playboy bunny and a pod of excommunicated dolphins.

Of course, no Jewish gathering is complete without *noshes*, and once again the TJFF will feed its audiences while they wait in lineups.

There will be herring on Wednesdays, French food prior to the screening of *Comme T'Y Es Belle* (the Jewish answer to *Sex in the City*), and strawberries and ice cream on closing night. Frank Silva, general manager of Montreal's legendary Schwartz's Deli, will also be on hand for the double bill screening on May 10 of *One of the Last* and *Chez Schwartz*, and he'll be bringing his smoked meat sandwiches.

As always, many of the screenings feature visiting filmmakers who take part in interviews, panels and audience Q&As.

Tickets can be purchased online at www.tjff.com or by calling 416-967-1528. Advance tickets can also be bought at the box office, at 17 Madison Ave., every day except Shabbat until May 3.

The films will be screened at three theatres: the Bloor Cinema, the Al Green Theatre (at the Miles Nadal JCC), and, for the first time, at the Sheppard Grande.

For prices and movie schedules, check www.tjff.com.

Textile exhibit celebrates Pomegranate Guild's 25th anniversary

By CYNTHIA GASNER
Special to The CJN

The Pomegranate Guild of Judaic Textiles, Toronto, celebrates its 25th anniversary with an exhibition of its members' works.

The exhibit, "Threads of Identity," runs from April 29 to May 20 at the Bathurst Jewish Community Centre's Koffler Loggia Gallery.

The major work of the exhibition is a large wall hanging, *Bigdei Hakohen Hagadol: The Sacred Vestments of the High Priests As Described in the Book of Exodus.* The hanging contains 25 squares, marking the 25th anniversary of the guild.

The hanging's designer is Haya Nativ, a renowned textile artist and teacher. Each of the squares was created by guild members.

Haya Nativ is seen with the major work of the "Threads of Identity" exhibition, which commemorates the 25th anniversary of the Pomegranate Guild of Judaic Textiles, Toronto.

The 12 centre squares, representing the 12 tribes of Israel, are in different colours, and each one is made with a different colour jewel. The squares are edged in needlepoint stitching and beading. The hem of the robe is decorated with needlepoint pomegranates and bells.

The hanging's 13 outer squares are done in shades of blue, and each contains a Hebrew word relating to creation, women, prayer and spirituality.

Guild members' works on display also include challah and matzah covers, mezuzot, Sukkah banners, Torah mantles, beaded items and other pieces. A unique addition to the exhibition is a display of shadow boxes.

To commemorate the Pomegranate Guild's 25th anniversary, Nativ's husband, David, an aeronautical engineer, created a collage of photos depicting its history. It is presented in five-year segments, beginning with photographs of the four founding members, Phyllis Spivak, Beverley Colman-Lokash, Temma Gentles and Zita Gardner, and the guild's first meeting in 1982 of women interested in the advancement of Judaic needlework.

The guild has 100 members, who meet monthly at the Shaarei Shomayim Synagogue.At the meetings, new techniques for the members to incorporate into their works are demonstrated.

Some of the members meet weekly to work on individual and group projects. Many of their works have been donated to Baycrest.

Guild members, from novices to professionals, come from all segments of the community and come together as Jewish women with a common interest.

"Threads are neutral," says guild president Anna VanDelman. "They are neutral with non-affiliation until they are woven together to create an identity.

"I am excited that we can show the community our engagement in hiddur mitzvah – the enhancement of ritual in the synagogue and the home, for splendor and for beauty."

After it leaves the Koffler Loggia Gallery, the exhibit will be mounted at the Morris and Sally Justein Heritage Museum at Baycrest in June, where it runs until September.

"Threads of Identity," opens at the Koffler Loggia Gallery at 2:30 p.m. on Sunday, April 29. Exhibit hours are 9 a.m. to 8:30 p.m., Sundays to Fridays.

For more information, e-mail info@pomegranateguild.ca or call 416- 638-3342.

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Reggae-ska album has a Jewish twist

By ANDY LEVY-AJZENKOPF
Staff Reporter

For many music lovers, it would be hard to imagine a Winnipeg-born Jew releasing perhaps one of the best, most uplifting reggae-ska albums in the last few years.

But that's exactly what Ron Wiseman has done.

With the January 2007 release of his first full-length album, *Mystical Mood*, out of Marshmellow Records in Toronto, the musician and songwriter delivers 52 minutes of head-bopping, Marleyesque goodness, with a Jewish twist.

The entirety of the album, from opening track *Measure for Measure* to its closing song, *We Are the Prophecy*, is one feel-good, cosmic jam.

Borrowing from the wisdom of the Torah and his own life experiences, Wiseman's intelligent lyrics anchor a bounty of grooving, up-tempo beats.

It's clear that Wiseman's time spent working with other luminaries in the musical field, including recording with contemporary reggae star Sugar Minott in Jamaica, has served only to bring him that much closer to musical "jah-ness".

Wiseman, who now calls Tel Aviv home, has clearly been affected by his musical sojourns and studies in the Holy Land.

Mystical Mood is anything but a typical guitar, bass and drum-driven reggae disc.

Listeners can hear the distinctive sounds of the oud, a lute-like, Middle Eastern instrument, as well as shakers, bongos and kasabas, on the album.

And Wiseman also wisely enlisted Amy Sky, the outstanding Toronto vocalist and solo artist, for backing vocals on five songs. Her voice adds depth and warmth to the overall mix.

Still, it's Wiseman's clever phrasing and his impeccable pacing that dominate the album.

On the fifth track, *Waiting for a Miracle*, Wiseman, sounding an awful lot like a younger, less gravelly throated Leonard Cohen, draws the listener in with his staccato stanzas.

"The city's eyes that have no soul/ and all that glitters takes its toll/ and once you were a messenger/ now nothing can get through to even reach you," he sings.

It's but a sample of the creative, reflective and playful lyrics to be discovered on *Mystical Mood*.

Have a listen. But be warned: this album will cause spontaneous toe-tapping, head-nodding and perhaps even dancing.

For more information visit, www.ronwiseman.com.

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Illustrated book showcases work of sculptor Jack Culiner

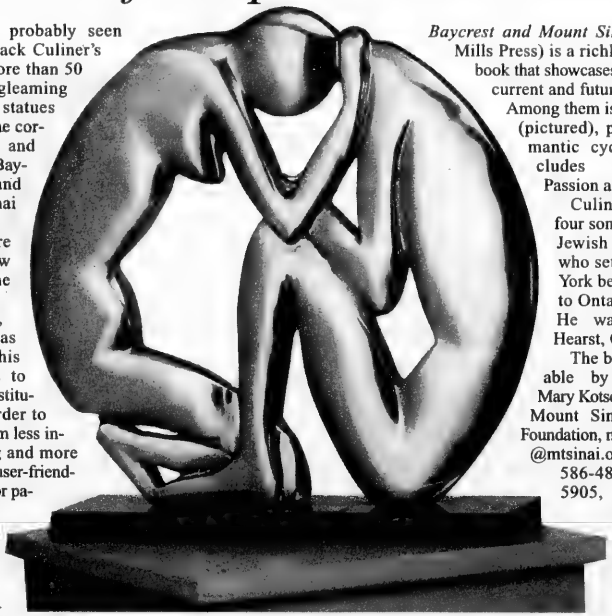
You've probably seen some of Jack Culiner's works. More than 50 of his gleaming bronze statues enhance the corridors and spaces at Baycrest and Mount Sinai Hospital. Many more will follow in the future.

Culiner, 93, has donated his sculptures to medical institutions in order to "make them less intimidating and more attractive, user-friendly places for patients, family and staff," he once wrote.

Collected Works: Baycrest and Mount Sinai (Boston Mills Press) is a richly illustrated book that showcases many of his current and future donations. Among them is Love Cycle (pictured), part of a romantic cycle that includes Embrace, Passion and Erotica.

Culiner is one of four sons of Russian Jewish immigrants who settled in New York before moving to Ontario in 1907. He was born in Hearst, Ont.

The book is available by contacting Mary Kotsopoulos at the Mount Sinai Hospital Foundation, mkotsopoulos@mtsinai.on.ca or 416-586-4800, ext. 5905, or at Baycrest's W.A. Gift Shop.



A sculpture from the Love Cycle series

And now for something completely different: HEEBONICS

COMING SOON TO CJNEWS.COM,
a new site for 20 to 30-something Jews,
will report on emerging Jewish culture
including: music, film, travel, business,
social activism, and more.

Ex A&R exec founds music industry prize

By ANDY LEVY-AJZENKOPF
Staff Reporter

When Steve Jordan decided to leave the hectic life of a high-profile, record label A&R (artist and repertoire) representative behind, he did it in humble fashion: by starting a non-profit organization called the Polaris Music Prize.

Granted, his non-profit is still neck-deep in the music industry, but it's planted there Jordan's way.

In 2001, he decided it was high time for Canada to have an independent award for the country's best album, regardless of genre, sales, mass popularity, label or financial backing.

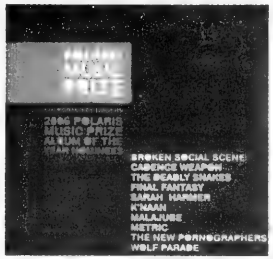
Jordan, who grew up in a small Jewish community in Kingston, now works from his Toronto home office as the Polaris Prize's executive director and only staff member.

Despite persistent comparisons, he insists Polaris isn't in competition with Canada's other main awards staple, the Juno Awards.

"The Junos do two things that we are not set up to do... they exist to honour a bunch of crafts and categories and run a highly rated TV show," Jordan recently told ***Heebonics/The CJN*** over lunch at a cozy café in Toronto's trendy Little Italy. "We just do something the Junos don't. We understand what are place is. We specifically put our event months away from the Junos so we can try to avoid those comparisons."

The prize, named after the northern star, implies "Canadiana without using words like beaver, maple or habitant," he said.

After five years of hard work, badgering friends and acquaintances in Canada's recording industry, cobbling together sponsors, assembling a board of directors and several false starts, the first Polaris Music Prize was handed out last September to Final Fantasy, a.k.a. Owen Pallett, for the scatalogically titled album, ***He Poos Clouds***.



Part of a gala evening at Toronto's Phoenix club, finalists performed eight-minute sets for a crowd of 350 industry insiders and a panel of Jordan's hand-picked judges, made up of Canadian regional music journalists and broadcasters.

Winnings included $20,000 in prize money and hefty marketing for nominees' albums in music stores across Canada.

Though the precise September date and venue for the 2007 version isn't set yet, Jordan said the format and prizes will likely be the same this year.

This year's shortlist of nominees, culled from albums released between June 2006 and May 2007, will be revealed sometime in July.

Jordan himself is surprised by just how successful his venture has become.

Now into its sophomore year, the non-profit has already established itself as an international beacon for music-lovers.

In fact, just being nominated affords Canadian bands acclaim they may not otherwise have had.

"Artists get a lot of media attention organically as a result of the Polaris Prize. Which is one of our objectives," Jordan said. "Malajube [a finalist from last year] recently called to say they couldn't go anywhere in Portugal without answering media questions about their nomination."

The selection process works this way: more than 100 music journalist-jurors from across Canada submit their top five album picks based on ones they've heard or reviewed over the past year. A journalist's number one pick is assigned five points, the number two pick gets four, etc.

Jordan and a small jury (last year there were 11) whittle the submissions down to a "long list" and resubmit these to the journalists for another round of points until a shortlist is finally achieved by July.

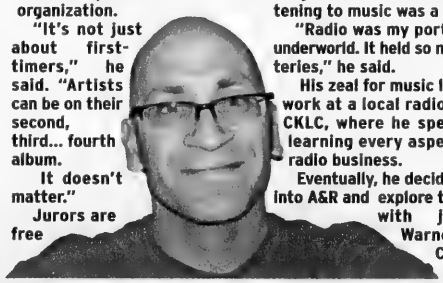
Though many of the artists showcased last year are lesser known than other, more popular Canadian bands, Jordan is careful to explain that Polaris is definitely not an indie-centric organization.

"It's not just about first-timers," he said. "Artists can be on their second, third... fourth album.

It doesn't matter."

Jurors are free to pick whichever artist catches their fancy in a given year, regardless of whether they're big-name acts like the Tragically Hip or relative unknowns like the Deadly Snakes, another finalist from last year.

"We're not trying to be populist, but we are trying to make [Canadian bands] more popular," Jordan said. "Polaris is all about having a discussion about music."



Steve Jordan

And Jordan listens to each nominee's album with great interest.

As a boy growing up in Kingston, Jordan said that listening to music was a passion.

"Radio was my portal to the underworld. It held so many mysteries," he said.

His zeal for music led him to work at a local radio station, CKLC, where he spent years learning every aspect of the radio business.

Eventually, he decided to hop into A&R and explore that world with jobs at Warner Music Canada and True North Records.

While it was fun, Jordan eventually tired of the work and changing face of the music industry.

"A&R is a constant struggle to get credibility with the artist you want to sign, with the bosses who you want to please by signing artists who can sell records," Jordan said. "The artists I grew up with were allowed to develop their art and marketing over the course of a few albums, like a lot of the artists who were nominated in [Polaris'] first year."

Jordan wants to continue promoting and rewarding that musical work ethic with his prize for a long time and hopes Canada will come along for the ride.

"We'd love some government funding," he said. "It would only be natural and right to put the Canadian flag on this product."

For more information visit, **www.polarismusicprize.ca.**

WATCH FOR THE HEEBONICS LAUNCH

Inaugural Polaris Prize-winner, Final Fantasy, plays at last year's award show. *[Dustin Rabin photo]*

HEEBONICS
This won't be your parents' CJN

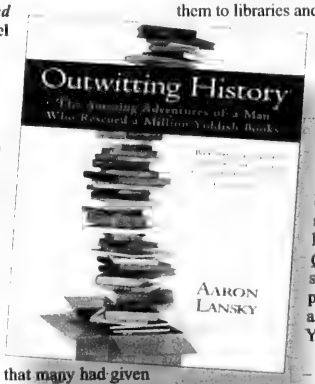
Books & Authors

Two books by two rescuers of Yiddish

***Outwitting History: The Amazing Adventures of a Man Who Rescued a Million Yiddish Books*, by Aaron Lansky, Algonquin Books of Chapel Hill.**

***Born to Kvetch: Yiddish Language and Culture in All of Its Moods*, by Michael Wex, Harper Perennial.**

By BILL GLADSTONE
Special to The CJN



Some three decades ago, when Aaron Lansky and friends began climbing into dumpsters to rescue discarded Yiddish books, he had no idea what sort of treasures might turn up or how far the venture would carry him.

Today – one million books later – he is the founder and president of the National Yiddish Book Center in Amherst, Mass., the legendary bibliographic repository that, thanks to his inspirational efforts, rose like a phoenix from the ashes of a language that many had given up for dead.

It was the great Yiddish scholar Max Weinreich who dared to suggest that "Because Yiddish has magic, it will outwit history." Appropriately, Lansky drew his title from the remark and became a conduit of its prophecy.

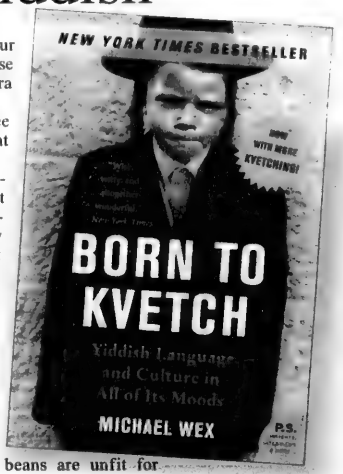
It must be observed, with no scientific basis whatsoever, that only a Jew could write a passionate adventure story about rescuing books. Lansky's descriptions of heroic missions by teams of collectors to save old Yiddish tomes are engrossing, entertaining and dramatic, because in many cases the books were only a hair's breadth away from the dustbin of history.

The National Yiddish Book Center acts as a clearing-house for Yiddish books, collecting unwanted volumes and selling them to libraries and readers who desire them. It has scanned and reprinted multitudes of rare and not-so-rare titles using a specialized Japanese-made scanner that passes over both sides of a page at once, reducing wear and tear on paper that is often crumbling with age.

Lansky says he was surprised at the high proportion of books, ranging from *Bambi* to the *Bhagavad Gita*, that were classics in translation. A young Isaac Bashevis Singer was responsible for translating *Afn mayrev front keyn nayes – All Quiet on the Western Front*. A 13-volume set of the collected works of Guy de Maupassant in Yiddish was distributed free as a subscription incentive for a popular Yiddish newspaper.

A popular Yiddish work was *Kenig Lir – Shakespeare's King Lear* – which "dealt with a subject much on the minds of Jewish immigrants: *tsores mit kinder* – trouble with children," Lansky observes. It is with a rather chutzpahdik mixture of temerity and wit that an editor decided to emblazon the cover of another Shakespearean translation with the promise "*Fartaytsht un fabesert*" – translated and improved.

Lansky presents a *geshmak* (delectable) pocket history of Yiddish literature as well as a rare overview of what was rolling off Yiddish presses in the late 19th and early 20th centuries.



Did your family ever use a 1930s-era Maxwell House Coffee Haggadah at Passover? Lansky presents a neat bit of sociological history by reporting that Maxwell House distributed the readers for free with its coffee specifically to counter the mis-impression that coffee beans are unfit for Passover consumption: coffee beans are actually berries, and thus fully kosher.

The centre's rarest and most remarkable find has to be *Leksikon fun politishe un fremdverter*, the *Dictionary of Political and Foreign Terminology in Yiddish*, an 1,100-page volume edited by Dor-Ber Slutski and published in Kiev in 1929.

Lansky describes the book as "a scholar's dream: a lexical snapshot showing exactly how Jews perceived the world around them at a moment of great social and political change." He was, therefore, perplexed to find no listing of the title in either the YIVO Institute in New York or the Library of Congress in Washington.

After much digging, he found an obscure volume containing a revealing mention of the book: "Slutski spent the entire decade of the 1920s working on a comprehensive dictionary of foreign and political terminology. The book was published in 1929. However, the authorities deemed it politically unacceptable and destroyed the entire print run. No copies survive."

After more detective work, Lansky found that a cousin of Slutski had visited Kiev and been given a copy of the dictionary as it was coming off the printing press, just days or hours before the secret police destroyed all other copies. That copy has been donated to the centre.

Lansky was awarded a lucrative and prestigious MacArthur Fellowship for his against-all-odds achievement, the story of which is elegantly told in *Outwitting History*. The book costs $36.95 in hardcover.

* * *

Bouquets, encomiums, kudos and raves have deservedly been heaped upon Toronto's own Michael Wex for his splendid and erudite treatise, *Born to Kvetch: Yiddish Language and Culture in All of Its Moods*, which has catapulted him from near obscurity onto the *New York Times* bestseller list.

Some of us know Wex for his storytelling abilities and the deadpan whine in which he relates, for example, his wholly original story of a kugel that comes magically to life: audiences end up rolling in the aisles with laughter.

HarperCollins has produced a softcover edition of *Born to Kvetch*, which promises "Now with more kvetching!" and includes an additional "study guide" section on the author and the book's unanticipated success, which, Wex acknowledges, is "nothing to kvetch about."

The Lethbridge-born author, who moved to Calgary and then to Toronto, said he never dreamt that the Yiddish he spoke at home would ever be useful in the world beyond. "[J]ust as I never studied Yiddish in school, I never could have imagined putting it to any serious use in later life," he writes.

Lovers of Yiddish, especially those with an affinity for its colourful and off-colour phraseology, are well advised to read *Born to Kvetch*, which is available as a Harper Perennial paperback for $17.50.

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Jewish law permits organ donation, panel agrees

By LEILA SPEISMAN
Staff Reporter

Donating an organ or tissue is *pikuach nefesh*, saving a human life, a halachic imperative that supersedes nearly all other Torah injunctions.

That is not to say, the speakers at an all-day symposium on the subject agreed, that those injunctions are unimportant or not a source of disagreement among rabbinic scholars.

The program, "Organ donation in Jewish law: a conversation about life. Medical and halachic aspects of organ donation," was held recently at Shaarei Shomayim Congregation, presented by the synagogue's adult education medical ethics committee, and sponsored by Helen and David Brown and family, Trillium Gift of Life Network, Astellas Pharma Canada, Inc., Novartis Pharmaceuticals, Sanofi-Aventis Canada Inc., Sharon Sussman and Avi Wurman and the Life Management Financial Group Ltd.

In the keynote speech, Rabbi Reuven Bulka, spiritual leader of Ottawa's Machzikei Hadas Synagogue, said there are four halachic prohibitions that factor into whether or not organ donation is acceptable: no benefit can be derived from a death, there can be no disfigurement of a dead person, the entire body must be buried, and burial must not be delayed, which can happen if organs are being removed.

However. Rabbi Bulka said, all these considerations "pale into insignificance" against the absolute obligation of *pikuach nefesh*.

What must be the main consideration, he cautioned, is defining the moment of death, whether it is at the time of cardiovascular cessation or brain stem death.

Rabbi Reuven Bulka

That issue, of course, does not arise in the case of a living donation, such as bone marrow or a partial liver transplant, he said. The issue that does arise is whether even a minimal risk to the donor's health is permissible.

"The general consensus is that the risk is allowed. However, a person can't be forced to donate, nor can he be stopped if he does wish to do so."

Dr. Beni Gesundheit spoke in several capacities – he is head of the bone marrow transplantation department at Jerusalem's Hadassah Hospital, has a PhD in Jewish medical ethics from the University of Toronto, and has received rabbinic ordination, smichah, from Israel's chief rabbinate. He recently spent several years in Toronto on a fellowship in research and clinical oncology in hematology-oncology at Toronto's Hospital for Sick Children.

The point, he said, is not whether organ donation is allowed, but rather under what conditions it is allowed. In other words, he added, referring to the same issue as Rabbi Bulka, at what point is a person considered dead?

The scholars echo the medical profession's concern over whether death occurs when the heart stops pumping blood or when a person is declared brain dead, particularly in the case of brain stem death. While there are now different technologies to detect brain death, Gesundheit said, the old way was to hold a feather under the nose to detect breathing, since respiration is controlled chiefly by the brain.

The book of Genesis speaks about "the breath of life," he said. Rambam, Rashi and the sages of the Talmud considered that the seat of life is the respiratory system and not the heart, even though they didn't realize exactly why this was so. "Now we realize that respiration comes from the brain stem."

Once the heart stops beating, it can often be restarted. That is not the case with brain activity.

Twentieth-century sages Rabbi Moshe Feinstein and Rabbi Shmuel Auerbach arranged for what has come to be known as the sheep experiment. They had a sheep decapitated, rendering it dead by any definition, even though they could still see some neurological functioning going on afterward. "They could see that this happens even if the brain is cut off from the body."

From this experiment, they deduced that brain stem death must be the arbiter for declaring death and allowing removal of organs.

This decision mirrors the Harvard University criterion of death, which has been almost universally accepted.

Gesundheit said there is some uncertainty as to whether Rabbi Feinstein fully accepted the idea of brain stem death marking the moment of death, although his son-in-law, Rabbi Moshe Tendler, a rosh yeshiva at Yeshiva University and a respected expert in biomedical ethics, insists that he did. Nevertheless, Gesundheit said, Rabbi Yoseph Shalom Eliashev, a major halachic arbiter of the haredim, does not generally allow organ donation by any definition of death, although he has done so on a case by case basis.

The consensus among halachic authorities, Gesundheit said, is that as long as death has unquestionably taken place, organs may be removed for donation, even if there appears to be some neurological or cardiac functioning.

Concert raises funds to help young people fight cancer

By LEILA SPEISMAN
Staff Reporter

For about eight years, Alli Shapiro-Amar battled Hodgkin's lymphoma, cancer of the lymphatic tissues. With radiation, chemotherapy, various experimental therapies and her own determination, she was able to live beyond the two years life expectancy that came with her diagnosis, finish a course in theatre production at Ryerson University and get married.

On May 3, Take My Hand, the second annual fundraising concert of an organization called Alli's Journey, will raise funds to help the cell therapy program at Princess Margaret Hospital. It will also honour Dr. Armand Keating, who heads the program. He is an internationally recognized expert in stem cell transplantation and cell therapy, and was Shapiro-Amar's oncologist.

Last year, Shapiro-Amar took part in the program. But not this year – she died in July 2006, just before her 27th birthday and her second wedding anniversary.

During her treatment, she realized that there were no services for young adults who were undergoing radiation or chemotherapy. Many, she said in an interview last April, were far from home and all alone.

She, her mother Pam Shainhouse Shapiro and other family and friends formed Alli's Journey, a grassroots charitable organization that supports education, research and support for young adults with cancer.

This year's concert will feature Canadian music director David Warrack and will offer selections from opera, classics, alternative music, bluegrass, Broadway, cabaret, reggae, soul and hip-hop. Performers will include comedian Ron James, actor Thom Allison, singer Lily Frost, singer Matthew Barber, the Andras Weber String Quartet, actor and singer Theresa Tova, lyric tenor Mark Dubois, Nancy White, Stone Fox, the Wexford Singers and Kae Sun. Jackie Richardson and the Barenaked Ladies will appear in video presentations.

Last year's concert, Shainhouse Shapiro said, supported a program at Princess Margaret Hospital called Healing Beyond the Body. "It trains volunteers to work specifically with these young people who have all kinds of issues and fears beyond the cancer."

Keating is a professor of medicine, director of the division of hematology and Epstein chair in cell therapy and transplantation at the University of Toronto. He has also recently served as chief of medical services and head of the medical oncology and hematology department at Princess Margaret Hospital/Ontario Cancer Institute and director of hematology-oncology at Mount Sinai. In October 2006, he became director of the Princess Margaret Hospital cell therapy and translational research program.

He also served for 10 years as a cancer research scientist of the National Cancer Institute of Canada.

The field of cell therapy is still in its infancy. According to a media release from Alli's Journey, it is "based on the notion that certain immune cells can be used clinically to attack cancer cells while other cells, including some from the bone marrow, can help to regenerate injured tissue or organs."

Shapiro-Amar was scheduled to be one of the first subjects to try this new therapy, but by the time Keating was given approval to begin, she was too ill, her mother said.

Shainhouse Shapiro said she hopes to continue Alli's Journey "forever."

Tickets for this year's Take My Hand range from $50 to $150, and are available through Ticketmaster, online at www.tickemaster.ca, by phone at 416-872-1111, at the theatre box office or at the door.

For more information about Alli's Journey, log on to www.allisjourney.ca.

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Sports & Leisure

Israel beats Canada in Fed Cup tennis

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KAMLOOPS, B.C. — Shahar Peer defeated Aleksandra Wozniak 6-4, 6-0 last weekend to give Israel an unassailable 3-0 lead over Canada in their best-of-five tennis Fed Cup World Group II contest in Kamloops, B.C.

Israel lost the last two matches later on Sunday to take the overall tie 3-2.

Needing to win to keep the Canadians alive in her contest, Wozniak was the first to break serve. However, she was unable to consolidate the break, and soon Peer had broken twice to take the first set.

The second set was a one-sided affair, as Peer ran out a 6-4, 6-0 winner to notch her 11th straight Fed Cup win and take Israel just one match away from being among the top eight women's tennis nations for the first time.

Peer, ranked 16th in the world, and Tzipi Obziler had given Israel a stranglehold on the tie the day before.

Peer defeated Stephanie Dubois 6-4, 6-4 in just under 90 minutes in the opening round, after which Obziler took a dramatic three-set thriller over Canadian No. 1 Wozniak 6-4, 4-6, 6-4.

"My experience helped a lot," said Obziler, who turned 34 last week and was playing her 56th tie for Israel. "I just kept believing that I could win right until the last point, and I think that was the difference."

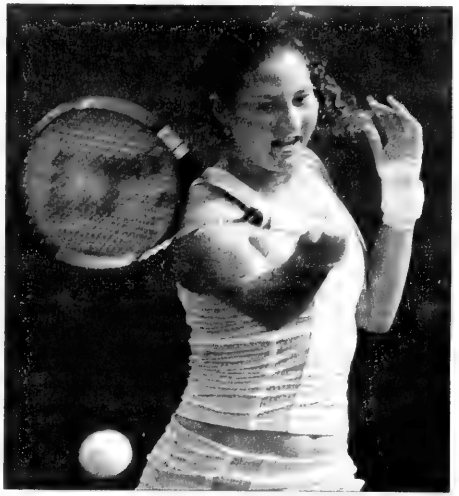
"It was a big battle out there today and it was a few games that made the difference. Otherwise it was a really close match," Wozniak said.

Russia, Italy and France reached the semi-finals with two matches to spare.

Israel will now play in the World Group I playoffs, which include the losing teams from World Group I and the winners from World Group II.

Israel's possible opponents are China, Spain, Japan, the Czech Republic, Austria, Germany, Australia and the winner of the Belgium-U.S. tie.

Canada will attempt to retain its World Group II status in matches beginning in September.



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Sports

Former major leaguer Lou Limmer passes away

By MARTIN ABRAMOWITZ
JTA

BOSTON — Lou Limmer, part of a little-known bit of Jewish baseball trivia, passed away April 1 at age 82 in Boca Raton, Fla.

The Philadelphia A's first-baseman appeared in a total of 209 games in 1951 and 1954, batting .202 with 19 homers, 62 RBIs and three stolen bases.

Notwithstanding those modest numbers, fans with a particular interest in Jews in baseball and the history of baseball in Philadelphia remember Limmer fondly for four reasons: his membership in a small group of Jewish players whose careers spanned the years between the Hank Greenberg and Sandy Koufax eras; his central role in a "historic baseball encounter;" his place in Philadelphia Athletics history; and his unique contribution to "the Jewish angle" among all Jewish players.

Hank Greenberg retired after spending the 1947 season with Pittsburgh, and Sandy Koufax made his debut with the Brooklyn Dodgers in the summer of 1955. During the intervening seven seasons, a dozen Jewish players played or were called up to the major leagues. In their ranks were three prominent players, three journeymen and a half-dozen players who came up from the minors only briefly.

Although the word is often overused, these players formed a kind of community. In varying and interlocking combinations they knew each other, socialized, played winter ball together and, on at least one occasion, did a Passover seder together.

The prominent players were New York Giants and Boston Braves slugger-outfielder Sid Gordon; 1951 American League ERA-leader Saul Rogovin and 1953 AL MVP Al Rosen, who almost won the Triple Crown.

The journeymen were catcher Myron (later "Joe") Ginsberg, outfielder Cal Abrams, and Bronx-born Louie Limmer, who was one of 12 children from an Orthodox household.

It was Limmer who told the story of three Jewish players and one Italian-American umpire. It happened May 2, 1951, and remains the only known time that a Jewish batter faced a Jewish pitcher with a Jewish catcher behind the plate in a major league game.

In Limmer's words: "I got along with most of the umpires. There was this one, Joe Paparella, he was a nice guy. We had a game in Detroit and Saul Rogovin was pitching and Joe Ginsberg was catching. I came up to pinch hit.

"So Paparella comes from behind home plate and he dusts it off and he says. 'Boy, now I've got the three Heebs. I wonder who's going to win the battle?' and Rogovin throws the first pitch and I hit it into the stands, and Paparella says, 'I guess you're the winner, Lou.'

"It so happens I wasn't the winner because Joe Ginsberg stayed with Detroit, and Saul Rogovin went to the White Sox that year and he led the league in ERA and poor Lou Limmer, he got shipped to the minors."

Limmer's minor-league career, both before and after his major-league stint, reads like a railroad signboard: Omaha, Lincoln, Louisville, St. Paul, Buffalo, Toronto, Columbus, Birmingham. Virtually wherever he played, Limmer recalled, Jews reached out to him – the dairy owner in Lincoln, the car dealers in Omaha and Toronto. He also recalled anti-Jewish, anti-black road signs in the U.S. South and hanging out with Jackie Robinson in Florida in spring training towns where neither of them were welcome.

A frequent participant in gatherings of the Philadelphia A's Historical Society, Limmer was proud to relate that at the end of the 1954 season, just before the A's moved to Kansas City, he had the last homer and the last base-hit in franchise history.

Limmer also was the first Jewish ball player to serve as president of his synagogue, at Castle Hill Jewish Community Center in his native and beloved Bronx. He served a five-year term.

Lou Limmer was a great-story teller, a reminder of a unique between-the-superstars era of Jews in baseball – and a mensch.

Martin Abramowitz produces Jewish baseball cards and lectures on Jews in baseball as president of Jewish Major Leaguers, Inc., on the web at www.jewishmajorleaguers.org. This story is based in large part on a Jewish Major Leaguers oral history interview of Lou Limmer conducted in November 2005 by journalist Marc Katz.

Israel remains in IIHF Division II after 2-2 record at tourney

Israel finished in the middle of the pack in an International Ice Hockey Federation world championship tournament held recently in Seoul, South Korea. Israel amassed a 2-2 record with wins over Mexico and Iceland and lost to Australia and the host South Koreans in the Division II, Group B event.

The South Koreans, with an unblemished 4-0 record, advanced to Division I, while North Korea, which withdrew from the tournament, was relegated to Division III next year.

Sergey Frenkel led the Israeli attack with three goals and two assists in four games. The Israelis were missing past leaders such as Alon and Oren Eizenman, as well as Max Birbraer, who played professionally in England this year.

Two years ago, Israel won the division and advanced to Division I where they competed with the likes of Germany, France and England. When they failed to win a game during the 2006 tournament, they were relegated back to Division II for 2007.

BBYO RECORD BEATERS

Twenty-eight players got together recently at a Thornhill school in a bid to set a new Guinness world record for the longest indoor floor hockey game. The players broke the record, which was 24 hours, by playing for 24 and a half hours. The event also raised money to support Shoot For a Cure, a charity that funds spinal chord research.

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Jewish goalie gives Moose insurance for playoff drive

By HARVEY ROSEN
Special to The CJN

WINNIPEG — This longtime tracker of Jewish athletes received a mid-March telephone message from a friend that was brief, but to the point.

He asked if I was going to the Manitoba Moose game evening to see the team's new Jewish goalie Dov Grumet-Morris.

The young netminder had just arrived in Winnipeg with his new teammates from a road trip during which he had joined the American Hockey League (AHL) team. He was filling in as an emergency replacement after an injury to veteran Wade Flaherty. The Peoria Rivermen probably wished he had missed his plane, since the newcomer turned aside all 28 of the Rivermen's shots in a 4-0 victory.

On March 28, the 25-year-old made a second appearance and blocked 44 of 45 shots in a 2-1 shootout loss in Milwaukee. The single goal he allowed, in regulation time, was steered into the net by his own defenceman. Nonetheless, he was voted the game's first star.

Grumet-Morris started out with the Moose third in the team's puck-stop pecking order, but his dexterous play saw him move up to second behind Drew MacIntyre when rookie Julien Ellis, the backup, was demoted to Victoria of the East Coast Hockey League (ECHL).

On April 7, at the home of the Rivermen in Evanston, Ill., the native caused the opposition more grief, turning aside 34 shots for a 2-0 Moose victory.

The wandering Jew – who in less than two years has already had brief pro stops in Laredo of the Central Hockey League, San Antonio, Portland and Hamilton of the AHL and Cincinnati of the ECHL – may have been on a pro tryout contract, but as far as Moose management were concerned, with the playoffs fast approaching, he wasn't going anywhere anytime soon.

In 17 AHL regular season games this year, his save percentage was a gaudy .926 and his goals against average a respectable 2.30.

Asked about playing on Friday nights or Saturday, he responded politely, "I'm Conservative traditional. I went to Jewish day school and I speak Hebrew and belong to a congregation and go to services on High Holidays. I've never actually been shomer Shabbat, so playing hockey on Friday and Saturday was never an issue."

Selected in the fifth round (161st overall) by Philadelphia in the 2002 NHL Entry Draft, Grumet-Morris had already enjoyed a sterling four-year career at Harvard University, where he set 13 school records and was a nominee for the prestigious Hobey Baker Memorial Award, presented to the best player in U.S. college hockey. His career save percentage of .924 ranks fifth in NCAA history and his 1.63 goals against is 14th.

But the talented son of Jewish parents – Ken, a doctor (internist), and Mary, an attorney, in Chicago – never dressed for the Flyers.

"When I graduated college, the team wanted to go in a different direction in terms of goaltending, so we never ended up signing a deal. That's just part of the game and I understand it," he said.

Being recognized as a superior athlete and student hasn't fazed Grumet-Morris one bit.

"Awards are something you appreciate and value at the time. It's great for the moment, but you move on and don't think about it too much. You look ahead to the next challenge," he said modestly.

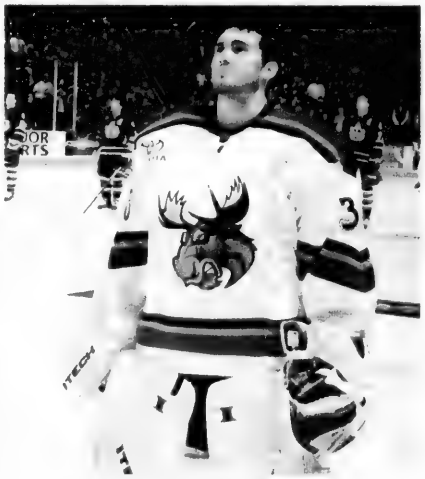
He is not the only hockey standout in the family. Aviva, his older sister, starred at Princeton University where she was an All-Eastern College Athletic Conference defender. Four younger siblings are Ariel, who is a soldier in the Israeli army, Amit, Yardena and Zev.

Dov is especially proud of Aviva, with whom he began skating, along with their dad, when they were just 3½ and five years old.

"She was a finalist for the Patty Kazmaier Award which is the Hobey Baker prize for women's hockey," he said proudly. "Aviva was also a phenomenal student."

Dov, who is 6-2 and 198 pounds, lives in Boston in the off-season for training purposes and still returns home to visit his family in Chicago.

In the past he has been involved with Big Brothers/Big Sisters, and tutored grade eight students at a local middle school. "I think it is very important as a professional athlete to be a positive role model and any time you have the opportunity to make a difference, you definitely want to take advantage of that," he said.



Dov Grumet-Morris
[Photo by Rusty Barton - Manitoba Moose]

In university, he had a 3.2 grade point average, studying government and international relations and Near Eastern languages and civilizations. His 85-page senior thesis was on Jordanian and Israeli foreign policy, specifically covering the 1967 and 1973 Arab-Israeli wars.

The events of 9/11 helped determine his choice of studies.

"My Jewish background obviously led to that [option] when I started college on Sept.12, 2001, the day after Sept. 11. That had a severe effect on everyone throughout the country, but particularly for me. I think that anyone who has an affiliation with the Middle East would hopefully have an interest in what's going on," he said.

Grumet-Morris said he still has NHL aspirations.

"Yes, I'd like to play as long as I enjoy it and as long as I can. I want to get better and progress up the ranks, for sure. I'd love to be part of this team because it's such a winning organization," he said.

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My benign pork prejudice

ALMOST FAMOUS
By Jacob Medjuck

I'm from a small town. Jews, though influential, had a limited physical presence in the community. It was the kind of place where old mentalities tended to endure. So as it turns out, I am, admittedly, unsurprisingly, and exceptionally racist. Hard core even (but not, as it turns out, in any way that matters). While I do have a sublime affection for the many nations of planet Earth, pent up inside me is an emotional rage, a clearly bigoted response, that has been passed down from generation to generation.

Simply described, I am unmistakably racist when it comes to bacon.

I hate the smell of it. The idea of pork in general repulses me. The permeating haze of baked ham in the air swells up my throat like an anaphylactic attack.

Strangely, though, I do hold dear the movie *Babe*, and as a child, I had a not-so-slight addiction to simulated bacon bits (I guess even the Orthodox have to rebel in some lame fashion).

To explain: I keep kosher, but not because I believe it will get me a better parking spot in Heaven. I keep kosher because I was raised knowing no exception. It's a blind adherence to a practice, which, though benign, is still narrow in scope.

I'm essentially a racist regarding pork and all things porcine.

I was reared to hate pig by law, but without motivation – not unlike how I can read Hebrew well, but do not understand what I'm saying. In my limited education, I developed a separation between the appreciation of faith and the practice of Judaism. I very much enjoyed going to synagogue, but only partly because I thought it would save my soul. Every week as a child, I would walk to shul with my father, and the the walk we'd have together became of my most cherished memories of growing up.

I was trained in how to behave, but as a child, spiritual motivations were hard to grasp. Appreciating anything meaningfully is usually something that comes with reflection, with age. So for 30 years, even having been an avowed "anti-sow-ite," I'm now grateful for the broader benefits that keeping kosher has given me: boundaries.

Faith systems can be quite clever. Children need to learn boundaries, while adults apply them in the name of productivity. Growing up while keeping a strict eye on the easily crossed line that is kashrut gave me the confidence and discipline as an adult to concentrate on the activities I've chosen to focus on without succumbing to the myriad of tempting distractions that exist both in work and at play.

In other words, the practice of maintaining arbitrary boundaries gives us mental patterns that benefit us in many areas of our lives.

A belief in Judaism, in the faith itself, has its own profound place. But the practice of Judaism – the lifestyle – confers additional benefits. I appreciate that now, as I'm able to trace my respect for boundaries and discipline back to having survived the early embarrassment and frustration of having to keep kosher in a small town that too often felt like it was saturated with pepperoni.

Like any other diet for the body and mind – be it Atkins, yoga or the Zone – moderately exercising my Judaism has made me a healthy and fit member of society. Other religions can serve their own adherents in a similar manner by training them to follow order – so long as their varied doctrines have an impact equal to that of hating pig, and nothing harsher.

As an independent adult, I continue to choose Judaism because I'm pleased with the parking space it affords me – in life. I suspect that in Heaven, I'll be doing a significant amount of walking – the likely result of a completely different set of ethical debts that I owe society.

Smoked Salmon Cheese Mold

16 oz., smoked salmon cream cheese, softened
2 oz. pimiento
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1 cup ground almonds
1/2 cup sour cream
1/3 cup fresh dill, stems removed, chopped

Combine cream cheese, pimientos, onions and almonds. Spoon mixture onto parchment paper, wrap and place in a bowl; form to bowl to form a mold. Chill for 4-6 hours. Once chilled, remove from mold, unwrap and place on serving plate. Spread evenly with sour cream and garnish with chopped dill. Serve mold on a platter or cheese board with assorted crackers.

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A PAINFUL VISIT

These teens were part of the Toronto contingent who were among the 8,000 youths who took part in the March of the Living this year. The group began their visit in Poland to commemorate Yom Hashoah and ended it in Israel this week to celebrate Yom Ha'atzmaut. [Photo by Igal Hecht & Elad Winkler]

Free us from high Pesach prices

By AVRUM ROSENZWEIG

URBAN WRITER

Every year, I'm amazed to learn how much money people spend on Passover food. Many middle class families and those struggling at a subsistence level of existence suffer greatly because they must pay thousands of dollars to purchase basic food staples for the holiday such as meat, vegetables, wine and matzah.

I walked through a kosher food store prior to Pesach and listened to the voices of consumers. I heard grumbling all over as a woman tossed a kosher-for-Passover tablecloth (whatever that is) into her cart, while another grabbed kosher-for-Passover dish soap and still another procured kosher-for-Passover water.

Soon enough, two people became very vocal, and one said: "This is ridiculous. How are we supposed to afford this?" They both walked away from their cart and left the store.

You have to wonder why a chocolate cake mix that costs a couple of dollars before the holiday costs $7 on Pesach, while a cake roll at a local bakery is $13. And why is shmurah matzah $14 a box? After all, it's made from water and wheat flour. How much could the extra supervision required at Pesach cost?

Lubicom Marketing Consulting, a food industry tracker in Brooklyn, N.Y., that publishes the weekly newsletter *Kosher Today*, reports that a decade ago, there were about 60,000 kosher products available in supermarkets. Today, there are more than 100,000. This is a welcome move forward (although kosher food companies still need to change many of the ingredients in their products, such as comparatively unhealthy cottonseed oil).

But as our choice of foods grows, it's up to kashrut supervisory agencies such as the Kashruth Council of Canada (COR) and government ministries such as the Ontario Ministry of Consumer and Business Services to ensure that we're not price-gouged during Passover – or at any other time of the year, for that matter.

Knowing that out of the billions of dollars worth of kosher food bought annually by Jews, more than 40 per cent is purchased during the Passover season, we must question why it is that Passover food is so much more expensive than regular kosher food, regardless of the company that sells it.

(Furthermore, why is it so difficult to find chametz – not-kosher-for-Passover food – a couple of weeks before Pesach? A friend told me that the kosher food he normally buys could barely be found on the shelves prior to Pesach, and he had to buy Passover food before he needed it.)

Years ago, when Steinberg's – a family-run chain of supermarkets – was around, its policy was to keep prices down during Passover so that all Jews could afford to set their tables plentifully. There is nothing wrong with making a profit, but unfortunately, many kosher food companies today seem to be more concerned with creating an affluent lifestyle for their owners than allowing Jews of lesser wealth the opportunity to adhere to the laws and traditions of Pesach without experiencing enormous amounts of economic suffering.

It's estimated that 70 per cent of Jews partake in some form of Passover observance, surpassing observance on even the holiest of Jewish holidays, Yom Kippur. Some of us buy food for Pesach for traditional reasons, such as feeling part of the community and at one with the Exodus. Others have no choice because of their strict adherence to Jewish law.

We are strong in numbers and need to speak up about Passover food prices by challenging our local kashrut authorities and food outlets about profit margins and business principles. Let's remind the food manufacturers, distributors and retailers that we were once slaves in Egypt, but now we are free Jews, and we demand equity through price controls and Jewish decency in the form of affordable Passover food.

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Lebanon war probe accuses Olmert of 'severe failure'

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JERUSALEM — The partial report by a government-appointed committee probing the Second Lebanon War accuses Prime Minister Ehud Olmert of "severe failure" to exercise judgment, responsibility and caution from the outset of the war.

The Winograd committee's first report, which was released Monday, says Olmert acted hastily in leading the country to war last July 12, without having a comprehensive plan.

A lawyer for Defence Minister Amir Peretz said Monday that the report also found Israel's leadership had failed in its handling of the conflict.

Committee members presented the report to Olmert and Peretz at the Prime Minister's Office in Jerusalem, an hour before the press conference at the International Convention Center where they released the findings to the public.

The final report, which deals with the decision to go to war on July 12 and the initial days of the conflict, is expected to be highly critical of the conduct of Olmert, Peretz and former Israel Defence Forces chief of staff Dan Halutz.

Olmert will be criticized for the decision-making process during the first days of the war, for blindly following the army's plans and for not demanding alternative plans to the ones presented to him. The prime minister will also be attacked for not specifying precise goals for the fighting.

The report will also blame Olmert for not properly evaluating the Israel Defence Forces' preparedness, and for not asking questions concerning this matter before deciding to embark on a war.

The defence minister will be criticized for taking on the defence portfolio in spite of having insufficient experience in this area, and for failing to seek assistance from professionals in the defence establishment. He will also be blamed for not following an orderly process of decision-making.

The most severe barbs will be directed at Halutz. He will be blamed for

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Prime Minister Ehud Olmert *[Israel photo]*

France bestows highest honour on Canadian veteran

French Ambassador Daniel Jouanneau pins a Legion of Honour medal on Barnett (Barney) Danson. *[David Eisen photo]*

By PAUL LUNGEN
Staff Reporter

Barnett (Barney) Danson doesn't see so well anymore.

Sixty-three years ago, while serving in the Canadian Army, he lost the sight in one eye when he was wounded by German shrapnel during a battle in Normandy. In recent years, his one good eye has deteriorated thanks to a case of macular degeneration, a fairly common ailment that afflicts people of his advanced age.

His eyesight is poor – he can't read or watch television any more – but even with perfect vision, he wouldn't have seen his most recent honour coming.

Earlier this spring, not too long before the 62nd anniversary of V-E Day, the government of France honoured the former infantry lieutenant (and later Canadian defence minister) with France's highest honour. At a ceremony at Moss Park Armoury in downtown Toronto, France's ambassador to Canada bestowed upon Danson the Chevalier of the Legion of Honour.

Ever the gentleman, Danson, 86, is quick to discount any personal merit in the award and instead credited his comrades-in-arms who made an even greater sacrifice for their country.

"I made a special point of saying I don't know why I got it 60 years later," he said last week. "I accepted on behalf of my regiment. They all deserved it and all the ones who were killed."

The Chevalier (French for knight) honorific was bestowed on Danson at a special parade of the regiment that included current soldiers of the reserve unit and about 100 invitees. It was a stirring ceremony, recalled Danson,

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Yeltsin left lasting impact on Russian Jewry — please see page

The News in Brief

Correction

In last week's front page index, the name of the rabbi at Barrie, Ont.'s Am Shalom Congregation was incorrect. Her name is Rabbi Illyse Glickman. *The CJN* regrets the error.

CANADA

End Embargo: Church

TORONTO — United Church Moderator David Giuliano sent a letter to Prime Minister Stephen Harper last week urging him to "immediately resume" financial support to the Palestinian Authority in light of the new Hamas-Fatah unity government there. Rev. Giuliano, who said the international boycott of the PA is "further crippling economic conditions for Palestinians," was in Israel and the Palestinian Territories from March 25 to April 3 as part of a six-person church delegation that met with Christian, Muslim and Jewish groups. He said the PA unity government and the "Saudi initiative" are "extremely positive steps to peace" that should be "fully supported and encouraged by the international community."

Cdns. To Be Honoured

TORONTO — Two Canadians will be honoured as part of graduation ceremonies this spring at the Reform movement's Hebrew Union College-Jewish Institute of Religion. Rabbinical student Janice Elster of Toronto will be ordained June 2 in Cincinnati, while Rabbi John Moscowitz of Toronto's Holy Blossom Temple receives an honorary doctorate May 3 in New York.

WORLD

Suspects Arrested

PARIS — French police arrested five people suspected of desecrating 180 graves at a cemetery in northern France. Police said a quarter of the graves desecrated in Havre were Jewish. The five were questioned April 22 and were later charged. Early in April, 53 Jewish graves were desecrated and broken at the Lille Jewish cemetery. A 30-year-old man was arrested and admitted to the act, but his reasons remain unclear.

Street Rededication

NEW YORK — A New York street named for an anti-Semite will be rededicated. Corbin Place in Brooklyn had been named for Austin Corbin, a 19th-century developer who was a leader of the American Society for the Suppression of Jews. Corbin also ran the Long Island Rail Road and ejected the Montaukett tribe from the Hamptons in a contested land deal, the *New York Times* reported. A January column in the *New York Daily News* attracted the attention of local lawmakers, who set about changing the name. But residents, including many Jews, didn't want to change their addresses, the *Times* reported. The group then urged that the street be rededicated to Margaret Corbin, a Revolutionary War heroine. City council is expected to approve the move.

Neo-Nazis Rally

KRAKOW — Neo-Nazis protested the March of the Living in Krakow, a Jewish group says. Some 200 people took part in an April 14 march staged by the far-right National Radical Camp, a tiny extremist group. Participants held "Heil Hitler" signs and shouted "This is Poland, not Israel," "Poland is a saintly thing" and "Jews out of Poland," according to the Warsaw-based Foundation for the Preservation of Jewish Heritage in Poland. The rally in Krakow Market Square took place amid foreign tourists, including Israelis who were in Poland for the March of the Living, the foundation said. The foundation complained that police didn't stop the protest, despite the Nazi slogans, which are illegal in Poland. The protesters were outnumbered by 250 anti-racism protesters.

State Buys Bonds

SANTE FE — New Mexico purchased $5 million (US) in Israel Bonds. Gov. Bill Richardson announced the purchase April 23, saying the economies of New Mexico and Israel are similar and that his state is committed to strengthening trade with the Jewish state. "This purchase will help Israel move forward with important economic projects that will better the lives of its citizens," Richardson said.

Journalist Known For Vietnam Reporting

SAN FRANCISCO — Pulitzer Prize-winning journalist and author David Halberstam died April 24 in a car crash. He was 73.

David Halberstam

Halberstam was on his way to an interview with Hall of Fame quarterback Y.A. Tittle for a book on the 1958 NFL championship game when the car in which he was a passenger was struck by another vehicle in Menlo Park, Calif., near San Francisco. He was pronounced dead at the scene.

Halberstam, the son of eastern European Jewish immigrants, attended Harvard before beginning work as a journalist in the U.S. South. His coverage of the civil rights movement earned him a Pulitzer Prize in 1964. The *New York Times* sent Halberstam to Vietnam to cover the war, and he published *The Making of a Quagmire* and *The Best and Brightest* about the Kennedy administration.

Halberstam also wrote about the media, the Korean War and major league baseball.

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Canadian Jews celebrate Israel at 59

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Israel and its ambassador to Canada, Alan Baker, are both celebrating 59th birthdays this year and the Ottawa community came out in force to join the party.

Yom Ha'atzmaut began with a flag-raising ceremony in front of the Soloway Jewish Community Centre. Before the flags of Canada and Israel were raised by representatives of the Jewish War Veterans Ottawa Post, the audience was treated to a selection of Israeli songs by children from Ganon Preschool and from Hillel Academy.

Students from Yitzhak Rabin High School and members of the Tamir choir also took part in the ceremony. Later in the day, Baker and his wife hosted members of the diplomatic corps, politicians, MPs and representatives of various Jewish organizations at a special Yom Ha'Atzmaut reception.

B.C. Conservative MP James Lunney, chairman of the Canada-Israel Parliamentary Friendship Group, recalled being in Toronto to celebrate "Israel at 40," an event he said he enjoyed immensely. "I think landmark occasions [such as this] should be recognized and it is good to celebrate."

Ontario Tory MP Dave Van Kesteren joined the festivities as well. "One of the most significant events in the 20th century is the establishment of the Jewish state. We support that and we want to stand behind the Jewish people in their struggles," he said.

Public Security Minister Stockwell Day added that "it is worth celebrating a vibrant democratic nation that is an example to the whole world."

The party continued in the Civic Centre salons, where more than 1,000 people gathered to eat, drink, sing and dance in honour of Israel's birthday.

Baker's brief welcoming remarks set the tone for the evening. "Let me welcome all the ambassadors who are here, all the RCMP people, the veterans, the Canadians, everybody. This is Israel's 59th birthday. I am also 59, so let's party!"

Ottawans who have served in the Israel Defence Forces were called to the stage and recognized for their contributions to Israel's security.

DANCING AT QUEEN'S PARK: Israeli dancers from the WIZO Nachlat Yehuda Youth Village in Rishon Lezion performed at Queen's Park last week during Yom Ha'atzmaut celebrations. *More stories, photos, pages 4-6.* [Andy Levy-Ajzenkopf photo]

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Yom Ha'atzmaut

7,000 rally for Israel in Montreal

By JANICE ARNOLD
Staff Reporter

MONTREAL — Public Safety Minister Stockwell Day compared Mahmoud Ahmadinejad to Hitler and warned the world not to be indifferent to the Iranian president's plan to annihilate Jews at a massive downtown rally celebrating the 59th anniversary of the State of Israel.

"Just as a leader 60 years ago had a plan to exterminate all Jews, there's a leader today who wants to do the same thing. And just as people then said that leader is crazy or they don't care, the international community is saying the same thing today," Day said at the event, held at midday on Yom Ha'atzmaut.

"Canada cares for Israel and will stand with it," he told the crowd, estimated by organizers at more than 7,000 people, that had gathered in Place du Canada.

"When will there be peace? Next year in Jerusalem, if we stand together," he told the cheering audience.

Day, who sported an Israeli flag in his breast pocket, praised Israel for its strong defence of democracy since its founding. Arabs and Jews can and do run for political office and sit on Israel's Supreme Court, and they have freedom of religion and expression, he said, contrasting the situation in the Jewish state with Pakistan, which was founded as a Muslim state shortly before Israel.

He congratulated Israel for developing what was a barren desert and for absorbing more immigrants per capita than any other country. He also noted that Israel has the most patented inventions and Nobel Prize winners proportionally in the world.

Liberal leader Stéphane Dion said Ahmadinejad is "inciting another Holocaust and the international community must hold him to account.'

The defence of Israel should be the concern of all democracies, Dion said. "Any threat to Israel's right to exist is an attack on the values of every democracy. Israel's struggle for peace and security is our struggle."

He said the Liberals support "the right of Israel, like any other state, to be free of threats or acts of force," and the party backs a two-state solution.

He also denounced anti-Semitism."The struggle of the Jewish people against anti-Semitism concerns all people."

Recalling the 2004 firebombing of the United Talmud Torahs school, which is in Dion's riding, and the attempted firebombing of the YM-YWHA this Passover, he called the incidents "an attack on the values of every Canadian. These children are my children."

The April 24 rally began at Phillips Square. The throng, young and old, estimated by police at about 5,000 people, proceeded down Union Street to Réne Lévesque Boulevard to Place du Canada, where another couple of thousand more joined the program.

It was a dramatic scene as thousands of large blue-and-white flags fluttered in the breeze under skies of a similar azure, in a parade that was several blocks long. The joyous marchers followed a large blue flatbed truck, which carried singers and musicians playing Hebrew songs that resonated through the urban canyon.

The "people's rally," as it was dubbed, was organized by the ad hoc Consortium of Jewish Organizations (COJO) and spearheaded by businessman Amos Sochaczevski and Ariela Cotler, whose husband, Mount Royal Liberal MP Irwin Cotler, acted as master of ceremonies.

COJO spokesperson David Bensoussan said COJO included "just about every Jewish organization in town," although none of their names or logos appeared anywhere, nor did any of their leaders speak, in order to demonstrate that the event came from the "grassroots." Hundreds of volunteers were behind the project, which went off without a hitch.

Attendance might have been even greater, but people had to be turned away from the 20-odd chartered buses that came in from a multitude of points.

Busloads of people also arrived from Kingston, Sherbrooke and Ottawa, mostly with non-Jewish passengers.

The police presence was heavy, and private security guards were also hired. Unlike other years, the rally was not marred by anti-Israel protesters.

Several chassidim, mostly Lubavitchers, including rabbis, participated in the rally.

Israel's consul general in Montreal, Marc Attali, expressed his deep appreciation to the Jewish community and other friends of Israel. "Your support and solidarity is essential to our strength."

The formalities were kept relatively brief, and everyone was encouraged to enjoy the music of the local band Shtreiml and the dancing of a youth group from the northern Israeli town of Ma'alot, where 21 schoolchildren were murdered by Palestinian terrorists on Yom Ha'atzmaut in 1974.

Even Day and Dion were seen doing the horah.

Irwin Cotler described the Jews of Israel as "a prototypical aboriginal" people who are inhabiting the same land, speaking the same language, practising the same religion and using the same name as they did 3,500 years ago.

The program ended with the playing of a recording of Israel's "second anthem," *Jerusalem of Gold*, which debuted 40 years ago, just before the Six Day War, which no one knew was at hand, said Cotler, who was a student at Hebrew University at the time.

From the editor's desk

IS ON PAGE 27

SeeJN

HAPPY BIRTHDAY ISRAEL

Raphi Singer waves his Israeli flag with pride and Efrat Shemesh takes advantage of the arts and crafts section at the 2007 Yom Ha'atzmaut celebration at the Bathurst Jewish Community Centre last Tuesday. [Sheri Shefa photos]

Yom Ha'atzmaut

Israeli immigrants changing Winnipeg community

By RHONDA SPIVAK
Special to The CJN

WINNIPEG — Titiana Zeliony says she and her husband chose to immigrate here from Israel because they heard from Israeli friends in Toronto that the Winnipeg Jewish community was looking to grow its community.

"We left the former Soviet Union when we were in our 20s, but after a lot of years in Israel, we decided to come here, mostly for security reasons," Zeliony says.

The Zelionys are among a growing number of Israelis who have come in recent years and are slowly changing the face of the community of about 14,000 Jews. Of some 384 new Jewish immigrants to Winnipeg in 2006, 376 were Israelis from the former Soviet Union.

Some of these immigrants, led by a new group called Canada Sheli, took the responsibility this year for the annual Yom Hazikaron service to remember Israel's fallen soldiers. It was held April 22 at the Berney Theatre.

In the past few years, the Winnipeg Zionist Initiative (WZI) has organized and sponsored Yom Hazikaron. But the WZI has become a dormant organization, and Canada Sheli took the initiative to arrange the Yom Hazikaron service.

Canada Sheli was formed about a year ago by Ron East to meet the needs of the increasing number of Israelis here.

"We decided that we wanted to bring Israelis who are Hebrew speakers together. None of us knew each other. That's how it started, and it has taken on a life of its own. Ron does everything on a volunteer basis," says his wife, Shirli East. The organization has no paying membership, no programming budget, no staff and is not a registered charity.

About 125 people, mostly Israelis, attended the Yom Hazikaron service organized by Canada Sheli. Many of them shed tears. The service began with a two-minute siren, as is done in Israel to mark Yom Hazikaron.

Ron and Shirli East

Performer Cindy Bass played guitar and sang Hebrew songs while many in the audience sang along. A large screen broadcast a singer from Israeli television's Channel 1, and there was a video presentation of the faces of the soldiers who lost their lives during last year's war in Lebanon.

A special prayer for the release of three kidnapped Israeli soldiers, Gilad Shalit, Ehud Goldwasser and Eldad Regev, was recited by Arieh Lavy, a former Israeli prisoner of war who was captured in the1973 Yom Kippur War by the Egyptian army and tortured there for weeks before being released.

During the memorial service, Canada Sheli also presented an award to Harold Bastable, who was a pilot in the Royal Canadian Air Force in World War II. Bastable's aircraft was shot down in a raid on Versailles, and in 1944, Bastable was sent to Buchenwald concentration camp.

* * *

The Jewish National Fund (JNF) sponsored an energetic post-Yom Ha'atzmaut concert in Winnipeg by Israeli Idol & Friends, a troupe of eight young singers and musicians.

The sold-out concert was held on April 25 at the Berney Theatre, which has a capacity of 200. The only advertisement for the event was an e-mail distribution list sent out by Canada Sheli, an organization catering to Israeli immigrants, and most of the audience members were Hebrew speakers.

Israeli Idol performers range in age from 22 to 25. The singers used to perform in different troupes in the Israeli Defence Forces, and most were released from the army two or three years ago. The troupe reflects the changing face of Israel, with two of the singers, Sasha and Vladi, having immigrated to Israel from Russia when they were children. They performed a couple of numbers in Russian. Noa sang a song in French, "since French is my mother's native tongue," she said.

The group performed a series of old favourites, including *Adon Olam*, *Eretz Zavat Chalav* and *Yerushalayim Shel Zahav*. By the time they did *Ani Noladati Lashalom* and a Shlomo Artzi song, most audience members were on their feet and stayed that way for the rest of the concert. At the end of the show, some teenagers went onstage to dance with the troupe, as the crowd loudly chanted "*od hapa'am*" (encore).

Rami Kleinmann, a JNF emissary, danced in the aisle with his son on his shoulders.

"It was the greatest concert. Just amazing. We had so much fun," Avigal Rakir, a 17-year-old new immigrant from Israel, who is originally from Russia, said.

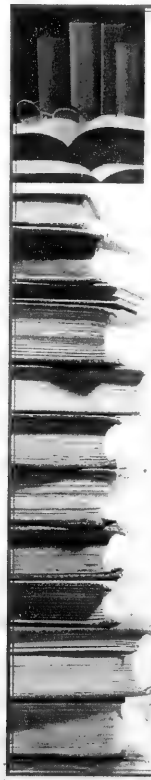
Her 16-year-old friend Dalia, who just moved here from the Israeli town of Dimona, said, "They rock. I loved it."

Rochelle Kleimke and her husband thought the concert was "great," with "lots of energy."

The evening before, on April 24, Israeli Idol performed in Edmonton. Shir Biton, one of the troupe's singers, said that the concert in Edmonton was good, but 'this was a more enthusiastic crowd… I could feel the presence of all the Israelis."

The Jewish Federation of Winnipeg and the Rady Jewish Community Centre put on a "Family Fest" for Yom Ha'atzmaut this year.

Usually, these two organizations sponsor a singer or group from Israel and the event draws about 600 people, of all ages. This year, the April 24 event, featuring arts and crafts for children and the local band Three Times Chai, attracted less than half that number.



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Magen David flies at Queen's Park

By ANDY LEVY-AJZENKOPF
Staff Reporter

To the beat of a drummer-boy and the blast of a shofar, the Israeli flag was raised for the first time at Queen's Park as part of celebrations last week marking the Jewish state's 59th Independence Day.

A crowd of exuberant celebrants, which organizers estimated at around 300 people, packed the front lawn of the Legislature for a noontime flag-raising ceremony jointly presented by Tony Ruprecht, Liberal MPP for Davenport, and Ya'acov Brosh, Israel's outgoing consul general for Ontario and Western Canada.

"We are here hand-in-hand, shoulder-to-shoulder with the people of Israel… to celebrate a very historic occasion, the foundation of the state of Israel," Ruprecht told the assembled, many of whom waved Israeli flags and were dressed in blue and white.

Dignitaries and politicians of various stripes were also present to take in the event and address the crowd.

"On this day of celebration, I cannot help but reflect on a sobering reality," said Moshe Ronen, chair of the Canada-Israel Committee's board of directors. "Every state in the world celebrates their independence and on those days there's a deliberate effort to focus on pride… but for Israel, the promise of our national anthem is only partially achieved. We are still far from achieving 'Am Chofshi'… a nation free of fear. But we cannot and must not lose our hope. The day will come when we will live without fear. Am Yisrael chai!"

Ronen's speech drew wild applause and responses of "amen" from the crowd.

Also present to pay tribute to Israel were Frank Dimant, executive vice-president of B'nai Brith Canada, David Engel, chair of UJA Federation of Greater Toronto, as well as representatives of different faith communities, including Donna Holbrook, Canadian director of the International Christian Embassy, and Rev. Brian Warren, founder of Canada in Prayer.

Charles McVety, president of Canada Christian College, stressed his community's unwavering support for Israel.

Ontario Premier Dalton McGuinty quoted former U.S. president, Harry Truman, who called Israel "the embodiment of the ideals of peace and freedom."

In a personal anecdote, McGuinty told of how his family of nine siblings would protect one another from would-be bullies in the schoolyard. He then drew an analogy between that experience and how all of Ontario's faith communities should always rally together to protect each other.

"Whenever [the Jewish] community is attacked, it's time for all of us to stand up, join ranks and say, 'Not in my house,'" McGuinty said.

Brosh, visibly moved by the spirit of the day, then spoke about how historic it was and how proud he was to represent Israel here.

"Canada and Israel really do share many values and we can learn from each other for a better future," he said.

Brosh then wished Israel, "this country that was born in war… many years of peace."

Ruprecht ended the speech portion of the ceremony by looking up at the newly raised Israeli flag and proclaiming, "The Star of David reaches to heaven… it stands for decency, goodness and humanity."

After the singing of *Hatikvah*, dancers from the WIZO Nachlat Yehuda Youth Village, a school in Rishon Lezion, Israel, performed a series of horahs and traditional songs for the audience.

1,000 celebrate at UBC in Vancouver

By LAUREN KRAMER
Special to The CJN

VANCOUVER — On a night when many Vancouverites were riveted to a Canucks playoff hockey game, more than 1,000 members of the city's Jewish community flocked to the University of British Columbia's Chan Centre for the Performing Arts to celebrate Yom Ha'atzmaut.

The evening began on a sombre note with a moment of silence for those killed defending Israel. "This past year, 233 soldiers and civilians were killed," said Geoffrey Druker, chair of the Jewish Federation of Greater Vancouver's Yom Hazikaron committee.

JFGV president Bernard Pinsky noted with pride that the Vancouver Jewish community showed cohesion and unity during last summer's Second Lebanon War.

"We raised $3.7 million last year in our Israel Emergency Campaign," he said. "I'm proud of our community, which has played such a leadership role in Canada's response to Israel."

Vancouver's Jewish community has a partnership with the Galilee panhandle, an area hit with more than 4,000 rockets last summer.

The Chan Centre's 1,365 seats were sold out for the April 23 event, which featured an opening act by Or Chadash's local teenage singers and dancers, accompanied by a band.

The high point of the evening was an appearance by Dor Chadash, a group of seven young Israeli singers who are members of the Israel Defence Forces' song troupe.

The singers performed a variety of songs in Hebrew, English, Russian and French, including songs by popular Israeli artists and much-loved Israeli folk classics such as *Ani Noladiti*, and *Jerusalem Of Gold*.

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The West must stand fast

As Israelis were celebrating Yom Ha'atzmaut last Monday, a barrage of seven Qassam rockets and 35 mortars was directed at civilians in the western Negev by Palestinians in the Gaza Strip. It was later revealed that the barrage was a cover for an attempted kidnapping of Israelis.

The kidnapping was foiled.

The Israel Defence Forces reacted quickly, forcefully and determinedly to turn back the Palestinian plot. But additional kidnapping attempts by the Palestinians are expected following the successful tactical pattern established by Hezbollah over the past few years along Israel's northern border.

There was nothing unusual about the Palestinians' attack against Israel. According to the report of the chief of the IDF, Gabi Ashkenazi, to the cabinet on Sunday, some 250 rockets and mortar shells have been fired at Israel since a truce came into effect in Gaza five months ago.

What was unusual, according to Israeli analysts, was that the governing Palestinian party, Hamas, immediately claimed responsibility for the attack. After the so-called ceasefire went into effect, Hamas refrained from such responsibility claims, preferring to allow rival groups such as Islamic Jihad or even Fatah-affiliated terror groups to bask in the glory of the perpetration of the violence against the hated Jews.

But Hamas seems to need to change its strategy now and seek a higher, fighting profile against the Jewish state. That the attack took place on Yom Ha'atzmaut was no coincidence. What better day than the enemy's national holiday to prove the party's unflagging commitment to fighting the "occupiers"? On the weekend, its political leader, Khaled Meshal, threatened to ignite a third intifadah if the West does not abandon its financial embargo of the Hamas government.

Ashkenazi warned on Sunday that if Palestinian attacks continue, Israel will have no alternative but to "take action," adding that a major ground operation in the Gaza Strip would be necessary to effectively halt the ongoing rocket fire. Mindful of the impending release of the interim findings of the Winograd Committee, Prime Minister Ehud Olmert added that Israel was "not interested in an escalation but [would] by no means refrain from taking the necessary steps to stop those who try to harm Israeli residents in the south."

IDF officials in the south believe that war with Hamas is inevitable because of the organization's bloodthirsty nature, its relentless campaign of violence against the Jewish state, and the military buildup in Gaza.

Hamas' plan is clear. Draw Jewish blood. Grab another soldier or two as hostages. Harass the Jewish state. Convulse Israeli society and confound the political establishment and decision-making apparatus on the eve of the release of the interim report of the Winograd Committee, which is sure to initiate a round of very bitter politics in Knesset. And in the process, of course, win the favour of its mindless followers on the "Arab street."

But it is a foolish plan whose only certain outcome is the spilling of blood on both sides. The West should take note of Meshal's threats and stand fast. It must not surrender the requirement that Hamas recognize Israel, abjure all violence and abide by prior Fatah agreements. It must not yield the possibility of peace to the terrorists' deadly schemes.

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Egyptian President Hosni Mubarak praised Israel's withdrawal from the Sinai, saying it showed Israel's "enthusiasm for peace." Relations between the two countries began to normalize in the wake of the pullout, with daily bus service beginning between Cairo and Tel Aviv. However, Israeli prime minister Menachem Begin vowed that his country would never again exchange land for peace.

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Greetings from the prime minister

I am pleased to extend my warmest greetings to everyone marking Yom Ha'atzmaut, the 59th anniversary of Israel's independence.

On Yom Ha'atzmaut, you have an opportunity to reflect upon the history of the struggle that led to the birth of the modern State of Israel on May 14, 1948. It is a time to remember the past while renewing your dedication to the challenges of the future. The Jewish people have always faced the task of building a nation of freedom and peace with perseverance and enduring faith. These qualities have helped Israel grow in strength and stature since its formation. Its very existence is a testament to the spirit of its people and the power of hope.

Canada enjoys close ties with Israel, and I know that our relationship will continue to flourish in the years ahead.

On behalf of the government of Canada, please accept my best wishes for a memorable and enjoyable celebration.

Stephen Harper
Prime Minister of Canada

Jewish law and conversion

In his column "A closed-door policy" (*CJN*, April 19), Yoni Goldstein claims that rabbis have a "warped sense of what constitutes a successful marketing strategy." Rabbis are not concerned with marketing; they are obligated to ensure converts have all relevant information, including difficulties and negative aspects of becoming Jewish, in order to make an informed decision before changing their lifestyle.

Rabbi Chelbo's statement in the Talmud comparing converts to leprosy is misinterpreted. An alternative explanation is that sincere converts go through a difficult process giving up their previous culture. Their voluntary acceptance of the Torah makes born Jews look bad (just as leprosy does) because born Jews often take their Judaism for granted. The comparison to leprosy is not negative, but rather a positive reflection of the convert's commitment to Torah.

The demands "requiring attendance at Orthodox synagogue and regular Torah study" are not unreasonable, considering that davening and studying Torah daily are obligatory for all Jews; converts, too, must accept these aspects of Judaism. It is not that "Orthodox leaders are making life difficult," but the Talmud and Shulchan Aruch, which detail requirements for conversion, including "acceptance of the yoke of the mitzvot." Without accepting the observance of mitzvot, conversion is meaningless. Jewish law is demanding, and if people want to become Jewish, they should want to live according to the Torah's demands.

Goldstein claims that "Orthodox demands must be relaxed." What would he propose as relaxed demands? Not requiring converts to observe Shabbat, keep kosher or study Torah? It would be ludicrous to be able to convert to Judaism without being required to observe Halachah and mitzvot. Can one become a Canadian citizen without agreeing to follow Canadian law? Asking Orthodox rabbis to ignore the Talmud and Shulchan Aruch is like asking Supreme Court judges to ignore the Charter of Rights.

Many would argue, contrary to Goldstein's view that Rabbi Chelbo made a mistake and that "today's Orthodox rabbis would be wise to avoid making the same mistake," that today's rabbis are correct in demanding converts sincerely accept the Torah and observance of mitzvot, just as Jewish law requires.

Neal Winokur
Toronto

* * *

Ethnic cleansing in Darfur

The editorial "Darfur, now" (*CJN*, April 26) repeats a common error when it says that "more than 250,000 have been killed in Darfur." That is far from true. What is true is that 300,000 or so Darfuris have died – the vast majority of them from hunger and disease directly attributable to the conflict. What we are witnessing in Darfur is not genocide but a most brutal ethnic cleansing: more than 2½ million people have been forced from their homes, and unless the world finally gets its act together, they will never get to go home. What is occurring in Darfur is way beyond the "responsibility to protect" threshold that mandates an aggressive response from the international community. The Jewish community here and abroad is in the forefront in consistently calling for a rescue mission in Darfur, and this is both noted and appreciated within foreign policy circles.

Simon Rosenblum
World Federalists Movement-Canada

* * *

Support for Israel

I wish to inform you that the Canadian Evangelical Christian Churches fully stands and supports Israel in everything she does.

D. Lavigne
President

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What does it mean to be a Jewish writer?

By DINA KRAFT
JTA

Among those jostling for room in crowded conference halls in downtown Jerusalem were a Serbian novelist, a Russian short story writer, an Israeli poet and a German playwright.

They were among some 100 writers who gathered from across the world to begin a conversation on what it means to be a Jewish writer.

Polish-born writer Eva Hoffman spoke of how Jewish identity intertwines with her writing life.

"I started writing out of the Diaspora [experience] – the great rupture of emigration, the loss of my first language and finding a second language," she said during a panel discussion. "Being inside and outside… this is the classic Jewish and writer's position."

Kissufim, the Jerusalem Conference of Jewish Writers, was the first gathering of its kind in Israel. The four-day event, which ended April 19, featured readings and roundtable discussions on topics ranging from memory and the Holocaust to Nobel winner S.Y. Agnon to the variety of languages in Jewish literature. It was hosted by Beit Morasha of Jerusalem, the Academic Center for Jewish Studies and Leadership.

Central to the gathering's goals was to expose Israeli Jewish writers and Diapora Jewish writers to each other.

At a panel discussion on what defines a Jewish writer, Israeli author Aharon Megged said using Hebrew was central to his writing experience.

"In Hebrew, every letter has meaning," he said. "It is the language of the Bible, a language with layers of history… there is something Jewish deep inside it that you cannot distance yourself from."

Melvin Jules Bukiet, a New York novelist and literary critic, asked if the glorification of Hebrew was not in some ways an attempt to disenfranchise other languages.

Prize-winning writer Maya Kaganskaya, who immigrated to Israel from Kiev and writes exclusively in Russian, said that despite many years in Israel it's still the Russian language and its great authors that she connects most deeply with.

Such debate was among the aims of the conference, organizers said. The idea was not that participants should agree on every topic but rather – because this was a unique encounter between Diaspora and Israeli Jewish writers – they would start debating the same themes and topics.

"There is sometimes a sense that there is a Diaspora-Israel break, that some Israelis have a very strong sense that Israel is the centre of the Jewish world and some people in the Diaspora feel very uncomfortable with that, as if it is some sort of denigration of their own lives," said Michael Kramer, a conference organizer and director of the graduate creative writing program in Bar-Ilan University's English department.

"One of the things we were trying to do was get beyond that sense of a break," Kramer said. "We invited people to speak and read in their own languages, trying to get things translated not just in the linguistic sense, but also the larger sense to get a sense of their world translated."

Jonathan Rosen, a New York author and editor, said the conference provided important insights.

"It's unusual to have a conference like this in Israel, where Jewish identity plays a different role in the cultural imagination than it does in the United States," he told JTA.

Rosen said the conference dealt with those differences but also underscored the emerging understanding among Israeli writers that there's a vibrant Diaspora, just as it allows Diaspora writers a chance to contemplate the vital role Israel plays in Jewish life.

"We all need each other," Rosen said.

Another theme that emerged was a return by some American Jewish writers to the role of religion in their lives. Rosen himself wrote a novel, *Joy Comes in the Morning*, that features a female rabbi as its main character.

Rosen said that stands in contrast to the older generation of Jewish writers, who wrote about moving away from their religious and immigrant origins to embrace American culture, even viewing Ellis Island as the new Mount Sinai.

Now, he said, there's a "journey back toward Jewish identity and consciousness rather than self-consciousness. It is a journey that is equally heroic, fruitful and exhilarating and is even quintessentially American, because without an individual identity one cannot have an American identity."

Rosen traces the trend to the 1960s, when Jewish studies began to make inroads at American universities, the Six-Day War boosted Jewish self-confidence and genteel American anti-Semitism went into eclipse.

Nessa Rapoport, a Canadian-born memoirist and writer who now lives in New York City and long has dealt with Jewish themes, also sees Jewish writing taking a turn toward its religious roots.

"Once I felt considerable solitude as a writer in my passion for the Jewish literary tradition," she said. "Now I see an increasing number of Jewish American writers as engaged as I am by the eloquence of our shared literary inheritance."

Rapoport said she is sometimes overwhelmed by how much writing there is on Jewish themes.

"I used to be able to read most of what was published in American Jewish writing," she said. "Now, I cannot possibly keep up."

The conference was an opportunity for the writers to network and begin to create a kind of community. Plans are under way for another gathering in two years.

Carolyn Hessel, head of the Jewish Book Council, was among those attending the conference. Considered among the most powerful voices in North American Jewish literature, she has been delighted by the recent surge of high-quality literary fiction produced by the younger generation.

"It's like a Renaissance of Jewish literature," she said.

Bestselling authors compare notes

JTA

KIRYAT ONO, Israel — In their first meeting, Nathan Englander and Etgar Keret playfully joust about influences and literature and how experiencing Jewish and Israeli life informs their writing.

Englander, 36, a former Long Island yeshiva boy turned darling of the American literary scene and his Israeli counterpart, Keret, 38, in turns adored and excoriated for his fantastical and rebellious short stories, came together recently at a conference sponsored by Bar-Ilan University's master's program in creative writing.

Their rapport was instant and full of good humour. When audience members at a public discussion between them requested that they speak up, Englander offered, "I'll project from the diaphragm." Keret quipped, "and I'll try to speak from Nathan's diaphragm."

Englander's 1999 debut collection of short stories, *For the Relief of Unbearable Urges*, became an international bestseller with its tales of the secret desires of Orthodox wig makers, condemned Yiddish writers awaiting death in a Stalinist prison and Jews on a train to a concentration camp who transform into acrobats and tumble their way to safety. His upcoming novel, *The Ministry of Special Cases*, eight years in the making, is about the Jewish community in Buenos Aires on the eve of Argentina's 1976 military coup.

Nathan Englander

Englander eventually rejected his Orthodox upbringing and immigrated to Israel, where he wrote his first book in a Jerusalem cafe. He sees the book as part of his transition out of the Orthodox world.

"It was clear it was about my leaving the religious community," he said. His upcoming novel, he said, is about "the idea of community as a whole, how it functions and how it corrupts."

He at first did not intend the book to focus on the Jewish community, but Jews "kept creeping in."

Englander said being labelled as a "Jewish writer" after the publication of his first book didn't bother him.

"It's not a tag. There is nothing for me to shake off," he told JTA in an interview.

Unlike Englander's rich, literary prose, Etgar's stories have a casual, zany tone. Modern Israel is his usual backdrop, populated with slackers, soldiers and factory workers. His work has been praised for tapping into the Zeitgeist of Israeli youth with witty, but often less than pretty, portraits of alienation and fear.

Etgar Keret

Keret's most recent collection, *The Nimrod Flip-Out*, published last month in the United States, was written during the second intifadah and was influenced, he said, by the daily toll of violence.

In one story, a pathologist examines the body of a woman killed in a suicide bombing only to discover tumors had taken over most of her body and that she would have died within weeks. The pathologist can't decide whether or not to tell the woman's bereaved husband.

Breaking ranks with Israel's old guard of writers, who try to infuse their work with ideological themes, Keret's cheeky stories seem to mock the country's literary conventions and convictions. Keret was born in Israel, but feels himself an outsider.

By contrast, Englander, at odds with his Orthodox upbringing in America, for a time chose Israel as his home.

It was in Israel that he met a group of young Argentine immigrants who would become close friends and whose stories would help inspire the idea for his novel. It was also in Israel that he began to feel how politics imprints itself onto life.

"Living in Israel made me understand when politics is in your front yard," he said. "Living in Israel, obviously I learned a lot. I became shaped. I became a different person from living in the centre of Jerusalem."

Keret, although often hailed as the voice of young Israelis, feels himself more a Diaspora Jew than a native son.

"I feel very connected to the Diaspora," he told JTA. "My stories seem to me to have more in common with Kafka and Isaac Bashevis Singer than A.B. Yehoshua."

He added: "I was born here but I am the son of immigrants and I feel part of this but also feel on the outside. I think that is something very Jewish but something Israelis have lost."

As the son of Holocaust survivors, Keret finds a sense of eerie triumph that his books sell best abroad in Germany and Poland.

His mother, who grew up in Poland and was the only member of her immediate family to survive the war, was especially moved after she read his work translated into Polish. She told him he wrote like a Polish exile.

When she visited him in Germany where he was a visiting instructor at a Berlin university a few years ago, she told him a story that had haunted her. During her father's last days alive in the Warsaw Ghetto, he told her she would survive and one day avenge the family.

"They want to erase our name. But you will stay alive and everyone will know our name," he said, recounting the words his grandfather told his mother so many years ago.

She told him she had lived to see her father's vision – the sight of German bookshops filled with his books and the long lines of people waiting to hear him speak.

"I was very glad to hear that," Keret said. "To see that there are some circles that do connect."

Englander's visit to Israel to speak at the conference marked his first time in the country since he left five years ago.

He said it was not the bombings and tension that had kept him away but his complete focus on writing.

As difficult and as messy as it was to leave, Englander said he knew he would thrive once he returned to New York. When he Arrived for this visit, the clerk stamping his passport at Tel Aviv's Ben-Gurion Airport asked why he had been away for so long.

He answered, "I became Israeli. So I left for New York."

– D.K.

Opinions

Our communities need energizing

Inertia is an all too common phenomenon in many Jewish organizations. There is usually a raft of tangled and defensive explanations about why it occurs and elaborate rationalizations for why so little is done to prevent it from happening. Any attempt to even begin to identify the key reasons for a loss of focus, vision, relevance or productivity in an agency, or in the broader community, is likely to meet with indifference, suspicion or resistance.

Lawrence Hart in Hamilton

Only rarely is there someone who is prepared to rock the boat, to shine a mirror on aspects of community function that need to be revisited and fixed, and to address some of the essential elements of our collective mission that require urgent attention if we are to survive the existential threats that face us in the years ahead.

Businessman and community leader Scott Shay is one such person. Although his book *Getting our Groove Back: How to Energize American Jewry* (Devora Publishing, 2007) deals primarily with the serious predicaments that our neighbours to the south are having to deal with, his words have similar resonance for other Diaspora communities as well.

In his first few chapters, Shay provides analyses that illustrate the alarming decline in the numbers of American Jews. With this as his major focus, he uses most of the rest of the book to expand on his ideas for reversing the trend and revitalizing his community. A commitment to Jewish education, a reaffirmation of Jewish identity at every level, and a sustained effort to get all young American Jews to Israel according to a plan that goes beyond birthright israel are among the topics that he explores.

But aside from what seems intuitively self evident, though worthy nonetheless of re-emphasis, Shay also launches fearlessly into topics that are as controversial as they are challenging. In his chapter on intermarriage, he exhorts the Reform movement to reconsider its policy on patrilineal descent, while elsewhere in the book he refers to the "tyranny of the status quo" in certain Jewish organizations and calls for "the creative destruction and/or reorganization of these agencies in order to free resources for more pressing needs."

He also expresses his concern over the imbalance between Jewish charitable giving to Jewish causes and Jewish giving to non-Jewish causes. He notes, for example, that between 1995 and 2000, when charitable donations in the United States totalled $29.3 billion (US), 188 out of the 865 gifts that exceeded $10 million were made by Jews. However, only 18 of these went to Jewish organizations.

In his articulation of both the problems facing American Jewry today and his approaches to solving them, Shay pulls no punches. *Getting our Groove Back* is yet another wake-up call for anyone who values the concept of Jewish continuity.

On Yom Ha'atzmaut

The following is excerpted from a statement made to the UN Security Council on April 25 by Israel's ambassador to the United Nations.

Yesterday, we in Israel celebrated our Independence Day, marking Israel's 59th year of statehood. It is, of course, a time of great joy and festivity.

Dan Gillerman in New York

We celebrate the greatest miracle to happen to our people in contemporary history – the gift of our own country, to be a free people in our homeland. We celebrate the vibrancy and vigour of the State of Israel. We celebrate its remarkable renaissance and growth, especially for such a small country – and after only 59 years of existence. And we celebrate the beauty and openness of Israeli democracy, the bountiful and rich contributions of Israelis to international arts and culture, science and medicine, and the resilience of a people who fervently dream of peace, each and every day.

And yet the reality of Israeli history means that Independence Day is also a solemn time, when we remember the difficulties of the past. We honour the valiant courage of our soldiers who were killed while defending the people of Israel, and the great tragedy that befell the victims of terror. We mourn them, and we miss them…

But it is not only the reality of history that lingers in our minds. It is also the reality of the present day and the challenges ahead.

That harrowing reality, Mr. President, was demonstrated yesterday when Hamas, by its own account, launched more than 28 Qassam rockets and 61 mortar shells at Israel… These attacks, which came as Israelis woke up to celebrate Independence Day, were nothing short of an act of extreme provocation.

Later in the day, we learned that Hamas' fierce rocket fire was just a front, to divert attention away from its truly evil plans, to kidnap an Israeli soldier. Thankfully, the IDF thwarted the kidnapping.

Yesterday Hamas declared the ceasefire that had been in place in the Gaza Strip null and void. Since the ceasefire began at the end of November 2006, Israel has continually exhibited restraint to the more than 200 rockets fired at it by Palestinian terrorists. Israel always reserves the right to defend itself and its people, as enumerated in Article 51 of the United Nations Charter, and will do so if the attacks do not stop.

I strongly advise the Palestinians, and the world, not to mistake this restraint for acquiescence or take it for granted… We will do all that is necessary to put an end to this violence.

If there are still any skeptics out there, yesterday, the Hamas-led Palestinian government showed its true colours. Israel needs no further evidence to know that Hamas's ways are not the ways of peace. Hamas has shown it will not stop its campaign of terror until its unholy ambitions of destroying Israel are fulfilled.

Mr. President, the international community, represented by the Quartet [the United Nations, United States, European Union and Russia] has made the obligations of the Palestinian government very clear – to recognize Israel, renounce violence and terror, and abide by previous agreements. Hamas also still holds the Israeli soldier Gilad Shalit, kidnapped by its terrorists last June. These basic conditions are principles of peace. As the Palestinian government flaunts these conditions and sees terror as a legitimate goal, the international community should continue its policy toward that government.

Nothing – no initiatives, summits, or declarations – can take the place of an end to Palestinian terror. We will continue to engage with President [Mahmoud Abbas], as Prime Minister [Ehud] Olmert is continuously doing by holding their bi-weekly meetings. But we will fight Hamas as if there is no Abbas…

As Israel looks forward to a prosperous and peaceful coming year, our 60th year of independence, we know there is no shortage of challenges ahead of us. But we are prepared to meet each and every one of them, no matter what it takes.

Israel yearns to live in peace with all her neighbours… In the meanwhile, Israel will continue to defend itself, while praying for peace, taking strength in one another and putting trust in our faith and traditions, in our social fabric and human values, and in our people, wherever they may be.

Israel's accomplishments and challenges

Most journalists and pundits who talk and write so much about Israel miss the main point. While Theodor Herzl and his colleagues sought political sovereignty to ensure physical survival, the Zionist movement also saw this in the context of a Jewish renaissance. The constant wars, both military and political, in which Israel has been embroiled and which get most of the attention, are a tragic by-product of Arab rejectionism. But Jews did not and still do not come to Israel in order to fight these external battles – we came to reclaim, restore and rebuild our culture.

Gerald Steinberg in Jerusalem

From this perspective, as Israel enters its 60th year, we can be proud of our accomplishments, and also prepare to meet the considerable challenges that go beyond Iran and Palestinian terror.

First, the good news. The renaissance and revival of 4,000 years of Jewish cultural life has succeeded far beyond what was considered realistic when Ben-Gurion proclaimed Israeli independence in May 1948. Two thousand years after the Exile, Hebrew is a living language again, and with this achievement, the original texts – from the Bible to the Talmud to the rabbinical commentaries – are accessible to millions of Jews, as well as non-Jews.

This has spawned an amazing growth in creativity. Journals such as *Azure* and newspapers such as *Makor Rishon* (meaning "first source"), both founded a few years ago and dedicated to promoting this renaissance, have growing lists of contributors and expanding readerships to match. (There is no English edition of *Makor Rishon*, making access to its articles difficult, and as a result, few journalists outside of Israel are aware of its existence.)

This cultural resurgence is also no longer restricted to a narrow group of religious Israelis, and the cultural barriers are slowly being overcome. The attempt to replace the Jewish tradition with a new "Israeli man" has given way to an effort to merge the two approaches. With the exception of a few diehards, the militant anti-religious ideology has been replaced by a dialogue. Many non-religious intellectuals, artists, and leaders have a "Jewish bookshelf" and use these texts in their writings and performances. Their children attend "secular yeshivas" and similar schools, giving them the background necessary for this dialogue. The Jewish cultural renaissance taking place in Israel has also spread to the Diaspora, and Israel is now the senior partner in this relationship.

At the same time, these achievements do not offset or justify Israel's failures – including widespread leadership failure (secular and religious) and an unacceptable level of poverty and lack of economic opportunity. While the quality of education for the richer sectors is growing, schools in poor neighbourhoods and peripheral towns are neglected and underfunded. Social services are highly inadequate, particularly for olim from non-western countries.

And the antiquated political system that encourages corruption has alienated many younger Israelis. Good people do not seek leadership positions, and the results are very costly. To meet this challenge, the new generation must find a way to take part in the process without becoming infected by the corruption.

The corruption among Israeli leaders reflects the "get rich quick" and materialistic mentality that replaced the pioneering spirit which prevailed during the first decades of Israel's existence. This has blinded many Israelis to the growing level of poverty that is entirely foreign to Jewish tradition. Past promises to offset this situation have not been fulfilled, and while Prime Minister Ehud Olmert has pledged to cut poverty by 25 percent, implementation will require sustained effort and moral leadership.

Israel's future success depends on the readiness to meet these challenges, which exist in the shadow of the ongoing threats of war and terror. We can't afford to address only one dimension – success requires directing the same investments internally as are applied to fighting our external enemies.

* * *

In their letters (*The CJN*, March 15), Rex Brynen and Menachem Klein, who participated in the project on Palestinian refugee claims that I analyzed (*The CJN*, March 8), avoid the main issues. This highly complex political topic is outside the expertise and remit of the Canadian government agency responsible for development and aid. The framework, language of demonization ("repatriation" and "ethnic cleansing") and carefully selected "experts" reflect the inherent bias of the editor chosen by CIDA. And this is only one example of CIDA's support for activities that help perpetuate the conflict, as detailed in my March 8 column.

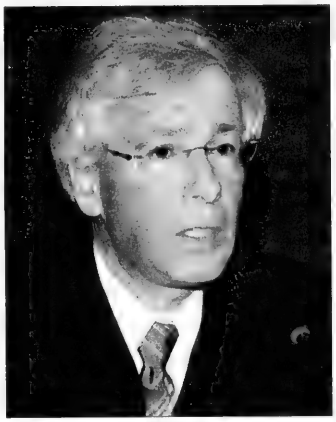
The Kirshner File

Taliban insurgency in Afghanistan rages on

Eight more Canadian troops were killed in Afghanistan last month, raising Canada's war dead to 53 in almost six years of combat. Sparking an outpouring of hand-wringing and a tsunami of grief, their deaths prompted a new outburst of political recriminations, with Liberal party leader Stéphane Dion warning that Canada faces a quagmire in Afghanistan – a Muslim nation bogged down in an increasingly bloody civil war – and declaring that Canada's role there should end when its current commitment expires in February 2009.

Sheldon Kirshner in Toronto

Dion's blistering critique, which coincided with an upsurge of fighting in that strife-torn country, was hardly unusual. Although Canada's present contingent of 2,500 troops was dispatched to Afghanistan in 2001, when the Liberals were in power, Canadian politicians have had qualms about the mission ever since. Jack Layton, the NDP leader, has repeatedly called for a withdrawal, while Bloc Québécois leader Gilles Duceppe has complained that Canada's efforts have become too focused on hunting down terrorists rather than on rebuilding that ravaged, somewhat dysfunctional country.



Stéphane Dion

Stephen Harper, the Conservative prime minister who extended Canada's mission by two years, holds a completely diametrical view. He believes that Canada has an obligation to President Hamid Karzai's besieged pro-western government in Kabul and to the United Nations-backed coalition of 37 countries battling the Taliban and its Al Qaeda ally.

A similar debate rages in the United States, which bears the main burden of protecting and nurturing Karzai's government and has funnelled $14 billion (US) worth of aid since 2001. Congressional critics of the war in Iraq have charged that it has siphoned away critical resources from what they describe as "the forgotten war" in Afghanistan.

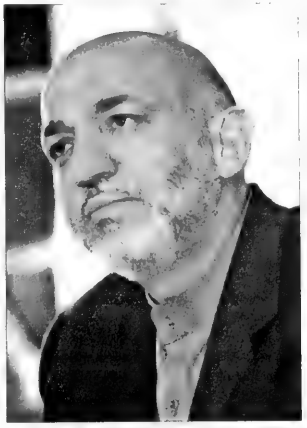
Yet, what seems clear is that international troops, led by the United States, Britain, Canada, Germany, Italy, Holland and Spain, will be in Afghanistan for some time to come in the battle against Islamic radicalism. Addressing this issue recently, Canadian Defence Minister Gordon O'Connor said Canada would spend $650 million to acquire 100 second-hand tanks from Holland and lease 20 more from Germany to deal with 10 to 15 years of further conflict in Afghanistan, which has been in a virtually perpetual state of turmoil since its invasion by the Soviet Red Army in 1979.

An impoverished, land-locked nation coveted by European colonial powers in the 19th and 20th centuries, Afghanistan was thrown into further chaos when the Soviet Union, in a last gasp of imperialism, invaded the country to prop up an unpopular Communist government. The United States, aligned with Saudi Arabia and Pakistan, covertly supported a motley but highly motivated collection of Afghan fighters, the mujahideen, who fiercely resisted the Soviets and their local allies. Exhausted by the war, Moscow withdrew in 1989, having lost 15,000 soldiers. For the next seven years, Afghanistan was awash in violence as warlords battled for dominance.

The Taliban, a puritanical movement extolling the virtues of Islamic fundamentalism, seized power in 1996 and proceeded to transform Afghanistan into a backward bastion of austere, reactionary Islam in which women and minorities were oppressed.

Governed by Mullah Mohammed Omar, the Taliban regime invited Osama bin Laden, the Saudi leader of Al Qaeda, and Ayman al-Zawahiri, his Egyptian deputy, to establish their headquarters and training camps on Afghan soil.

Al Qaeda, a Sunni-based organization dedicated to eliminating Western influence in the Middle East, dethroning secular Arab leaders and destroying Israel, carried out its first major terrorist strikes against the United States with attacks on two of its embassies in Africa in 1998 and on the USS Cole in Yemen in 2000. On Sept. 11, 2001, Al Qaeda struck once again when 19 terrorists, the vast majority of whom were Saudis, hijacked commercial airliners, crashing them into the World Trade Center in Manhattan and the Pentagon in Washington, D.C.



Hamid Karzai

Faced by the most serious peacetime assault on the United States since Pearl Harbor, with a loss of life approaching 3,000, President George W. Bush geared up for what would be the defining mission of his administration, the war against terrorism. In short order, the United States invaded Afghanistan, while the United Nations sent a peacekeeping force. Washington's strategy was to unseat the Taliban, destroy Al Qaeda's base and reconstruct the country. The Taliban was ousted, but six years on, bin Laden and Zawahiri remain at large, presumably somewhere in Pakistan's rugged tribal areas, and a new generation of Al Qaeda leaders has emerged.

Meanwhile, as the Karzai government struggles to assert its authority beyond Kabul and rebuild the country's infrastructure, the Taliban and Al Qaeda, following a period of retrenchment, have stepped up the pace of guerrilla attacks and suicide bombings against the reconstituted Afghan army and foreign peacekeepers (35,000 troops from 26 NATO nations and 11 other allies).

Last January, after the Taliban's leader in hiding threatened to continue the war until foreign troops leave Afghanistan, the Taliban warned that 2007 would be the bloodiest year yet of the insurgency.

It has not been an idle threat. The Taliban, having begun its much anticipated spring offensive, has already sprung two jolting surprises – capturing two remote districts and sending a suicide bomber to an American air base that U.S. Vice President Dick Cheney happened to be visiting.

In response, NATO has launched a big offensive aimed at clearing out the rebels from the largely lawless southern provinces of Kandahar and Helmand, where much of the fighting has taken place of late. In concert with these operations, the United States has applied pressure on Pakistani President Pervez Musharraf to do more to eradicate the network of Taliban and Al Qaeda bases in Pakistan and demanded that certain NATO allies fulfil all their manpower commitments.

It remains to be seen whether NATO's latest campaign will succeed, since the Taliban and Al Qaeda are formidable adversaries. Emulating the insurgents of Iraq, they masterminded some 350 bombings in 2006, killing more than 600 civilians.

To a significant degree, the Taliban finances its operations through the cultivation of opium, of which Afghanistan supplies 90 per cent of the world's supply. There is a direct connection between the insurgency and the illegal cultivation of poppies, from which raw and unprocessed opium is extracted. By encouraging Afghan farmers to cultivate a poppy crop, which is far more lucrative than any other, the Taliban forces Karzai to react and thus turns them against his government.

It is a clever tactic and may be working, much to Karzai's disadvantage.

Romspen Mortgage Investment Fund climbs over $300,000,000

Sheldon Esbin and Arthur Resnick manage the Romspen Mortgage Investment Fund

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Ten Holocaust survivors were at Queen's Park April 25 to receive certificates of recognition at a ceremony presented by the government of Ontario in association with the Yad Vashem Society of Canada. Pictured, from left, are Sigmund Soudack, Harold Rotman, Israeli Consul General Ya'acov Brosh, Sam "Simcha" Simchovitch, Canadian Society for Yad Vashem chairman Hank Rosenbaum, Joseph Gottdenker, Sidia Cowen, Premier Dalton McGuinty, Goldie Steiner, Ontario Minister of Citizenship and Immigration Michael Colle, Faigie Libman, York Centre MPP Monte Kwinter, Sala Goldhar, Jack Buchman and Henry Waks. [photo courtesy of Ontario Premier's office]

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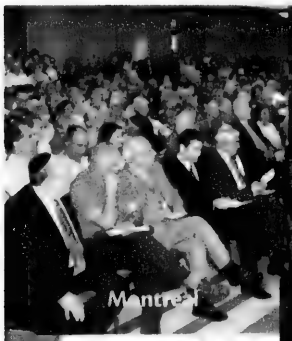

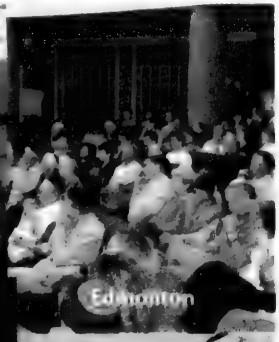

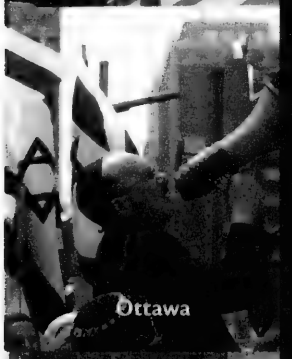

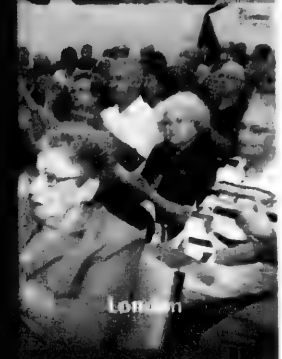

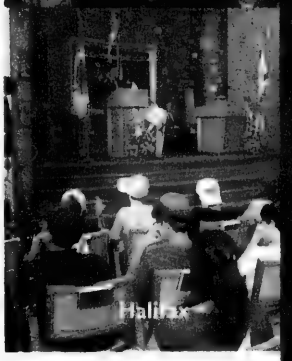

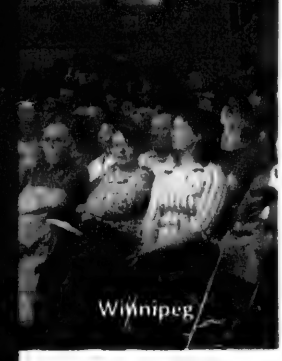

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MARCHING WITH PRIDE: Grade 4 and 5 students from Associated Hebrew Schools' Kamin Education Centre participated in a Yom Ha'atzmaut March for Israel on Atkinson Avenue in Thornhill along with students in grades 3 to 5 from Netivot HaTorah Day School and students from Leo Baeck Day Schools. After the march, students from all three schools congregated at Associated and took part in a program that included a flag ceremony and Israeli singing and dancing. [Rebecca Ansel photo]

School funding motion defeated

By ANDY LEVY-AJZENKOPF
Staff Reporter

Jewish, Muslim and Sikh advocates for faith-based school funding in Ontario responded in frustration and unity last week to help defeat a motion in the legislature that sought to buttress the Liberal government's policy of not funding private schools.

Peter Fonseca, Liberal MPP for Mississauga East, introduced a private member's motion in the house in early April that said "the Legislative Assembly of Ontario affirms that its commitment to students in the public education system is so strong that it opposes any attempt to take public money and hand it over to private schools."

In his opening remarks during debate on the matter last week, Fonseca said he filed the motion out of fear that "if we do not continue along the path that we have over the last 3½ years… we may find ourselves where we were prior to coming to government, where we were closing schools, where we were underfunding our schools, where we had strife and instability in our public school system."

The motion was ultimately defeated when the speaker called for a voice vote in the legislature, and those against it shouted it down.

Conservative MPPs Frank Klees, who has long urged that funding be extended to faith-based schools, and Tim Hudak, led the opposition to the motion.

Stuart Lewis, executive director of the Ontario Association of Jewish Day Schools (OAJDS), which represents scores of Ontario schools, and Steven Shulman, Ontario regional director of Canadian Jewish Congress, were among a delegation that attended the April 26 debate.

"We were shocked at Mr. Fonseca's words," Lewis said. "So we made phone calls, got support and the motion was defeated."

Lewis said the delegation was warned by Klees and Hudak that the motion would likely pass, given the Liberal majority in the legislature.

"So we were shocked and pleased when it was voted down," Lewis said.

Klees called Fonseca's resolution, "one of the most offensive pieces of legislation ever presented to this house."

Speaking in the legislature, Fonseca said he realized there were objections from faith-based schools to the government's stance on funding private schools, but he reminded the house that public funding for Catholic schools in Ontario is "embedded" in Canadian history.

"The essence of our public school system is to bring people together," Fonseca told *The CJN*. "Publicly funded schools should not divide one group from another… [they] should act to bring Ontarians together. That's why our government opposes sending government money to private schools."

The province's faith communities have long fought the Ontario government over this issue, which they say is inherently unfair and illegal.

In a follow-up e-mail sent to *The CJN*, Lewis wrote, "The funding system for families of faith in Ontario that the government supports is one where Catholics go for free and other religious minorities pay full fare – at back-breaking cost to hard-working, Sikh, Muslim, Jewish, and Christian parents."

Ira Walfish, chair of the Multifaith Coalition for Equal Funding of Faith-Based Schools, said in an April 25 press release that Fonseca's stance was "extremely unfair and misleading" and that "excluding all funding for 'private' schools means that non-Catholic faith-based schools will continue to be treated as second-class citizens."

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Rabbi Dr. J. Immanuel Schochet is Professor Emeritus of Philosophy at Humber College, and for many years taught Medical Ethics at the University of Toronto. He is the author of over 30 books and numerous articles and serves as Rabbi of Congregation Beth Joseph in Toronto.

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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

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Jewish Life

By RABBI MORDECAI E. ZEITZ

Making the most of our lives

RABBINICAL REFLECTIONS

"It's all in the name." Companies spend millions on research, not just on product development, but in the search for appropriate names for their products. Certain names project images that can make or break a product in the marketplace. In other words, a name or phrase is much more than a bunch of letters. It's an image. It's a statement.

In Judaism, the various forms of the names of God denote the Almighty in different modes with humankind. Likewise, each holiday has a variety of names that express the various messages and histories of each of these occasions. We know that the choice of a name for a newborn is a complex experience, and a change of name signals a serious situation or circumstance.

This is especially true in the Torah, where words and phrases have a multitude of meanings, ranging from the plain translation (*pshat*) to a multitude of interpretations (*drash*). Even the names of the portions are more than mere titles. Often their proximity and sequencing bring another message to light above and beyond the content of each portion. For instance, in the past two weeks we have read three portions. Each portion stands by itself, containing profound content such as the laws of Yom Kippur, sexuality, the festivals, a complex moral and ethical code, and so much more. There is enough there to keep us occupied for months.

Going beyond the straightforward text, we can discover an amazing truism when we link the three portions together. Acharai Mot- Kedoshim-Emor, which, when translated as if it were a phrase, means "after the death of the righteous, talk." It's very cryptic and seemingly contradictory, because dead people don't talk.

But that's not necessarily so. All too often, it is only Acharai Mot, after the death of a person or at the end of a relationship, that we realize Kedoshim, their virtues and special qualities that we failed to truly appreciate. At that point, Emor – we want to say what we "could have" or "should have" but did not. We think about it, we shed some tears, we regret, but, alas, it's too late. Time and circumstance have taken away any opportunity to say and do the things that could have been and should have been.

Thoughts and feelings normally reserved for eulogies and epitaphs should be shared and spoken during one's lifetime, when sentiments can be acknowledged and appreciated. It is most appropriate that we recite the *Aishet Chayil*, lauding the virtues of our spouse, every Friday night in the presence of family and friends, rather than at the person's funeral.

Perhaps this is why these Torah portions are followed first this coming week by Lag b'Omer, a joyous day ending 33 days of semi-mourning that recall the deaths among the 24,000 students of Rabbi Akiva, each steeped in Torah study but remiss in personal relationships. The following week, we have Mother's Day and soon after Father's Day, giving us quite a lineup. Each represents ongoing real-life challenges that hopefully, will be answered through our understanding of these three Torah titles.

The purpose of the sequence of these portions is to kick-start us into making as many days as possible to be days of meaningful relationships and experiences with parents, children, siblings and friends while they are alive and well. The ability to make most of the days of my life into genuine people days becomes the real barometer of the quality and purpose of my life.

While respecting and honouring others is important, it's only half the equation. The more neglected piece is the challenge to be the mother, father, spouse, child or friend that I know I ought to be or could be – to conduct myself in a way that I bring honour to the various roles I fulfil, and not just by playing the roles, but by *being* them with sincerity and integrity.

No, it's not always convenient or even comfortable, but it is who I am. When I honour that essence within myself, I can begin to appreciate the same qualities in others. If I can accomplish that in the course of a lifetime, then the Kedoshim, the purpose of my being, will itself be Emor – it will speak for itself. The Lag b'Omer feeling of human worthiness will prevail.

What's in a name? Everything – one's entire lifetime.

Rabbi Zeitz is spiritual leader of Congregation Beth Tikvah Ahavat Shalom Nusach Hoari in Montreal.

Sinai's permanence isn't about ratings

By ELLIOTT MALAMET

JEWISH EDUCATION
The Next Generation

One of the central questions in the history of religion is what happened at Sinai. How can Mosaic prophecy be understood? As Shavuot nears, it's worth taking a moment to briefly sketch Maimonides' struggle with this issue.

For Maimonides, rationality is the "pure understanding" of reality, whereas the imagination poetically interprets things. The artist will see in terms of image or metaphor, but the philosopher will try and see in the cold sober light of objective truth, if we can speak of such matters.

On Sinai, Moshe has a vision of God, which enters into him through his brain not as an image or a metaphor, not as a piece of language. This is virtually impossible for us to conceptualize, because we understand ideas through words and images. Moshe must communicate this pure vision of God to the Jewish nation so that they can be guided by it.

Some people are very comfortable with cold statistical fact, but have little flair for the creative translation of reality. They perhaps lack vision, a larger scope. Other people are a bit more ethereal, dreamy, intuitive, but have little use for definition of terms, for precise scientific fact.

But the prophet is able to combine those two ways of being or faculties and translate God's word into action. Moshe must convert his Platonic idea of God into terms that the Jewish nation can use to live a moral life of service of God.

It's this translation of spiritual ecstasy into rules for living that distinguishes the Sinai moment. Some people think of a prophet as an isolated holy man or guru up on a mountain. But the Jewish conception of prophecy is that it largely serves a political function. Its intent is to translate moral and ethical truths to a large number of people.

Moshe was foremost a legislator who was able to use his powers to bring forth a coherent body of law around which communities could organize and chart out a new way of life. The pure intellect of a prophet is irrelevant if it's not connected to what function this prophecy serves for the community at large. Moshe comes with the mission of spreading the Law, not to indulge in private intellectual speculation.

Prophecy that's obviously self-serving – for instance, where someone said that God told me I have to receive $8 million tomorrow – is already illegitimate in the Jewish view. But even less self-serving enterprises, if they deny the truth of Sinai or the permanence of Torah, are unequivocally rejected in Jewish tradition.

No one has the right to do that, even if they do have a whole bag of magic tricks up their sleeve. The Jewish problem with Jesus, therefore, would have less to do with whether or not he was capable of walking on water and more to do with the Christian negation of 613 mitzvot as a binding proposition.

Sinai is not network TV. It can't be cancelled, rescheduled, reworked or laugh tracked, and its permanence does not depend on ratings. Moderns like to stress the appeal of the now, and on the deepest level, Sinai is always about today.

Jewish Life

Einstein: His Life and Universe by Walter Isaacson, Simon & Schuster.

Einstein's perplexing religious ideas

Do we need another book about Albert Einstein? Perhaps we do. This latest biography, more than most, delves into Einstein's perplexing religious ideas and theology.

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Was he religious? Certainly not in a traditional or conventional sense. He asserted, "I believe in Spinoza's god who reveals himself in the orderly harmony of what exists – not in a god who concerns himself with fates and actions of human beings." He rejected both immortality and the concept of free will. He maintained, "I cannot accept a deity who could meddle at whim with the events of the creation."

But he insisted that he was not an atheist: "What separates me from most so-called atheists is a feeling of utter humility toward the unattainable secrets of the harmony of the cosmos."

Out of his ambiguous and seemingly contradictory contentions, there emerges a kind of benign deism. This is the belief that God is the creator of the universe who, after setting it into motion, abandoned it, and exerts no influence on human behaviour or natural phenomena.

His astonishing scientific achievements in 1905, which included his special theory of relativity, led in 1921 to his Nobel Prize for physics.

People admired Einstein for his becoming modesty, humour, pacifism and unflinching defence of human rights. Offered the presidency of Israel in 1952, he refused on grounds of age and lack of aptitude.

Asked repeatedly to explain his theory of relativity, he answered in this manner: "When a man sits with a pretty girl for an hour, it seems like a minute. But let him sit on a hot stove for a minute, it seems like an hour – that's relativity."

Einstein's unkempt appearance was typical of his desire to ignore superficiality and go directly to the heart of things. Once when he received a sizable consulting fee, he used the cheque for a bookmark – and then lost the book.

Speaking at the Sorbonne during the 1930s, he said, "If my relativity theory is verified, Germany will proclaim me a German and France will call me a citizen of the world. But if my theory is proved false, France will emphasize that I am German and Germany will declare that I am a Jew."

Judaism, he declared, led him to the pursuit of knowledge for its own sake, the almost fanatical love of justice and the desire for personal independence. "These are the features of Judaism which make me thank my stars that I belong to it."

Playfully, he suggested that the hardest thing in the world to understand is the income tax. And more seriously, he concluded that "nationalism is an infantile sickness; it is the measles of the human race."

Finally, there are these ringing words for us and for those who will come after us: "Strange is our situation here upon earth. Each of us comes for a short visit not knowing why, yet sometimes seeming to divine a purpose. From the standpoint of daily life, however, there is one thing we do know: that man is here for the sake of other men… many times a day I realize how much my own outer and inner life is based upon the labours of my fellow man, both living and dead, and how I must exert myself in order to give in return as much as I have received and am still receiving."

Einstein is the acknowledged greatest scientist of the 20th century and one of the supreme intellects of all time. The inscription on Sir Isaac Newton's tomb might be applied even more appropriately to him: "Mortals rejoice that there has existed such and so great an ornament of the human race."

By MARK MIETKIEWICZ

Israeli controversy at Eurovision

Since it began in 1956, the Eurovision Song Contest has been responsible for bringing quite a few tunes to the world stage. A few have been memorable, others forgettable, and many, kitschy. But almost all have been non-controversial. That wasn't the case this year with the official entry from Israel. Today, a look at Eurovision and Israel's *Push the Button* (*Kaftor Adom*).

On May 10, the Israeli group Teapacks will be on stage in Helsinki at the Eurovision semi-final, hoping to impress international viewers and do well enough to make it to the Saturday night finals. But their appearance at the semifinal wasn't a sure thing. Sung in Hebrew, English and French, and mixing folk, rap, rock and chutzpah, Teapacks' *Push the Button* is a thinly veiled allusion to Iranian President Mahmoud Ahmadinejad's not so thinly veiled threats against the Jewish state: "The world is full of terror/ If someone makes an error/ He's gonna blow us up to biddy biddy kingdom come/ There are some crazy rulers they hide and try to fool us/ With demonic, technologic willingness to harm/ They're gonna push the button, push the button/ Push the bu-, push the bu-, push the bu-, push the button." **[www.diggiloo.net/?2007il]**

Those lyrics didn't please the European Broadcasting Union, which opposes entries that carry "political propaganda." Teapacks countered that their song "does not refer to countries, continents, names of people and may, just like any other text, be subjectively interpreted in many different ways and angles." **[http://tinyurl.com/3cpflw]** Eurovision organizers deliberated whether to allow *Push the Button* at the competition. In the end, the song survived the scrutiny and was pronounced "generally appropriate." **[http://tinyurl.com/23gyek]**

The group behind the song, Teapacks (pronounced "Teep-ex"), was formed in 1998 by lead singer Kobi Oz, bassist Gal Pereman and several other musicians from the southern Israeli town of Sderot. Since then, the band has released seven albums and has sold more than 300,000 copies. **[www.teapacks.com/]** Ironically, the Eurovision controversy has meant a comeback for the band. Pereman even thanked the Finnish official who sparked the controversy. "The flowers are on the way," Pereman promised. **[http://tinyurl.com/2ljseo]**

Speaking of political controversy, in 2000, the Israeli pop group PingPong lost its backing from the Israeli Broadcasting Authority when it waved Syrian flags during a rehearsal of the song *Sameyakh* in Jerusalem. That gesture was apparently the band's bid to promote peace between the countries. PingPong had to pay its own way to compete in Stockholm, where it closed its act by waving Syrian and Israeli flags before millions of viewers. PingPong placed 22nd. **[http://tinyurl.com/2uxd2t]**.

Actually, Israel has done quite admirably at Eurovision with three wins since it began competing in 1973. **[http://eurovil.iba.org.il/]** You can watch these memorable performances online:

- *A-Ba-Ni-Bi*, first place, 1978, Izhar Cohen & Alphabeta **[http://tinyurl.com/2lwl7y]**
- *Hallelujah*, first place, 1979, Gali Atari & Milk and Honey **[http://tinyurl.com/39olah]**
- *Hora*, second place, 1982, Avi Toledano [http://tinyurl.com/32ooxv]
- *Chai*, second place, 1983. Ofra Haza **[http://tinyurl.com/36ps5h]**
- *Diva*, first place, 1998, Dana International **[http://tinyurl.com/2srphh]**
- *Hasheket Shenish'ar*, fourth place, 2005, Shiri Maimon **[http://tinyurl.com/2pbt6b]**

You can watch all the Israeli entries as well as some entries from other countries. Go to this link **[http://tinyurl.com/2mh6en]**, hover your mouse over "media clips" and then click on "EurovIL". (You can even listen to winners Abba for *Waterloo*, Sweden 1974, and Céline Dion for *Ne partez pas sans moi*, Switzerland 1988.)

As for Teapacks, their fate is in the hands of viewers from three dozen countries who will be tuning on May 10 and voting for entries to go to the Saturday night finals. For his part, Oz is clearly thankful that he and his group are getting the chance to appear. "We just want to go to Finland because of the duty free," he said. **[http://tinyurl.com/2qpcpq]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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WWII monument to be unveiled at Harbord CI

By CYNTHIA GASNER
Special to The CJN

A monument titled We Remember, dedicated to the memory of students and staff of Harbord Collegiate Institute who perished in World War II, is to be unveiled at the school.

The ceremony takes place at 10:30 a.m. on May 8, the 61st anniversary of VE-Day, at the southeast side of the building.

The 18-foot monument, created by Harbord graduate Morton Katz, is in the form of an *H*, the school's emblem. Of the 500 students and staff who enlisted and served in the war, more than 50 died in active duty. Their names will be inscribed on the stainless steel sculpture.

Katz, a graduate of Harbord, is an internationally renowned architect and sculptor. He taught at the University of Toronto School of Architecture and served for many years as the president of the Sculptors Society of Canada.

The chair of the fundraising campaign for the monument project, Murray Rubin, a retired pharmacist who graduated in 1950, says the cost of the monument was covered by donations from Harbord grads and students, present and former staff members, members of the community and several private charitable foundations.

Rubin also spearheaded the campaign to raise the money to refurbish and restore the Our Soldiers monument, honouring those who perished in World War I. It was dedicated in 1920 and rededicated on Remembrance Day 2005.

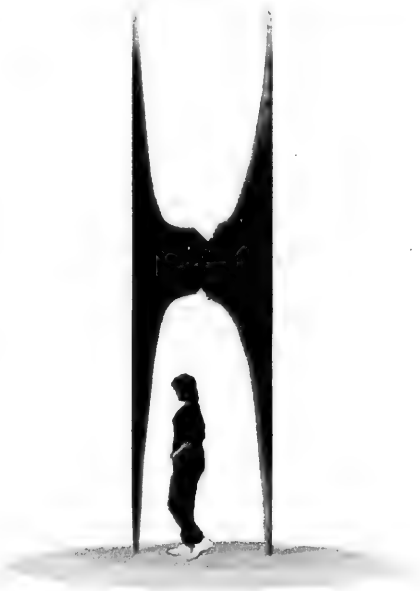
"We are proud that the Harbord Club was able to raise the funds for both monuments from generous individuals without any government support," Rubin said. The Harbord Club is an alumni organization made up of more than 2,000 former students and staff.

Opened in 1892, Harbord Collegiate Institute has a strong multicultural history. Many of the students at Harbord during World War II were Jewish, Rubin says.

Syd Moscoe, a Harbord graduate, is the chairman of the unveiling ceremony committee and the MC of the program. The Harbord Collegiate orchestra and choir will perform.

The graduates who will participate in the program include Leslie Dan, philanthropist; Ivan Fecan, head of CTV Television; Joe Pantalone, deputy mayor of Toronto; and Bob Sterling, who served with the Royal Canadian Air Force and was awarded a Distinguished Flying Cross and was one of the few Canadians to receive the Croix de Guerre.

Featured on the program will be Vernon White, the last person to see Lou Sommers, a pilot in the Royal Canadian Air Force who perished in a bombing raid when his plane was shot down over Holland. Sommers instructed his crew to bail out while he attempted to bring down the plane but went down with his plane.



The We Remember monument, erected at Harbord Collegiate Institute in memory of fallen soldiers of World War II, was created by architect and sculptor Morton Katz.

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France bestows highest honour on Danson

Continued from page 1

which included a playing of the *Marseillaise*, the French national anthem, and the presentation of the medal to Danson and five others – Frederick Barnard, Theodore Bennett, Arthur Boon, William Hale and James McCullough.

The Order of the Legion of Honour was created by Napoleon Bonaparte in 1802. It's the longest surviving decoration in France and its highest national order, similar to the Order of Canada. It is awarded to civilian and military personnel for acts that contributed to the defence and prosperity of France.

French Ambassador Daniel Jouanneau presented the medals. Noting the bravery of the recipients in the fight to liberate France, Jouanneau said "We, Canadians and French, [share] a long common history.

"A close link keeps us united: from the wars we fought together, the wars we won together at the highest price. Twice in their history, Canada and France were committed, side by side, to defend values they considered worth [fighting] for: liberty, democracy, sovereignty, dignity.

"France will never forget the Canadian soldiers who came from all over the country, all volunteers, all so young, who crossed the Atlantic Ocean to free Europe. Thousands died in France in Beaumont-Hamel in 1916, in Vimy in 1917 and we will celebrate them with great solemnity, in Dieppe in 1942 and during D-Day in Normandy in 1944. Courage, honour and sense of sacrifice characterized their exemplary behaviour."

We saw war coming and believed as Jews we should be there

Danson, who served as defence minister in the government of Pierre Elliott Trudeau, enlisted in the Canadian army even before the war broke out. Along with his good friend, Freddie Harris, "we saw it coming and believed as Jews we should be there," he said.

Danson "made sergeant" and was enrolled in officer's training when Canadian forces hit the beaches on D-Day. Harris "did not want to miss D-Day, refused a commission and was killed on the beach," Danson said.

Danson saw action in the battle to close the Falaise Gap, an attempted Allied encirclement of German forces in Normandy. On Aug. 20, 1944, as the battle came to an end, Danson was hit.

Despite his wounds, Danson considers himself lucky. Of his four closest wartime friends, three were killed. His regiment alone lost more than 400 men during the war.

He accepts the loss of eyesight late in life with a soldier's stoicism. "That's alright," he said. "I'm alive and all my friends are dead."

As for the award, he admits to being "a little embarrassed because I didn't think I deserved it more than hundreds of others – thousands of others."

In accepting the award, Danson said he did so "for Canada and the troops."

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Walk With Israel 2007 accessible to all members of the GTA

Toronto streets turn to sea of blue and white on Sunday, May 27

By RAQUEL KAPLAN GOLDBERG
UJA FEDERATION

In its effort to bring out as many people as possible for the Walk With Israel 2007 on May 27, UJA Federation of Greater Toronto is taking steps to ensure that the day's events are welcoming to all members of the community.

Those for whom the 7.7-kilometer route is too long will be able to take a shuttle bus from the first rest stop – only 1.7 kilometers from the start – to the Canadian National Exhibition's Automotive Building, where the RioCan Carnival will follow the Walk. Dignity Transportation executive vice president Jeff Passoff is providing the wheelchair-accessible buses free of charge because, he says, "by having these vehicles out there, maybe more people will see and understand the options available to all members of our community."

Chaya Fischman will be interpreting into sign language for members of the deaf community during the Walk start at 9:30 at Coronation Park, just across from the CNE's Princes' Gates. In addition, UJA Federation is working to accommodate other community groups serving those with special needs that have expressed interest in joining this year's Walk.

Chaya Fischman, seen above at last year's Walk With Israel, will return to this year's event to interpret into sign language for members of the GTA's deaf community. Chaya's presence is just one of many initiatives undertaken by UJA Federation to make the Walk accessible to all members of the community.

The force behind these initiatives is UJA Federation's Inclusion Committee. Formed in 2002 under the banner "We all belong," the committee promotes the participation of all Jews in mainstream communal life, including those with disabilities and their families.

"It's a highly visible event and, therefore, a perfect opportunity for UJA Federation to demonstrate our belief in total inclusion," said Fay Rotman, UJA Federation's director of inclusion. "Our goal is to ultimately see every public event be totally inclusive and UJA Federation needs to be at the forefront of the effort," she said. "It's not just that we physically accommodate people with different needs, but that we make them feel welcome."

The Walk With Israel is also an event for people of all ages. DJ companies Mint Lifestyle Events, Sole Power Productions Inc., and Magen Boys Entertainment, – all popular with the bar and bat mitzvah crowd - recently visited Jewish day schools to excite students about the Walk with high-energy presentations.

For more information visit www.walkwithisrael.com, where you can also register for the Walk and sponsor participants.

Women's Campaign & Advocacy torch is passed for 2008

Incoming Women's Campaign & Advocacy chair Liora Yakubowicz has a clear vision of what she wants WC&A to accomplish for UJA Federation Annual Campaign 2008. "We can bolster greatly neglected social services," she told an audience of over 100 participants at the recent WC&A leadership installation. Decrying Jewish poverty in Israel and Toronto, as well as the alienation of many Jewish university students from their heritage, Yakubowicz declared, "it is not acceptable and we cannot allow this to happen."

The installation of officers provided an opportunity to thank outgoing chair Judith Finer Freedman and her team, and welcome Yakubowicz (who served as vice chair last year), the new vice chair Lisa Draper, and the rest of the executive and board.

UJA Federation board chair David Engel lauded WC&A's achievements. "Campaign 2007 was an extraordinary one," he said. "Our community was presented with a great challenge: an unexpected war between Israel and Hezbollah that demanded our immediate response as well as a sustained effort throughout the annual campaign. As usual, Women's Campaign & Advocacy rose to the challenge: each of you in this room understood what was at stake, and you got the job done, raising a record $9.3 million dollars," he said.

Lesley Binstock Offman, co-chair of Campaign 2008 with Morris Perlis, past chair of WC&A, and member of the WC&A 2007 Executive, also addressed the gathering. "As I sat around the boardroom table I was thrilled to see daughters of my friends being part of the Executive," she said. "Yasher Koach to Judith for opening the door and inviting in the next generation."

Outgoing chair of UJA Federation's Women's Campaign & Advocacy Judith Finer Freedman (l) joined new chair, Liora Yakubowicz (centre) and vice chair Lisa Draper at the recent WC&A Installation of Officers at the Lipa Green Building.

Turning her attention to this year's Campaign, Binstock Offman welcomed Yakubowicz, with whom she traveled to Israel on a fact-finding trip along with Perlis and Campaign vice-chair Harvey Frisch. "We discovered that we share a passion for Israel and our community," she said.

Indeed, Yakubowicz, the daughter of Holocaust survivors and born in Israel, feels strongly about the intertwined destinies of Israeli and Diaspora Jewry. "Our very existence depends on Israel's security," she said. "We are like conjoined twins."

But while "the need is urgent," said Yakubowicz, she is looking forward to what lies ahead for her as WC&A chair. "It is so heart-warming to be connected to like-minded women who come together to share ideas and ideologies about philanthropy, tzedakah, Judaism, Zionism, and teaching and mentoring our children about the values that are so important to all of us," she said.

Ontario Jewish Archives expanding virtual Synagogue exhibit

The UJA Federation of Greater Toronto Ontario Jewish Archives (OJA) is in the process of expanding its virtual exhibit "Toronto's First Synagogues." The original display, which was funded by Canada's Digital Collections, included the First Narayever, Kiever and Knesseth Israel synagogues. This fall it will launch exhibits in two new shuls – the Beach Hebrew Institute and Anshei Minsk – bringing the number of religious institutions included in this initiative to five.

The next phase will involve two more synagogues, Shaarei Tzedec on Markham Street and the Palmerston Street synagogue, Agudath Israel Anshei Sfard, which closed during the late 1970s.

A look inside Toronto's Shaarei Tzedec Synagogue. (Photo courtesy of Robert Burley).

"These next two shuls should be very important additions to the site due to their historic value to the community as well as their aesthetic beauty," said director of the OJA, Ellen Scheinberg. She added that "when the Palmerston synagogue closed, the congregation transferred a number of its treasures to the Archives, which have been preserved and safeguarded since then."

The OJA is looking for individuals who may have records documenting these synagogues in their homes, such as ledgers, photographs, invitations, ketubot and artifacts that could be used for this display. Members of the founding families are also encouraged to contact the Archives in order to contribute to this project.

In the future, the OJA will continue to add new synagogues to this site until all of the early shuls are included. However, donations are required to incorporate larger synagogues into the exhibit because of documentation complexity.

Anyone interested in contributing to this effort is asked to contact the Ontario Jewish Archives for more details at 416-635-2883 ext. 170.

The exhibit can be viewed at www.ontariojewisharchives.org by clicking Exhibitions and Special Presentations.

UJA Federation takes care of business with unique conference

Business, sports and entertainment leaders unite

By HOWARD ENGLISH & ALANNA PETROFF
UJA FEDERATION

What do Blue Jays president Paul Godfrey, acclaimed economist Sherry Cooper, Cineplex CEO Ellis Jacob, Apotex chairman Barry Sherman and children's toy manufacturer Anton Rabie have in common?

They were all five-star panelists among 28 first class speakers on a recent sunny Sunday at UJA Federation's recent "Taking Care of Business" conference, organized by Business Cabinet chairs Gilbert Palter and Ken Tanenbaum, together with Howard Lichtman and Richard Wajs.

The conference brought together some of the best and brightest Jewish notables in the fields of business, sports and entertainment for the benefit of nearly 400 participants.

(l-r) UJA Federation Business Cabinet leadership: Ken Tanenbaum, Howard Lichtman, Gilbert Palter and Richard Wajs.

"Taking Care of Business was an incredible experience for both panelists and participants," said organizer Howard Lichtman. "It was a once-in-a-lifetime opportunity to see Canada's leading businesspeople on the same stage, sharing their paths to success and community involvement."

Participating speakers in the eight sessions were: Jeff Ansell, Barry Avrich, Brent Belzberg, Mark Cohon, Dr. Sherry Cooper, David Cynamon, Daniel Daviau, Carey Diamond, Paul Godfrey, Ned Goodman, Ellis Jacob, David Kassie, David Koschitzky, Howard Lichtman, Michael Moskowitz, Neil Nisker, David Ossip, Gilbert Palter, Morris Perlis, Anton Rabie, Ariella Rohringer, Lewis Rose, Larry Rosen, Barry Sherman, Edward Sonshine, Chuck Swirsky, Ken Tanenbaum, Lawrence Tanenbaum, Richard Wajs, Chuck Winograd and Phyllis Yaffe.

The stories below offer a sampling of the insights supplied at the conference.

From Success to Significance

Teaching younger generations about the importance of maintaining a Jewish community will ensure the continuation of Jewish philanthropy.

The theme of engaging second and third generations was a heavily discussed topic at "Taking Care of Business" and the invited speakers - David Koschitzky, Morris Perlis and Barry Sherman – all highlighted the need to educate young Jews about their background to inspire them to participate in the community.

Koschitzky, the incoming chair of the UJA Federation Board this November, said it is human nature to give back once you have found success. The difficulty is encouraging people to give back to Jewish causes.

Panel moderator, Ariella Rohringer, chair, along with Fred Waks, of UJA Federation's Israel Emergency Campaign, which raised an unprecedented $81 million, cited the fact that only 20% of Jewish donations go to Jewish causes.

(l-r) Ariella Rohringer, David Koschitzky, Barry Sherman and Morris Perlis.

Perlis, incoming chair, along with Lesley Binstock Offman, of UJA Federation Campaign 2008, recommended catering to the values of younger generations as a means of involving them in Jewish philanthropy.

Sherman, the chairman of Apotex Inc., said involving younger people in philanthropy also means explaining to them the personal satisfaction that comes with donating time and money to worthy organizations and initiatives.

Spotlight on Tzedaka

Barry Avrich's eyes light up as he talks about the upcoming opening of a 235-seat theatre in Toronto's Hospital for Sick Children.

After coming up with the idea and seeing it through to fruition, Avrich calls the theatre his "raison d'etre." The theatre, slated to open May 18, "will showcase newly-released blockbuster movies for children in the hospital and provide them with a much-needed escape," said Avrich.

As president of an entertainment marketing agency, it would seem that Avrich has enough on his plate with a full-time job and the theatre project. But he is also on the Board of the Toronto Film Festival and Best Buddies, a program that pairs students with mentally disabled adults.

(l-r) Ellis Jacob, Phyllis Yaffe, Barry Avrich

The importance of giving back to the community was engrained in Avrich at an early age, when, at his grandfather's house, he would always hear the tinkling of coins in the tzedaka box, he said.

Avrich was one of three entertainment moguls who talked about the entertainment business, while highlighting their community work as well.

Ellis Jacob, CEO of Cineplex Entertainment described how he provides free screenings of the inspirational movie *Paper Clips* about a rural Tennessee initiative to highlight the Holocaust, to school groups.

Alliance Atlantis Communications CEO Phyllis Yaffe described her role in philanthropy by taking part in Women Against Multiple Sclerosis. "It's hugely important to be someone who can start giving back to your community," she said.

Sunshine ahead for Canadian economy

Dr. Sherry Cooper

It would be hard to find a more optimistic forecaster for Canada's economy than Sherry Cooper.

As the chief economist for BMO Capital Markets, it's Cooper's job to provide insights into our economic future, and the immediate future, she noted, leaves little room for anxiety.

"There is no recession in sight," she said.

Among Cooper's other observations were:

- The Bank of Canada will not raise interest rates this year, but long-term interest rates will be under modest pressure.
- Canadian corporations have more cash balance than "ever before in history."
- House prices will increase at a slower rate but there is no risk of an American-style housing price slowdown.
- The distribution of Canadian income and wealth is increasingly uneven.
- The fastest growing component of the labour force consists of 55-64 year old baby boomers.
- Business confidence in Canada is much higher than in the United States.

Cooper's solo session was a conference highlight.

Leading executives claim philanthropy makes good sports

North America's leading athletes should be as committed to charitable giving as they are to their athletic prowess, say three of Toronto's most powerful sports executives.

Toronto Blue Jays president Paul Godfrey, the CFL's new commissioner Mark Cohon, Argos co-owner David Cynamon and Maple Leaf Sports & Entertainment chairman Lawrence Tanenbaum all agreed that in Tanenbaum's words "doing well and doing good is a very important concept."

"Every one of our players gives a portion of his salary to the Jays Care Foundation," said Godfrey, who noted that Blue Jays outfielder Vernon Wells pledged a million dollars of his most recent contract to charity.

Tanenbaum commended Raptors power forward Chris Bosh for doing the same.

The Argos, said Cynamon, try to "focus on good personalities who do much more than playing on the field."

Other topics covered at the session included prospects for a National Football League team in Toronto, for which Godfrey is still optimistic.

(l-r) Chuck Swirsky, Paul Godfrey, Lawrence Tanenbaum, David Cynamon, Mark Cohon.

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Obituary

WWII veteran remembered for his generosity

By CYNTHIA GASNER
Special to The CJN

Sam Cohen, a retired regimental sergeant major who fought with the Toronto Scottish Regiment machine gun unit in Europe in World War II, died on April 18 at 101.

Cohen served in France, Belgium, Holland, Germany and Luxembourg and was decorated with many medals, ribbons and citations for his war service. He was a career soldier until the age of 60.

In France, Cohen was wounded by shrapnel fire during a bombing raid. After retiring from the army, he went to work for a security company until he was 78.

Cohen was active with the General Wingate Branch 256 of the Royal Canadian Legion.

On his 100th birthday, Cohen told *The CJN* that one of the highlights of his life was returning to the Netherlands in 1970 for the 25th anniversary of that country's liberation.

Cohen lived in a house on Shaw Street in Toronto, which he purchased after he returned from the war, until his 100th birthday, when he moved into L'Chaim Retirement Home.

His parents came from Kiev, Russia, and met and married in Toronto. His family name was "Kagan," but it was changed to Cohen by an immigration officer because his father, David, who did not speak English, told the officer he was a "kohen."

Sam Cohen fought across Europe with the Toronto Scottish Regiment.

Cohen's father had a butcher shop at College and Markham streets. Cohen, who was born in 1905, attended Harbord Collegiate Institute. He operated a grocery store on Lippincott Street during the Great Depression.

He ran into financial problems because he extended credit to many of his customers, who were unable to repay him. He was known for his generosity throughout his life.

Cohen closed the store and enlisted in 1940. When he went overseas, he left behind his then 10-year-old daughter, Theresa, and one-year-old twin daughters, Joscelyn and Marilyn.

At the funeral service, Cohen's granddaughter, Gianna Kasman, spoke of her memories of her grandfather and his love of family and sports.

"My grandfather was famous for his love of all the Toronto teams – the Blue Jays, the Raptors and the Maple Leafs." She said that he read the sports sections of the newspaper every day.

"He was so vital. He experienced more things in his long incredible life than most, and [was] completely with it right to the very end."

She added that her grandfather's longevity defied all medical logic. "He smoked two packages of unfiltered cigarettes every day until he was 100 and enjoyed eating foods that were not healthy."

Cohen, who was buried in the Jewish War Veterans Memorial section at Mount Sinai Memorial Park, was predeceased by his wife 16 years ago.

He is survived by his daughters Theresa Strom, Joscelyn Kasman and Marilyn Weinrib, his sister Hilda Gould, seven grandchildren and 12 great-grandchildren.

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Obituary

Sol Kanee was key figure in world Jewry

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Rabbi Israel Singer, the former executive director of the World Jewish Congress, once described Sol Kanee, who passed away on April 24, in Winnipeg at age 97, as one of the most influential figures in world Jewry in the second half of the 20th century.

Sol Kanee
[CJN file photo]

Kanee's resume includes the chairmanship of the World Jewish Congress, the presidency (1971-74) of the Canadian Jewish Congress, 17 years as a member of the board of the Bank of Canada, and the chairmanship of the Federal Business Development Bank. He also revolutionized the flour milling industry in Canada and helped put the Royal Winnipeg Ballet on the map. He received the Order of Canada in 1977 and the Order of Manitoba in 2000.

Yet despite all his accomplishments and accolades, Kanee, in the words of his son, Stephen, always saw himself as a boy from Melville, Sask.

"My father lived a charmed life," Stephen Kanee said in his eulogy for his father. "He had a propensity for being in the right place at the right time when momentous events were taking place."

The son of immigrant parents Sam and Rose Kanee, Sol Kanee was born June 1, 1909, and grew up in Melville and Winnipeg. He came to Winnipeg for university, where he signed up for the debating team. Among his fellow debate team members at the University of Manitoba were Samuel Freedman, who went on to serve as the first Jewish chief justice of Manitoba, and Maxwell Cohen, who became a well-known journalist and writer.

"The three of them cut a swathe through North American colleges with their debating skills," Stephen said. "That is how dad developed his formidable speaking skills."

Armed with a law degree from the University of Manitoba, Kanee returned to Melville in the early 1930s and opened a practice. It was his great good fortune that he fell under the wing of Liberal politico Jimmy Gardiner, whom Stephen described as the "perpetual cabinet minister from Saskatchewan in the federal Liberal governments of MacKenzie King.

"Gardiner was dad's first great mentor," Stephen Kanee said. "He was later mentored by Sam Bronfman [liquor magnate and head of Canadian Jewish Congress] and Nachum Goldmann [of the World Jewish Congress] and later took it upon himself to mentor others."

Through Gardiner's influence, Kanee became an influential figure in his own right in the federal Liberal party. In the 1967 leadership race, Kanee supported his very good friend, former foreign minister Mitchell Sharp.

When it became evident that Sharp wasn't going to win, Kanee persuaded him to drop out of the race and throw his support behind Pierre Trudeau.

"Dad's father always reminded him that for everything good that he received in life, you have to give back to the community," Stephen said. "Dad gave back in every way above and beyond the call of duty."

In 1939, Kanee was one of the first Jewish Canadians to enlist in the armed forces. He finished the war with the rank of major.

"In the army, my father learned discipline, strategy and how to focus," Stephen said. "He had the ability to quickly size up a situation and assume a leadership role."

After the war, Kanee returned to Winnipeg to resume practising law.

In the early 1950s, Kanee's father, Sam, and his younger brother, Abe, moved from Melville to Winnipeg and bought a struggling flour mill. Kanee gave up his law practice to help run the mill.

"My father knew nothing about milling," Stephen said, "But, as was his usual way, he sought out advice from the best and the brightest. He was told about a new technology in use in Switzerland. He went to Switzerland and brought back the technology to the family's mill. The Soo Line Mill was the first in North America with the technology. It revolutionized the industry."

His father would constantly be going on trips when Stephen was a boy. "My mother [Florence Barrish Kanee, who passed away 17 years ago] was an exquisite beauty, but she was shy and retiring," Stephen recalled.

"She knew that she had married a comet. She showed enormous patience and sacrifice through the years, and dad gave back in kind in her declining years."

Stephen noted that for relaxation, his father enjoyed going fishing. "My father loved nothing more than sitting in a boat on a lake fishing and quoting full length poems."

Stephen closed his eulogy by reciting his father's favourite poem: *Crossing the Bar* by Alfred Lord Tennyson.

Kanee is survived by his son Stephen and his wife, Marianne, as well as by his sister, Ricky Schachter, in Toronto, and several nieces and nephews.

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On Campus

A cappella singers raise voices to raise money

By SHERI SHEFA
Staff Reporter

The Varsity Jews are at it again this year as they prepare for a concert to raise money for another good cause next Sunday.

The Varsity Jews, an a capella group at the University of Toronto that's now in its fifth year, will perform a concert on May 6 at Holy Blossom Temple with all the proceeds going to Beit Hashanti, a shelter and therapy centre for at-risk youth in Israel.

"The show is called Shir Brilliance. It's a multiple play on words, since *shir* is Hebrew for song, and brilliant also refers to a tonal quality of music," said Avi Shack, who has been part of the Hillel-affiliated, 16-person choir for three years.

Last year, Shack said, the group raised more than $10,000 for Save a Child's Heart, an Israeli non-profit organization that provides children from developing countries with free open-heart surgery. The $10,000 was just enough to fund one open heart surgery for a needy child.

"We expected a crowd last year, but we didn't know Holy Blossom would be so full. It was almost filled to capacity. By the end of the show, the audience was standing, dancing and singing at their seats," he said.

This year, the Varsity Jews, who describe themselves as "bound by [their] love of music and desire to incorporate Judaism into campus life," are focusing their attention on another Israeli organization and hope the response from the community with be just as enthusiastic as it was last year.

"We're trying to raise funds for Beit Hashanti... [It] takes in people from every walk of life, regardless of language, ethnicity or nationality. These young people have been assaulted, have experienced parental drug abuse, or are given one last chance before entering the correctional system," said Shack, 20, a third-year sociology and Jewish studies student at U of T.

The choir will sing traditional Hebrew folk songs, as well as classic rock songs with a Jewish twist. For example, they'll preform parodies of classic tunes such as *My Bar Mitzvah*, which is sung to the tune of Abba's *Mamma Mia*.

"This year's show will have a lot of the same vibrant, lively energy as our past shows. We'll still be singing some of our old favourites, but our repertoire has changed a lot to include new musical styles and some great new songs," Shack said.

For more information or tickets, visit www.varsityjews.com.

EARTH WARRIORS: Doing their part to help beautify a local park during Mayor David Miller's Toronto Makeover day are Paul Penna Downtown Jewish Day School students, from left, Kate Brooks, Eliana Train and Hannah Freedman.

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Coast to Coast

Two teens arrested for shul vandalism in B.C.

By LAUREN KRAMER
Special to The CJN

RICHMOND, B.C. — Thanks to surveillance camera footage that captured the April 15 vandalism at Richmond, B.C.'s Beth Tikvah Synagogue, two teens were arrested late last month in connection with the crime.

The youths were released and will appear in court this month, the Richmond RCMP said.

"They're 15 and 17 years old, and one is a local Richmond boy," said Rabbi Claudio Kaiser-Blueth, spiritual leader of the congregation. "The next step is they'll be brought in front of the judge, and he'll have to make the final decision."

Rabbi Kaiser-Blueth said that according to police, the fact the vandalism happened on Holocaust Remembrance Day was coincidental.

"By their age, we assume they have no idea of the history of the Holocaust, and it also seems they have no connection with any group. But I have very little information about the motives," he said.

The pair, whose names have not been released by police because they're young offenders, were captured at 5 a.m. on video surveillance camera scribbling anti-Semitic graffiti on the synagogue's walls.

It included a picture of a hanging man with the word Jew written over it, as well as swastikas.

Canadian Jewish Congress commended the RCMP and the B.C. Hate Crimes Team on the arrests.

Pointing to the presence of security cameras at Beth Tikvah, Mark Weintraub, chair of Congress' Pacific region, noted: "This reaffirms the Jewish community's long-held belief that security cameras can be an aid to police and a deterrent for racist hate crimes such as these. We call on the federal government to support 'at-risk' communities by providing the needed financial resources to equip places of worship, religious schools etc with such equipment."

Rabbi Kaiser-Blueth said his congregation was relieved that the perpetrators had been caught.

In an opinion piece that appeared in the *Richmond News*, a local community newspaper, the rabbi's response to the perpetrators of this crime was praised.

Asked the day after the attack what might be a suitable punishment for the vandals, Rabbi Kaiser-Blueth had answered: "To come study with us, to learn the history – not jail. Jail just makes them more angry, more enraged."

Richmond News editor Corry Anderson-Fennell wrote: "It's doubtful the culprits will take up Kaiser-Blueth on his offer, given the cowardice they've exemplified thus far. But maybe it will have them think seriously about the hurt they caused, and maybe they'll do a little studying on their own and learn about the significance of the swastika and the horrors of the Holocaust. Maybe they'll crack open a book or, more likely, go online and begin to understand why prejudice and persecution of a people must not be tolerated. History has taught us these lessons, and they apply universally."

London cantor to be honoured for 40 years of service

By SHERI SHEFA
Staff Reporter

Cantor Josef Freiman, who has been at Congregation Or Shalom in London, Ont., for 40 years, is being honoured later this month for his dedication to the synagogue and to the community.

The cantorial concert on May 16, called "Voicing Your Love," will also celebrate the 40th anniversary of the reunification of Jerusalem.

Freiman, a Holocaust survivor who was born in Romania, studied at rabbinical and cantorial schools in Czechoslovakia and Hungary. He lived and studied in many countries around the world, including Argentina and Uruguay, before he settled in London, Ont., with his wife Eva and his children Lillian and Gabriel.

"Not that I wanted a life wondering around, but I went to study in a rabbinical seminary for three years in Budapest… I went to Italy to study singing, and after that I went to Israel, and then I came here," Freiman said.

"I didn't choose to [settle in London]. I went to New York, but I didn't like it, and then in Montreal, they wanted me, but I had to wait. Then I came here for a temporary job for two years. I stayed because the children were nice and there were very nice people who were nice to me. And I'm nice to them, too," he said with a laugh.

Freiman, who is known for his passion for singing, studying Jewish texts and giving bar and bat mitzvah lessons, is Or Shalom's first and only cantor.

Despite this remarkable achievement, the 87-year-old would prefer that the community not make such a fuss over him.

"I'm not an honour-hunter. *Ani lo rodef achrei hakavod,*" Freiman said, translating into Hebrew.

"I like to do my job, I did it for 40 years. I like music, I like being a cantor. This is my calling. It's not just a job," he said.

"Cantorial music I love very much. I wasn't the greatest cantor, but I loved it. The people liked my style and I liked to be a cantor. I liked to study. I was teaching talmudic things because I learned in an Orthodox yeshiva."

He said he taught Cantor Eric Moses of Beth Sholom Synagogue in Toronto, who is scheduled to perform Hebrew prayers and songs at the upcoming concert.

"I improved his Hebrew and taught his bar mitzvah lessons, and after, I took him for the choir… I took him under my arms," he said of Moses, who came from Sudbury to study with Freiman in London years ago.

Another of Freiman's claims to fame is that he helped the twin brothers of David Shore, the Emmy Award-winning producer of the television series *House*, become rabbis.

"They didn't behave well, but they were here with me for four years and I prepared them until they went to yeshiva to become rabbis," he said. "They are both in Israel, and between the two of them, they have 18 children."

Shelley Sukerman, the organizer of the "Voicing Your Love" concert, said that in addition to Moses' performance, the event will include a Yom Yerushalayim service, and three congregants from three generations will pay tribute to Freiman by delivering speeches about him.

Henry Krichker, a violinist with Orchestra London and an Or Shalom member, will perform klezmer and other types of music, and there will be a performance by the volunteer shul choir, Sukerman added.

Following the concert, hors d'oeuvres, wine, desserts and hot drinks will be served.

Although Freiman is uncomfortable with the idea that he's being honoured, he is pleased that the community he's been a part of for the past 40 years respects him.

"I did the best that I could do with my life… I like to do my job and I like simplicity. I am happy that people like me," he said.

Tickets to the concert cost $54 and are available from the Or Shalom office. For more information, call 519-438-3081.

Kingston helps celebrate Yom Ha'atzmaut in Montreal

The Kingston, Ont., community stood with Montreal last week, to show its solidarity with the State of Israel.

A busload of people, Jews and Christians, came to Montreal from Kingston to participate in the Yom Ha'atzmaut rally organized by a coalition of Jewish organizations (COJO).

Rabbi Daniel Elkin of Kingston's Beth Israel Congregation organized the group, who were thrilled with the opportunity to express their support for Israel and the Jewish people.

Financial backing for the trip came from members of Beth Israel, the participants and COJO.

Four videos about Israel were screened during the bus ride. At the rally, the Kingstonians formed a circle, danced and sang songs of peace.

Rabbi Elkin said he was encouraged by Montreal's invitation to include the Kingston community in the celebration of Israeli Independence Day, expressing special thanks to Ariela Cotler. He was also moved by the support of Christians on behalf of Israel.

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Media show little interest in Saudi plan

According to Reports

By PAUL MICHAELS

In the April 19 *CJN*, "According to reports" examined two very different columns about the prospects for peace between Israel and the Arab world. David Brooks' *New York Times* column argued that Israeli and Arab narratives fail to intersect in any meaningful way, whereas *Globe and Mail* columnist Shira Herzog wrote that, with effective leadership and vision, reconciliation remains possible.

Herzog pointed out that, according to a Tel Aviv University opinion survey, a small majority of Israelis endorse the recent Arab League Saudi initiative as a basis for negotiations. The Saudi plan promises peace if Israel returns to the precise 1967 borders and, in effect, accepts the "right of return" of Palestinian refugees to Israel.

Over the years, surveys have consistently found that a majority of Israelis support a two-state solution to the Palestinian conflict based on territorial compromise, and genuine security – the "land for peace" formula of UN Security Council Resolution 242. Both former Israeli prime minister Ariel Sharon and current Prime Minister Ehud Olmert are publicly committed to a two-state solution.

Olmert reacted to the Saudi plan by saying that while he had reservations about some of its details, there are positive elements that deserve serious attention. On April 1, standing with German Chancellor Angela Merkel, Olmert proposed a meeting of "all Arab states" and Israel to explore the plan.

Since then, the Canadian media, and much of the international media, have remained largely quiet about what could be seen as a potential major breakthrough toward an Arab-Israeli peace deal. While some columnists took note of the Saudi initiative, the story was mostly absent from the news pages.

In an April 2 interview published by the Council on Foreign Relations, an American think tank, Middle East analyst David Makovsky said the key to progress rests with the Arab League's willingness to talk directly with Israel – in short, to take Olmert up on his offer.

Progress also depends on the league's willingness to see the Saudi initiative not as a "take it or leave it" proposition, as Amr Moussa, head of the Arab League, has insisted, but rather as a basis for negotiations.

Makovsky, who has written extensively about Arab-Israel peacemaking, believes that if these two conditions are met, an upcoming meeting of the "Arab Quartet," comprising Saudi Arabia, the United Arab Emirates, Egypt and Jordan, could advance peace discussions.

While Israel must be prepared for territorial compromise, which Olmert and his Kadima party claim to be, Makovsky insists that the Arabs must also show flexibility on the "right of return." However, giving up this "right" also means relinquishing a major part of the Arab narrative.

Makovsky might be overly optimistic when he says, "Once we get some kind of historical and analytical clarity on this issue, with goodwill, the Arabs and Israelis can sit together and work it out."

For Arabs and Israelis to arrive at an agreed "historical and analytical clarity" on such an emotionally charged issue as the "right of return" means Brooks' thesis that Israeli and Palestinian viewpoints are inherently incompatible must be proved false. According to most other Mideast analysts, that's an unlikely development, made even more unlikely by the rise of rejectionist Islamist organizations like Hamas and Islamic Jihad.

For example, in "The Saudi's True Target" (*Jerusalem Report*, April 16), Prof. Joseph Kostiner of Tel Aviv University, a leading authority on Saudi Arabia and the Gulf states, argues that the Saudi initiative is not primarily designed to promote Arab-Israeli peace. The Saudis want to enhance their standing as peacemakers with the United States and to shore up influence among Sunni-dominant Arab states, particularly now that the region is being challenged by non-Arab, Shiite-dominant Iran.

Kostiner insists that while Saudi Arabia and Israel have common cause in trying to thwart Iran's influence with Hamas and with Hezbollah in Lebanon, this is of limited value in moving toward peace with Israel itself. Even the "Mecca Agreement" that led to the Hamas-Fatah Palestinian unity government was meant to stem internal Palestinian fighting, not to forge Israeli-Palestinian reconciliation.

Whether the media are confused by the complexity behind the Saudi initiative or share the pessimism of Brooks and Kostiner, so far they have shown little enthusiasm for the Saudi plan.

Paul Michaels is communications director for the Canada-Israel Committee.

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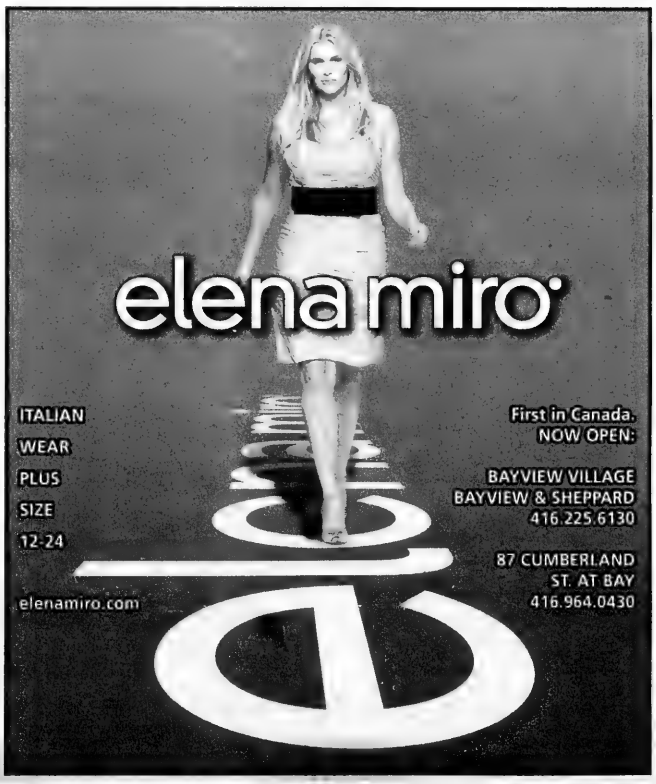

Coast to Coast

Disdaining truth, they bury trust

From the editor's desk

Objectivity in journalism is impossible to achieve. Most honest reporters will readily acknowledge this. That is because, however hard they might strive to be objective, reporters and journalists are imperfect human beings who gather, filter, assess and report back information according to distinct, highly individualized, subjective selves.

But whereas true objectivity in journalism *is* impossible to attain, fairness is not. Indeed, it is indispensable. It is the key safeguard of integrity in news reporting.

Fairness is an aspect of procedure, independent of character. It therefore stands apart from and above individual disposition, preference or personality.

Or so it should.

But apparently not in Great Britain, at least not where news coverage of Israel is concerned. There is neither objectivity nor fairness. That has been the suspicion among supporters of Israel and supporters, generally, of reliable news reporting for many years.

And now the suspicion is confirmed.

Last month at its annual meeting, the National Union of Journalists, voted 66 to 54 for "a boycott of Israeli goods similar to those boycotts in the struggles against apartheid South Africa… and… to demand sanctions be imposed on Israel by the British government and the United Nations."

According to the report in the *JTA*, the motion also condemned the "slaughter of civilians by Israeli troops in Gaza and the Israeli Defence Forces' continued attacks inside Lebanon following the defeat of its army by Hezbollah," and called for the end of "Israeli aggression in Gaza and other occupied territories."

Apparently the resolution was watered down from earlier versions.

The very language of the resolution betrays its prejudice-soaked nature and its profound ignorance of the truth of conditions on the ground in Gaza or during the war last summer.

That they are the very people upon whom the public relies for accurate information who authored so wholesale, and one should add, so grotesque a distortion of the facts, is highly problematic to the society they purport to serve.

In the union's defence, its general secretary, Jeremy Dear, told the *International Herald Tribune*, "This was opposed by the leadership and approved by the membership."

Tim Gopsill, the union's press spokesperson, said the "boycott call was a gesture of support for the Palestinian people, notably those suffering in the siege of Gaza."

He also said that the vote did not suggest British journalists could not report objectively on Israel.

But Dear and Gopsill's explanations were lame. The vote proves the very opposite.

Those British journalists who supported the vote put their anti-Israel prejudice on display for the entire western public to see. In so doing they buried any trust we could possibly have for their news reports, commentaries, opinions and analyses about Israel's conflict with the Palestinians.

And worse.

If the voting was representative of the majority of the journalists who report on the news and presumably help shape public opinion regarding that news, it is not an overstatement to say that there is a structural, permanently distorting mechanism within British society twisting its grasp of reality and truth into something misshapen and possibly dangerous.

The National Union of Journalists has a 14-point code of professional conduct that has governed since 1936. True to expectations, the language of the code is succinct of style and ennobling of content.

The governing rules of the union require that "all journalists joining the union must sign that they will strive to adhere" to the code of professional conduct.

And those rules are precise and demanding, their tone and expectation established at the very outset of the code.

"1. A journalist has a duty to maintain the highest professional and ethical standards."

"3. A journalist shall strive to ensure that the information he/she disseminates is fair and accurate, avoid the expression of comment and conjecture as established fact and falsification by distortion, selection or misrepresentation."

Sadly then, these rules of journalistic conduct – insofar as they apply to coverage of Israel – are a bluff. They are meaningless pieties that look good on a plaque on a wall in the union's headquarters but which stand for nothing in the service of truth in reporting on the Middle East conflict.

They are the living proof of the distortion rolling through and taking hold of British media.

This distortion, sadly, is of a distressing piece with that which we see in British academia as well. Last year, it will be recalled, the largest association of university teachers voted to encourage its members to boycott all contact with Israeli academics.

Where is it all leading? – *MBD*

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Do you know their needs?

Family Matters

by

John Syrtash

B.A. (Hon.), LL.B.
Partner, Beard Winter LLP

Question. I have been separated for three years and I have a five-year-old daughter. Her father gives me child support off and on but really I don't care if he does and neither does he.

I want to get a divorce and not have to go through a child support and custody battle.

Can I get divorced without having to deal with child support and custody?

Answer: You can apply for a divorce with the court without requesting custody or child support.

However, by law you must disclose in court documents that you have a child, that the child lives primarily with you, the identity of the father, any knowledge of his income and that you are declining to apply for child support.

Believe it or not, under the Child Support Guidelines of the Divorce Act, a judge has a legal duty prior to granting a divorce to ensure that the parent not living with the child is ordered to pay the appropriate amount of child support in accordance with his income, even though you are not applying for it.

To ensure that you are not denied a divorce you should either apply for child support and give some evidence of the father's annual income or explain convincingly in the affidavit in support of your divorce motion why you do not seek it and why it is in the child's best interests for you to waive it.

The same law does not apply to custody matters. However, you can apply for a divorce without requesting a custody order.

Question: I am currently in a custody dispute with my wife concerning our two sons. My wife lied to the court about me abusing her and the children in order to gain temporary custody of the children. I have more than enough evidence to prove that she intentionally lied.

How likely is the court to find her in contempt? What is the best approach to force the court to hold her accountable for her lies?

Answer: No question that perjury is a criminal offence, but parents are very rarely prosecuted. Moreover, it is only "contempt" if she has disobeyed a court order.

However, the more she lies the more she loses credibility. But disproving her lies doesn't necessarily prove you are the superior parent. You must now demonstrate your intimate understanding, skill and acquaintance of the children's needs.

Warring parents often lose sight of what judges look for.

What is your evidence of the children's needs, not just merely of mom's faults and lies?

*John Syrtash is a partner and family law lawyer with the Toronto firm of **Beard Winter LLP**. Neither Beard Winter LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at 416-306-1733, or e-mailed at jsyrtash@beardwinter.com. You can also visit www.beardwinter.com and www.spousalsupport.com.*

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Advertising Feature

Alternatives for energy issues tackled by Weizmann Institute of Science initiative

From skyrocketing prices at the gas pumps, to scathing reports about global warming, there is hardly a day that passes without the world fuming over energy issues.

Fortunately, while energy-related conflict and strife is prevalent, so too is our understanding of these problems and a desire to find alternatives and solutions.

Enter the Initiative for Research in Sustainable and Alternative Energy, an endeavour launched recently at the Weizmann Institute of Science in Rehovot, Israel.

The ambitious program seeks to bring together leading scientists to pursue innovative research projects that will ultimately result in clean, environmentally friendly and sustainable forms of energy.

"We are straining the resources of the world and we can't continue going in this direction," said Jay Smith, Weizmann Science Canada's chairman of the board and president.

"That is why research in this area is so compelling."

A key goal of the initiative is to attract established researchers and burgeoning scientific minds to come to Weizmann and embark on dynamic research.

"We want to attract brilliant researchers who have new ideas and will conduct basic research in a variety of areas," says Weizmann professor David Cahen.

The initiative is venturing into such diverse fields as solar power, methanol, hydrogen, bio mass, fuel cells, nuclear fusion and energy conservation.

A fundraising campaign is under way to propel the endeavour with a target of raising $20 million worldwide.

The initiative's projects involve researchers and students from different disciplines working hand-in-hand.

"There is no other Institute like this in the world, where all these scientists work together," says Cahen.

"We organize lectures and forums where scientists share their ideas with young people to create awareness and plant the seeds for these young people to help solve critical energy problems."

Here are some details of the Initiative for Research in Sustainable and Alternative Energy.

Here are some details of the Initiative for Research in Sustainable and Alternative Energy.

METHANOL

The Alterative Energy Initiative endeavours to pursue innovative methods of producing methanol, which could be a clean source of energy. Researchers are interested in producing methanol by capturing carbon dioxide and combining it with water (hydrogen).

HYDROGEN

There is much promise in the area of hydrogen research, such as the possibility of using it to produce electrical power. Researchers are considering a number of possibilities including hydrogen as a fuel produced by solar driven electrolysis, as well as hydrogen as an intermediate product in renewable energy production

SOLAR

Weizmann is a world leader in solar energy, boasting an on-campus solar tower and the Canadian Institute for Energies and Applied Research. Institute scientists are looking to continue to blaze trails in solar research, with such projects as generating electricity using solar energy and finding innovative ways to harness the power of natural sunlight.

BIOMASS

Plants have the potential to be phenomenal energy sources and Weizmann researchers are hard at work exploring ways to grow energy rich plants. For example, Weizmann scientists are aiming to produce ethanol through the fermentation of the sugars in straw.

NUCLEAR FUSION

Nuclear fusion can produce heat as hot as the sun. Recent breakthroughs in power fusion have shown it to be cheaper, more robust and a more dependable form of producing energy.

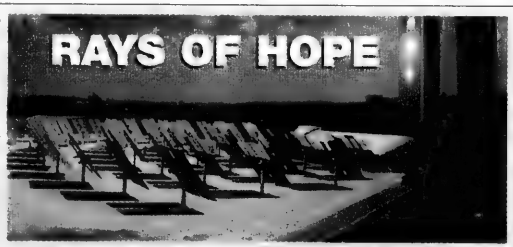
FUEL CELLS

The exciting feature of fuel cells isn't only that creating them results in electricity, but that the by-product is water and heat; two clean forms of energy. Weizmann researchers are looking to combine fuel cells with photovoltaic solar cells to generate constant power.

ABOUT THE WEIZMANN INSTITUTE OF SCIENCE

The Weizmann Institute of Science, in Rehovot, Israel, is a pioneering multidisciplinary research institute, regarded as one of the best in the world. Noted for its wide-ranging exploration of the sciences and technology, the Institute boasts 2,500 scientists, technicians and research students. Institute research efforts include the search for new ways of fighting disease and hunger, exploring mathematics and computer science, probing the physics of matter and the universe, creating novel materials and developing new strategies for protecting the environment.

RAYS OF HOPE



Professor Jacob Karni *sees the sun as the great energy source of the future*

Sunshine is welcomed by most of us for its soothing heat and natural beauty.

But when Jacob Karni sees the sun's rays beaming down, he has visions of something much grander than warm weather.

"Solar energy is available in many countries," says Karni, who heads the Weizmann Institute of Science's Energy Center and oversees the Institute's solar program.

"It can be turned into electricity, heat, or clean fuels...And it's all within our grasp."

Indeed, not only is there an abundant amount of sunlight, but it is a renewable source of energy.

Karni believes solar energy has the power to meet the world's immense energy needs.

For 16 years, Karni has been working towards that goal at Weizmann's sunny campus in Rehovot, Israel, focusing on harnessing solar power in a cost-effective way and then transporting it to the people who will use it.

In one such project, the scientist is exploring how to generate a synthetic fuel that could potentially run cars with solar energy, all while not producing any greenhouse gases.

His pioneering work also includes such feats as developing a sunlight absorber and a high-pressure receiver window, as well as an ongoing study into solar-driven hydrogen production.

His concepts have also paved the way for two industry-led commercialization programs, including a solar-thermal demonstration plant in China, which uses state-of-the-art technology to convert sunlight into electricity.

Karni notes that if solar panels were placed in China, the eastern part of the country could conceivably be provided with significant energy.

Modestly, the father of four doesn't take individual credit for these accomplishments.

"(Our) effort takes a multidisciplinary group and the Weizmann Institute has the capability to bring the necessary disciplines together," he relates.

The need to move forward on pursuits of alternative, sustainable sources of clean energy is pressing.

Not only are non-renewable resources of energy, like oil, dwindling, but the constant burning of fossil fuels is wreaking havoc on the environment.

"The mean surface temperature of the earth is higher today than at any time in the last millennium," Karni says.

"Within five to ten years, we must provide a large-scale practical approach for renewable energy production, storage and transport."

While Karni and his colleagues have made tremendous strides, what will help fuel them forward is significant funding.

To learn more about this Initiative and the Weizmann Institute of Science, visit www.weizmann.ca.

Science for the Benefit of Humanity

www.weizmann.ca

Where were you when the gas ran out?

Short term blackouts and temporary gas shortages are little more than annoying. But what if the pumps ran dry and the lights didn't come back on? What then?

That is the question Weizmann Institute of Science researchers have been asking themselves for decades. Ever since the Canadian Institute for Energies and Applied Research was established in the early 1980's, the Institute has been a focal point in the search for sustainable and alternative energy sources.

The Institute's global $20-million Initiative for Research in Sustainable and Alternative Energy builds and expands upon this pioneering research. Our ambitious program already has more than 250 researchers working on projects ranging from solar power and biomass to nuclear fusion and conservation.

Now is the time to act! Waiting for the future energy crisis to reach us – and it IS coming – means failing to act until it is too late. **THE FUTURE IS NOW!**

You can be part of the solution. You can help prevent a looming catastrophe.

The quest for alternative energy sources may be the defining global issue of our time. Your generous support may be the defining action of your life.

מכון ויצמן למדע
WEIZMANN SCIENCE CANADA

Alternative Energy Initiative

To donate and learn more about upcoming events on this crucial topic, contact:

MICHAEL E. MEYER *michael@weizmann.ca*
4700 Bathurst Street, 2nd Floor, Toronto, ON M2R 1W8
Tel: 416-733-9220 • Fax: 416-733-9340 • Toll Free (in Canada): 1-800-387-3894

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Tel: 514-342-0777, Fax: 514-342-0602 Ottawa Office: 613-236-3391

Jewish Film Festival highlights a variety of themes

By SHELDON KIRSHNER
Staff Reporter

A young Israeli suicide-bombing victim struggles to recover from grievous wounds. Jews talk about their former homes in Arab lands. Jewish refugees flee the Nazis during the Holocaust, bound for Palestine. A bevy of beauties compete to become Israel's first Playboy bunny.

This year's Toronto Jewish Film Festival, which runs from May 5 to 13, features movies highlighting these and other themes. A preview follows.

Kinneret Lives (Sunday, May 6, at 3 p.m.), directed by Zamir Dahbash, turns on Kinneret Boosany, a waitress who was badly injured when Arab terrorists bombed the My Coffee House café in Tel Aviv on March 31, 2001, killing one person and wounding 32.

Pronounced clinically dead, Kinneret suffered burns on 70 per cent of her body and teetered between life and death as she lay in a hospital for five months. "She was one big burn, skin and bones," her mother laments. "We cried for a long time."

Told from Kinneret's perspective and that of her loved ones, this poignant 52-minute film alternates between the past and the present.

Pre-bombing clips show her as a hot babe – vibrant, sexy, energetic and beautiful. But now, in excerpts from a video diary, she can hardly grasp the enormity of the tragedy that has befallen her.

Kinneret Boosany recovers from her wounds in the film *Kinneret Lives*.

In a clip from September 2003, she bewails her condition, speaking of her gloom and loneliness, comparing her situation to a prison, likening herself to a vampire and expressing a desire to be "a normal person." Throughout this crisis, Kinneret is consoled by her parents and by her boyfriend's unconditional love and support.

The film jumps forward by a year as she and her mom visit New York City to raise money for a hospital burn unit. In an appearance before students, she tells of her efforts to walk again. In another excerpt from the same clip, she bashfully admits that she had sex with a man whose name she has forgotten.

Kinneret needs constant surgery, and in New York City, a doctor operates on her face and neck to smooth out scars. "Every surgery is stressful," her mother says in a disheartening tone.

Despite her descent into the darkness of pessimism, Kinneret shows flashes of resilience. The message that shines through is that hope springs eternal.

* * *

At one time, up to one million Jews lived in such Arab countries as Egypt, Iraq, Libya, Syria and Yemen. But with the birth of Israel in 1948, their lives were torn asunder as they were expelled or pressured to leave. *The Forgotten Refugees* (Sunday, May 6, at 8:15 p.m.), an interesting film, relates their story.

In fact, they have not been forgotten. Israel has raised the issue, as have Jewish organizations in the Diaspora. Nevertheless, Michael Grynzpan's documentary is well worth viewing. As he reminds us, Jews were one of the indigenous inhabitants of the Middle East, not the interlopers they were portrayed as by misinformed Arabs.

To a considerable degree, the film consists of testimony from former residents. Mordechai Ben-Porat, an Iraqi Jew, points out that Jews were in Iraq long before the Muslims. Shimon Avizemer, a Jew from Yemen, notes that Jews were subjected to various restrictions.

A tolerated and usually protected minority known as dhimmis, Jews were not, for example, permitted to build homes higher than their Muslim neighbours, and were at the mercy of rulers.

Dhimmi laws, which helped shape Muslim perceptions of Jews, were largely abolished by European colonial powers, but Arab nationalists in the modern era viewed Jews with suspicion. Among them was the grand mufti of Palestine, Haj Amin al-Husseini, who consorted with Adolf Hitler.

Linda Abu Aziz, an Iraqi Jew, tells of the persecution to which her fellow Jews were subjected, while Raphael Israeli, a former resident of Morocco, says that he grew up in a climate of fear. Survivors of pogroms in Libya remember atrocities.

In an effort to present a balanced picture, Gryzspan says that Jews found a haven in the Arab world after their expulsion from Spain and made great contributions to their host societies. He also presents Jews who recall their good relations with Muslims and express their gratitude to Arabs who helped them during bitter times.

Jews who fled left behind property, while those who stayed faced problems. Many of the refugees ended up in Israel, where they struggled mightily. Today, their descendants comprise roughly half of Israel's population.

Irwin Cotler, a Canadian parliamentarian and a former justice minister, enunciates the valid point that the United Nations has not passed a single resolution pertaining to Jewish refugees from Arab lands. As Gryzpan suggests, this is a commentary on its selective morality.

***

The Darien Dilemma (Sunday, May 6, at 6 p.m.), by Erez Laufer, is a footnote from World War II.

In 1940, when the Nazis were on the march and seemed destined to defeat the Allies, 1,000 Jewish men and women, all members of a Zionist youth group from Vienna, found themselves stranded on the frozen waters of the Danube River in what was then Yugoslavia.

En route to a new home in Palestine, they were suddenly prisoners of poor weather, and vulnerable to Nazi caprices. The newly formed Mossad, an instrument of Palestine's Jewish community, tried to extricate them from their predicament, but it was not easy.

Consisting of file footage from the war, interviews with survivors and dramatic re-enactments, *The Darien Dilemma* refers to a ship the Mossad purchased to rescue them and a morally charged debate its operatives engaged in while the fleeing Jews waited anxiously for relief.

The chief character, Ruth Klieger, is a hard-driving Mossad agent working ferverishly to save them. Nothing will stand in her way, not even a plan to use the Darien to sabotage the Germans and thus shorten the war.

This supposedly untold tale from the Holocaust is intriguing, but unfortunately, *The Darien Dilemma* tends to be muddled and confusing in the telling.

***

Continued on page 41

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Singles Events
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Walk in the Park for 30's & 40's at beautiful Edward's Gardens & Wilket Creek, **Sunday May 6 at 2 p.m.**, $5. Please e-mail: **admin@letsgettogetherinto.com** and see **www.letsgettogetherinto.com** "Jewish Film Festival **May 7, 8 &10**; Nature Walk **May 20**; Visit Historical Buildings **May 27**".

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Toronto Jewish Film Festival

Hats off to Jerusalem documentaries

By JOSEPH SERGE
Arts Editor

Three unique documentaries focusing on Jerusalem – its people, its sects, its posters and even its hats – are airing at the Toronto Jewish Film Festival.

Igal Hecht's latest film, *Streets of Jerusalem*, offers different viewpoints of Jerusalem by interviewing eight people (Jews, Muslims and a Christian) who live in the city.

Unlike many of his other films (*Disengaging Democracy, Not in My Name*), Hecht stays away from voice-over narration and lets the eight subjects, everyday Jerusalemites, tell their story.

There is a Jewish oleh from Australia who lives in the Ramon district of Jerusalem and whose 15-year-old daughter was killed in the Sbarro bombing in 2001.

He minces no words. "Jerusalem is one of the most interesting cities in the world," he says from the cemetery where his daughter is buried alongside her best friend who was also killed in the bombing. "There is so much going on here, yet we are plagued by our proximity to a large group of barbarians."

In Abu-dis, an Arab neighbourhood, an older Arab man is unequivocal. He believes there will never be peace until all the Jews "go back to where they came from. This place," he says pointing to the Old City, "will be full of Jewish blood."

We meet an Arab taxi driver who spent a year in jail for, he says, being wrongly accused of throwing a plank of wood at a bus. He says many times people have refused to get in his cab because he's Arab. "Life is good here," he says as he drives through Jerusalem's traffic, "but the people are not."

At one point, Hecht sets his camera up beside the security fence and films some Arabs trying to cross over it, only to be stopped by Israeli security forces.

An Arab carpenter laments that it now takes him a lot longer to get home after work. It used to be a five-minute walk from his shop, but now he has to circumvent the fence by car, an hour's trip.

In the Old City itself, we meet various vendors – Jewish, Christian and Muslim – whose livelihood depends on the tourism industry. Since the intifadah, we're told, Jews and Muslims rarely integrate as much as they used to.

"This should be an open city of peace," a vendor of Christian sovuenrirs says. "It should be open to Muslims, Christians and Jews. It's what God would want."

In Paris Square we meet the Women in Black, a group of Jewish women who have been protesting "the occupation" for 18 years.

The shtreimel may have originated in Eastern Europe to humiliate Jews.

As they speak to the cameraman, a Jewish driver heckles them. Timing is everything in a documentary.

The lasting impression we're left with after watching this documentary is that if these eight people's opinions are anything to go by, there won't be peace in Jerusalem, or Israel, anytime soon.

A pity.

Streets of Jerusalem has its world premiere on May 11 at 1 p.m. at the Bloor Cinema. Hecht will be in attendance.

***

Meanwhile, in another corner of Jerusalem live another group of people – the Neturei Karta.

In *Yoel, Israel and the Pashkavils*, an Israeli documentary directed by Lina Chaplin, we get a rare glimpse into this community of haredim who are opposed to the State of Israel because it is a secular state.

Opposed to modern forms of technology, the Neturei Karta disseminate their news and opinions through pashkavils (posters) that they paste on the walls of their community.

But, like in all societies, viewpoints differ, and this documentary focuses on the battle of words between Israel, an extremist who carries no ID card, and Yoel, a savvy, humorous businessmen who is a bit more moderate.

Israel has nine children with his young wife. "I hope to have 22," he says, though his wife just smiles. They live in a one-bedroom apartment. He sees television as a tool of defilement.

Israel owns a printing press and has written hundreds of pashkavils stating the more Orthodox viewpoints. The ironic thing is that Yoel won the contract from the municipality to paste these posters up.

He dutifully puts up their posters, but at times covers them with his own rebuttals. "I'm not afraid to sign my pashkavils," he says. When he is criticized in one of the posters for participating in a television documentary, he prints one saying, "How do you know so well what's on TV?"

Continued on page 41

ATTENTION FESTIVAL GOERS

People are encouraged to attend screenings of TJFF films and bring their personal stories related to the subject at hand. If you have something you'd like to share with the movies' audience please call Ellen Davidson at 416-524-7198 or email her at davidson.e@sympatico.ca by May 6. For a list and description of films visit www.tjff.com

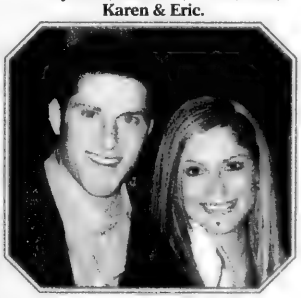
FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Happy birthday Henry, a loving husband, dad, father-in-law and zaidy. Love, Norm, Joni, Ashley, Kelly, Haley & Seymour, Rochelle, David, Paul, Karen & Eric.

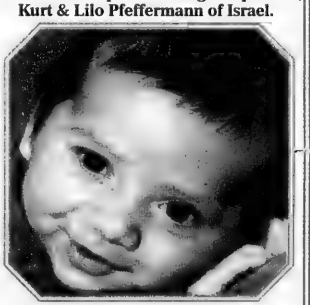
Mazel tov to the boys. Happy first birthday to Noah River and 47th to Avrum. I love you! Love, Mommy/Miriam.



Mazel tov to Jessica Guttman & Ryan Rakowski on your engagement. Love, Shanea & David Rakowski, Patty & Alex Guttman.

Jody & Maya Goldwasser welcome the arrival of Eilat. Grandparents are Abe & Margaret Goldwasser and Asher & Irit Lepkin. Great-grandparents, Kurt & Lilo Pfeffermann of Israel.

Adam & Lindsey Beder are thrilled to announce the arrival of their daughter Rylee Pace. The Beder and Freedman families are overjoyed.



Hanoch & Tara Schvalb welcome their son Mason Ryan. Proud grandparents are Sandy & Dayna Shulman, Grandma Eve, David & Clarise Schalb, and Zaida Mordhi.

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less.
Send a self-addressed, stamped envelope for return.
Mail to: The CJN, Family Moments,
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or email: cblackman@cjnews.com

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What's New

By REBECCA NADLER

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What's New Deadlines: NOTE HOLIDAY DEADLINES. Monday, May 7, is the deadline for the May 17 issue, Thursday, May 10, is the deadline for the May 24 issue and Monday, May 14, is the deadline for the May 31 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Saturday, May 5

SERVICE AND KIDDUSH

Chabad of Danforth-Beaches celebrates Shabbat with prayers, reading from the Torah, including anecdotes and kabbalistic interpretations, followed by a kiddush buffet and discussion. 9:30 a.m. Torah reading, 10:15 a.m. at The Inner Directions, 323 Kingston Rd. For info, call, **Rabbi Sholom Lezell**, 416-809-1365 or e-mail ChabadBeaches@aol.com.

Sunday, May 6

SOFTBALL FOR ADULTS

Join Jewish adults Sunday mornings for softball in a relaxed environment. Not a league, no charge. 9-11 a.m. in Bishops Cross Park. First game today, weather permitting. Bring a glove. For info, call **Dan**, 416-782-4165.

SINGLES WALKING GROUP

Explore the grounds of Sunnybrook Park with Jewish singles 50+. Meet at 9:30 a.m. at McLean House, 2075 Bayview Ave. Register, walkandtalketc@hotmail.com.

TREE PLANTING

Join the Mosaic Jewish Outdoor Club for a tree-planting event at Earl Bales Park. Help make Toronto green. 9:45 a.m. For details, visit www.mosaictoronto.org.

FREE GENETIC SCREENING

To prevent the occurrence of Ashkenazi Jewish genetic diseases, a group of concerned Jewish organizations is holding a free genetic screening clinic for Tay-Sachs disease, Canavan disease and familial dysautonomia. Also testing for Bloom syndrome, Fanconi anemia Type C, Niemann-Pick disease Type A and mucolipidosis IV. 10 a.m.-3 p.m. at Council House, 4700 Bathurst St. For info, call 416-633-5100 or visit www.whatsinyourgenes.com.

HESCHEL MITZVAH DAY

Join the Toronto Heschel School for the fifth annual Mitzvah Day and help with school/neighbourhood clean-up, tree planting, recycling, nursing home visit, food bank and more. 10 a.m.-1:30 p.m. Register, mitzvahday@torontoheschel.org. 416-635-1876

A HEALING SERVICE

The Toronto Healing Project offers a healing service with **Yehudit Shier Weisberg**. 3-4 p.m. at Lipa Green Bldg., Room 421, 4600 Bathurst St. Wheelchair access. 416-944-3359

JUDY AND DAVID CONCERT

Beth Sholom Synagogue presents its annual **Judy** and **David** concert in honour of Lag b'Omer. 4 p.m. Tickets, $10-$18. Pizza party reception, adults $6, children $3.75. Tickets, 416-783-6103.

MOUNT SINAI GALA

Mount Sinai Hospital Auxiliary Gala takes place at Roy Thomson Hall with a live performance by Grammy Award-winner **Diana Krall**. Proceeds from this event will support the women's and infants' health program at the hospital. Tickets, 416-586-8290 or visit www.mtsinai.on.ca.

Monday, May 7

BOOK AND FILM CLUB

Beth Tzedec Library will screen the film *Syrian Bride* followed by a discussion led by **Heather Kassel**. 1:30 p.m. $14, dessert served. Register, 416-781-3514, ext. 25, or library@beth-tzedec.org.

TORAH & CANONIZATION

Beth Tzedec Congregation presents "How Did the Torah Come to Be? History and Theories of Canonization" with **Michael Herman**. 7:30 p.m. 416-781-3511

Continued on page 33

Getting Married? Mazel Tov!

If you are of Ashkenazi Jewish Descent NOW is the time to be screened for
Tay-Sachs Disease, Canavan Disease & Familial Dysautonomia
and most recently **Bloom Syndrome, Fanconi Anemia Type C**
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Genetic Screening is FREE

See your Family Doctor at any time to arrange screening at a local lab to determine if you or your partner is a carrier of these genetic diseases, or attend our

Screening Day – Sunday, May 6th, 2007
Council House, 4700 Bathurst St., 10 a.m.-3 p.m.

****If you were screened before September 2006, we strongly urge you to see your family doctor to complete the new panel or attend this SCREENING DAY to ensure that you are fully screened for all 7 diseases****

Further information and requisitions can be downloaded from the websites
www.whatsinyourgenes.com or www.sickkids.ca/molecular

National Council of Jewish Women of Canada
National Council of Jewish Women of Canada, Toronto Section
Jacob's Ladder — The Canadian Foundation for Control of Neurodegenerative Disease
The Canadian Foundation for Control of Neurodegenerative Disease
Canadian Association for Tay-Sachs & Allied Diseases
FD Dysautonomia Foundation Inc
Dysautonomia Foundation Inc
FA Fanconi Anemia
Fanconi Canada

Continued from page 32

DIABETES

Clinical psychologist **Jaan Reitav**, of the Toronto Rehab Centre, speaks on the topic "Learn How to Control Blood Sugars by Managing Your Stress" at a meeting of the Jewish Diabetes chapter. 8 p.m. at Shaarei Shomayim Congregation. $1. 416-363-0177, ext. 7403

Tuesday, May 8

LUNCH AND LEARN

Beth Tikvah Lunch and Learn series hosts **Anna Van Delman**, president of the Pomegranate Guild, who will give an illustrated historic lecture about the only Judaic textile guild in Canada. Lunch 12:15 p.m. Learn 1 p.m. $12, non-members $20. Pre-registration required, 416-221-3433, ext. 352.

MAD HATTER TEA PARTY

Beth David Sisterhood is having another Mad Hatter Tea Party. 7:30 p.m. with **Frances Hoffman**, tea historian. Wear your best hat and bring a tea artifact. 7:30 p.m. Guests $5. 416-633-5500

KADIMA: IRON CHEF

Beth Tzedec Kadima, grades 6-8, "Lounge Nights" will exercise their cooking creativity led by a professional chef. 6-8 p.m. $5. RSVP, 416-781-3514, ext. 30.

REFORM JUDAISM

Temple Har Zion presents "What You Need to Know About Reform Judaism" with **Rabbi Cory Weiss** explaining the development of Reform Judaism, Reform practices and liturgy, and Reform's place in Canadian Jewish life. 7:30 p.m. 905- 889-2252, ext. 5

MELTON ADULT SCHOOL

The Florence Melton Adult Mini School is holding an information evening. Learn about the program, meet a teacher, hear a sample lesson and ask questions. 7:30 p.m. at Beth Tzedec. For information, call **Loretta**, 416-789-7400.

KOLEL ONE-NIGHT EVENT

Kolel presents "Jewish and Leftist," a discussion with **Ernie Lightman** of U of T faculty of social work. 8 p.m. at Miles Nadal JCC. 416-363-1880, ext. 385

AISH HATORAH GALA

Join Aish Toronto for the 25th anniversary dinner and gala event with **Rabbi Shalom Schwartz** and guest speaker **Malcolm Hoenlein**, executive vice-chairman Conference of Presidents of Major American Jewish Organizations. 8 p.m. Toronto Centre for the Arts. Tickets, 905-764-9340.

Wednesday, May 9

GILLETZ BOOK LAUNCH

The Beth Radom Sisterhood presents the launch of **Norene Gilletz**'s new cookbook, *Norene's Healthly Kitchen*. Enjoy an evening of cooking demonstrations with Gilletz. Includes food tasting, book signing and a boutique. 6 p.m. Tickets, cooking demo $30, demo and book $60, $35 at door. Call 416-636-3451, ext. 24.

THE HISTORY OF YIDDISH

Adath Israel Congregation presents **Rabbi Leo Davids**, professor emeritus, York University, on "The History of the Yiddish Language." 7 p.m. 416-635-5340

FILM: *THREE MOTHERS*

Canada-Israel Cultural Foundation and the Toronto Jewish Film Festival present the film *Three Mothers* (*Shalosh Ima'ot*), a drama about a set of Egyptian-Jewish triplets whose lives are shrouded in secrets and regrets. $18. Proceeds to benefit Thelma Yellin High School for the Arts, Givatayim, Israel. Wine reception 7 p.m. Film 8 p.m. at the Al Green Theatre. Tickets, 416-932-2260.

BEYOND THE CHALLENGE

Parents of children with special needs are invited to "Beyond the Challenge." Be inspired by the story of 18-year-old **Shayne Smith**, a multiple amputee whose courage, strength and determination has led him to become an award-winning athlete, spokesperson and ambassador. Parents are encouraged to bring their teens to share in this inspiring story. BJCC, 7:30 p.m. For info, call **Debbie Gladstone**, Tikun Chaim BJE, 416-631-5835.

HEALING WOUNDS

The Polish-Jewish Heritage Foundation presents **Romuald Waszkinel-Weksler** speaking in English on "Building on Facts to Heal Wounds." 7:30 p.m. at St. Michael's College, 100 St. Joseph St.

A CAPPELLA CONCERT

Kol Neshama presents "The Journey," an a cappella musical experience with a guest performance by the Renanim Youth Singers conducted by **Susan Michaels**. 7:30 p.m. at Beth David Synagogue. Tickets $15, students, seniors $12. Proceeds benefit DANI: Developing and Nurturing Independence. Tickets, 416-737-5178 or 416-953-2921.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

Other News

TORAH STUDY ONLINE

Torah in Motion offers opportunities to study online with teachers from around the world. On your computer hear and speak to the teacher and other students. Courses offered include "*Sefer Yechezkel*: The First Rabbi of the Diaspora" with **Rabbi Menachem Leibtag**, Tuesdays, 12:30-1:15 p.m.; "Movers and Shakers in Postwar Orthodoxy: **The Satmar Rebbe**, **Rabbi Moshe Feinstein** and **Rabbi Ovadiah Yosef**" with **Marc Shapiro**, Mondays, 9-10 p.m., "*Perek Hamafkid*: The *Revadim* Method" with **Rabbi Pinchas Hayman**, Thursdays, 9-10 p.m. For info, www.torahinmotion.org.

WHY THE JEWS?

Rabbi Ephraim Mirvis, rabbi of Kinloss Synagogue, London, speaks on "Why the Jews? A Biblical Perspective on Anti-Semitism." Thursday, May 10, 7:30 p.m. at Shaarei Tefillah. $10. Tickets, 416-787-1631.

BUILDING CONSENSUS

Gidon Sapir, visiting professor at University of Toronto Law School and faculty member of Bar-Ilan Law School, speaks on "Building Consensus Between Religious and Secular in Israel: Army Service and Yeshivot" at the **Shuki Hecht** Memorial Lecture, Sunday, May 13, 8 p.m. at Yeshivat Or Chaim, 159 Almore Ave. 416-636-0500

PENNA SCHOOL GALA

Paul Penna Downtown Jewish Day School hosts a gala tribute to **Dr. Lou Siminovitch**, Monday, May 14. He will be saluted with performances by **Colm Wilkinson**, **Dan Chameroy, Theresa Tova** and other performers. 8 p.m. at the Al Green Theatre. $250. Tickets, 416-928-3537 or e-mail info@djds.ca.

HEBREW CLASSES

Karen Hatarbut Institute is accepting registration for the fall session of Hebrew-language classes for adult, teenagers and preteens at beginner, intermediate and advanced levels. Beginners will speak, write and read Hebrew in 13 sessions. Classes are taught in the morning and evenings on Wednesdays and Thursdays beginning the week of May 16. Reasonable tuition. 788 Marlee Ave. To register, call **Joseph Klinger**, 416-787-0197.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com. Call **Shawna**, ext. 215, for info and registration.

For Men After Divorce: A six-week group for men experiencing separation or divorce. Letting go of grief and sadness, expressing anger so as not to impact on children and becoming an effective single parent to be discussed. Mondays, beginning May 7, 7:30-9 p.m. at Lipa Green Bldg.

Looking Ahead: A six-session group for those newly separated or divorced to deal with feelings of loss, anger, loneliness and who want to let go and move forward. Wednesdays, beginning May 9, 7-9 p.m. at Lipa Green Bldg.

Living With Teens: A six-session group on parenting adolescents. Setting limits, letting go, rights and responsibilities, communication, realistic expectations, drugs, alcohol, dating and sexuality to be discussed. Wednesday, beginning May 9, 7:30-9 p.m. at the Promenade Mall, # 313.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. www.jiastoronto.org. To register, volunteer, or for information on programs, call 416-630-6481.

JUMPStart: If you have a networking or job opportunity in the skilled labour market for a newcomer, connect to our JUMPStart program by calling **Elisa**, ext. 28.

FOR SENIORS

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. 416-630-9444

Club House In The Park. Sunday dance, May 6, June 3. Casino Rama, Wednesday, May 9, June 13. Fallsview Casino Niagara, Thursday, May 31, Call Monday-Thursday, 9 a.m.-1 p.m. 416-395-7881

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Support the JCCs of Greater Toronto at the Sports Celebrity Benefit 2007 Benefit, Wednesday, May 9, 6-10 p.m. at the Palais Royale Ballroom. Proceeds go toward developing sports programs at the Miles Nadal JCC, Bathurst JCC and the new centre in Vaughan. For tickets, call ext. 271 or e-mail bjcc@bjcc.ca.

Volunteers Needed

YOUTH VOLUNTEERS

Become a Baycrest Centre summer youth volunteer. Broaden your knowledge, gain experience, expand your social network and learn about research on aging. For those between 13 and 25. Call, 416-785-2500, ext. 2572, or visit www.baycrest.org/volunteerism.

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Stahl, Rose	Apr 13/06	Private
Kwart, Charles Samuel	Apr 13/07	18 Barskdale Ave
Eisenberg, Motel	Apr 13/07	176 Waterloo Ave
Keshen, Martin	Apr 14/07	48 Kennard Ave
Guterman, David	Apr 13/07	14 Dale Park Court
Igolka, Fira	Apr 15/07	Private
Faivish, Sam	Apr 16/07	11 Terrydale Dr
Cowan, Melville	Apr 17/07	1955 Steeles Ave.E
Richter, Avonne	Apr 17/07	70 Macklin St. N
Kazdan, David	Apr 17/07	14 Elder St
Goldberg, Jack	Apr 17/07	7300 Yonge St
Umansky, Betty	Apr 18/07	4383 Bathurst St
Goldach, Felicia	Apr 18/07	135 Antibes Dr
Haber, Louis Moshe	Apr 18/07	
Novodvorskaya, Sonya	Apr 16/07	Private
Avronski, Jane	Apr 15/07	Private
Kohn, Pessie	Apr 16/07	Private
Bloom, Sophie	Apr 19/07	2 Buchan Crt
Reichman-Walk, Izraela	Apr 19/07	6171 Bathurst St
Silver, Sylvia	Apr 21/07	22 Roberta Dr
Plonka, Jack	Apr 20/07	3560 Bathurst St
Mandelbaum, Hilda	Apr 20/07	3560 Bathurst St

BENJAMIN'S PARK MEMORIAL CHAPEL

Esther Shub	Apr 12/07	1035 Eglinton Ave W
Dr. Paul Goodman	Apr 16/07	89 Skymark Dr
Julia Kertzer	Apr 14/07	1200 Centre St
William Einhorn	Apr 16/07	55 Skymark Dr
Harry Shier	Apr 16/07	1132 Bay St
Julia Hoffman	Apr 16/07	569 Sheppard Ave W
Bill Stern	Apr 18/07	115 Antibes Dr
Saul Sidlofsky	Apr 19/07	240 Heath St W
Sam Cohen	Apr 18/07	718 Sheppard Ave W
Brana Sternberg	Apr 19/07	20 Highbridge Rd
Elisabeth Szmuk	Apr 19/07	429 Walmer Rd
Norman Gladstone	Apr 19/07	2330 Bridletowne Cir
Rosie Papoff	Apr 22/07	90 Mountainview Cr
Ida Shafer	Apr 22/07	866 Sheppard Ave W
Shirley Max	Apr 22/07	82 Buttonwood Ave
Sora Shilman	Apr 21/07	5444 Yonge St

The unveiling of a monument to the memory of the late
ESTHER SKOVRONEK ז"ל
will take place
Sunday, May 6th, 12:30 p.m.
Bathurst Lawn Memorial Park
Chenstochover Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ROSE BIRENBAUM-FINKELSTEIN ע"ר
will take place
Sunday, May 6th, 11:00 a.m.
Mount Sinai Memorial Park
9186 Yonge Ave
Workman's Circle Section
Relatives and friends are invited to attend

The unveiling of a monument honouring the memory of
MOLLIE MILNE ז"ל
a much beloved mother, bubie and great-bubie
will take place
Sunday, May 13, 2007 at 11:00 a.m.
Pardes Shalom Cemetery
Labour Zionist (Farband) Section
Relatives and friends are invited to attend.

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ש'שאר ב'נ'נ

גידי קורן וחברים

"Spirit of the Community" Dinner

זו השנה הרביעית ברציפות שבית חב"ד מקיים ערב תגיגי למען הקהילה הישראלית שהוא משרת. הבעתי את דעתי לא פעם שמעשי בית חב"ד ובראשם רבי לנדא הם צדיקות גמורה בעיני. הבאים מישראל אינם מתקבלים בסבר פנים יפות על ידי הקהילה היהודית, שהיתה רוצה שהם ישארו "שם". רוב הישראלים שמגיעים הנה אינם שומרי מסורת ועל כן גם אינם משתייכים לבית כנסת, דבר שמשאיר אותם מנותקים מהחברות שלהם. ובכל האירה המנטרת הזאת יש מקום אחד שפתוח את ליבו, זרועותיו ודלתו-בית חב"ד.

אני יודע שהישראלים אינם נוטים לתרום לארגונים שונים. הם מרגישים טוב יותר לתרום ישירות לבית הלוחם ולמטרות ראויות אחרות שנוגעות לישראל. כדאי שתחשבו פעמיים: יש כאן ארגון אחד בלבד שדואג לישראלים ללא שאלות על רקע ומוצא, מקום שיקבל אתכם גם ללא תשלום בימים הנוראים, מקום שבו הסיסמא היא אהבת חינם. חב"ד הם ראשי תיבות של "חכמה, בינה ודעת". בעיני חב"ד הוא קודם כל "חמלה, בני אדם ודבקות במטרה". מנסיוני האישי-פגשתי שם אנשים חמי לב שמקיימים את דברי רבי עקיבא"ואהבת לרעך כמוך".

האירוע יתקיים ב 17 במאי, והטלפון לכרטיסים הוא
905 709 7770

כוכב נולד בטורונטו

בניגוד לרצוני נאלצתי להיות מחוץ לטורונטו באותו ערב קסום שבו העלה ידידי שמעון זר אביב את טורונטו על המפה. שמעון עשה זאת פעמים רבות בעבר-הביא אמנות ובידור ישראלי לטורונטו, לא אחת תוך לקיחת סיכון אישי גבוה. אלא שהפעם הוא הפיק מופע שלם ומדהים של "כוכב נולד", כשהוא מוציא מן הקהילה את מיטב כשרונותיה-ומביא את תרבות ישראל ושירתה למאות רבות. מכל מה ששמעתי היה זה ערב מדהים, עם שלושה עשר מתמודדים. הזוכה, נעה גולן, התחרתה בזמרים כשרוניים ומוצלחים כמוה, והבחירה היתה קשה ביותר.

הישג זה מצטרף לשורה ארוכה של אירועים משמעותיים שמוכיחים שיש לנו קהילה ישראלית דינאמית ונושמת, שמעוניינת בקשר עם השורשים שלה, ורוצה לתת ביטוי לישראליות שלה. כל הברכות והמחמאות לשמעון, לקובי חי, ליצחק ארגמן ושאר העושים במלאכה. תודה מקרב לב גם משישאר בינינו.

מדינה בירידה

כותרות העיתונים זעקו השבוע מהסטטיסטיקה הקשה שזו השנה השלילית ביותר בהיסטוריה, שבה ירדו מישראל 5000 אנשים יותר מאשר עלו אליה. לפי הנתונים היו מרבית היורדים עולים מחבר העמים.

הידיעה העצובה הזאת לא יכולה להפתיע איש. שמונה חדשים אחרי שיותר ממליון ישראלים הרגישו בלתי מוגנים ונאלצו לישון במקלטים, לאחר שבערי צפון הארץ נורבו בתים רבים-די סביר שיקום אדם בבוקר ויגיד לאשתו-זה היה מספיק, זה הזמן לארוז. והעובדה שהרוב הם עולים חדשים שממילא בחלקם הגדול היגרו לישראל מסיבות כלכליות ולא מתוך אידיאולוגיה ציונית-אך טבעי הוא שימשיכו במסע ויצאו לצפון אמריקה.

בתמונה הגדלה-צריך להיות לישראל אינטרס לאומי לנסות לפתור את הקונפליקט עם הפלשתינאים. ללא פתרון הולם-תמשיך הירידה, כי ציבור יהודי מתקדם לא ישלים עם איכות חיים ירודה שקשורה באיום בטחוני. אני יכול להעיד שבשנים האחרונות פני אלי ישראלים שבחיים לא היתי מאמין שירצו לחיות מחוץ לישראל, וביקשו שאעזור להם במציאת עבודה רפואית, תוך שהם אומרים שאינם רוצים שילדיהם יגדלו בתנאים כאלה. אבל שישאר בינינו.

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Yoga and meditation

We all search for ways to make our lives less stressful.

I spend a good portion of my time with clients helping them find a couple of de-stressing techniques that they can incorporate into their daily routine to bring about a sense of calm, relaxation and joy.

Life Coach Corner

Judy Siblin-Librach

So whether it's yoga or Pilates, laughing, running, aromatherapy, journal writing, meditation, prayer, or just soaking in a hot bath, reading or listening to calming music, take the time to find your quiet corner and introduce a de-stressing technique into your busy day.

For years, my de-stressing technique of choice has been yoga, which originated in ancient India. Some scholars have estimated that yoga is as old as 5,000 years.

Yoga is thriving today. A recent study in *Yoga Journal* found that 11 million North Americans do yoga at least occasionally and half of those people perform yoga regularly. The benefits of yoga are touted by Hollywood stars and Fortune 500 executives, and even prestigious schools of medicine have introduced yoga techniques as proven as therapies for illness and stress.

Natalia Brajak, co-director of Moksha Yoga Uptown, describes Moksha yoga as "a well-rounded discipline of traditional yoga postures practised in a room heated to about 40 degrees, for the benefit of stretching the muscles and tissues, detoxifying through sweating and, most of all, calming the nervous system."

When asked what is drawing so many people to yoga practice, Brajak replies: "It's the results, the general felt sense of improved experience of living their purpose, the experience of increased muscle tone, increased endurance, higher energy levels, better focus, and a sense of calmness that they can bring to their everyday interactions with people."

What is also interesting about yoga is there is an element of meditation within the yoga class that contributes to a person's overall sense of well-being, because there is a meditative element in the actual practice. "Because you're focusing on your breath, you're maintaining a still gaze, and you're encouraged to tune your attention inwards while you're holding the pose, which is the fundamental benefit of meditation," explains Brajak.

Meditation has been praised for its benefits in reducing stress-related conditions. In *The Relaxation Response*, Harvard cardiologist Herbert Benson demonstrates that meditation and breathing techniques for relaxation can reduce blood pressure and can have the opposite effect of stress.

Meditation is a wonderful relaxation technique because it teaches you how to breathe more effectively, how to focus, how to stay centred and, most importantly, how to stay calm in the storm.

A great place to start for beginners is to remember to breathe. Take in a full breath through your nose to the count of five, hold gently for five and then exhale to the count of five. Do this five to 10 times during the day to relax and recharge, and notice how much more objectively you can look at things once you have achieve that sense of calmness and serenity.

Find the relaxation strategy that works for you

Many of my clients have also reported great success with journal writing as a stress reducer. The consistency of having a place to surrender your worries and your joys every day becomes a meditation in itself, and it is a safe place you can go to that is all your own. This can be hugely liberating and comforting. A great way to get started is with Julia Cameron's book *The Artist's Way*, in which she offers tips on how to get started with the journaling process.

Pamper yourself with a massage or create your own aromatherapy spa at home. Draw a bath for yourself with candlelight and soft music and then read a favourite book and enjoy a beautiful night's sleep.

Plant some tulips, buy yourself a bouquet of spring flowers – surround yourself with flowers, they really do make you feel alive and renewed.

Whatever it is, tune in to yourself and find the relaxation strategy that most works for you. And remember, no matter what – when you're in traffic or in a long lineup at the grocery store – just breathe, and automatically your body and your mind will become more relaxed. Then reach into your relaxation toolbox and pull out the de-stressing technique works best for you.

Judy Siblin-Librach is an Adler-trained life coach. Website: www.findingyourbliss.com, e-mail: judyelle@ican.net.

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L'chaim Retirement Home
To the family of Samuel Cohen ... condolences and thanks.
At L'Chaim, we were blessed by the presence of the late Samuel Cohen, who graced us with his dignity and personality into his 102nd year. We should all live so long and accomplish so much! We are equally blessed and flattered by the recent expressions of gratitude by his family. Thank you for the privilege of working with you and your father, who was so special to all of us.
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UJA FEDERATION OF GREATER TORONTO

A Summary of Emergency Allocations to Israel for Project Northern Recovery

Overview

UJA Federation is proud to present this accounting of funds invested in Israel, thanks to your extraordinary generosity, during and after last summer's war with Hezbollah which caused enormous strain and suffering. The distressing statistics: 159 Israeli lives lost after more than 4,000 rocket attacks over 34 days.

We thank you for contributing a remarkable $20 million for Israel's emergency needs during UJA Federation Campaign 2007. No other community in the world rushed to Israel's aid so quickly as soon as the war began, following Hezbollah's unprovoked attack. Through your commitment, we provided global leadership during Israel's hour of need.

INITIAL ALLOCATIONS

During the war and its immediate aftermath, UJA Federation allocated $5.5 million in immediate relief for the following initiatives:

- Operating summer camps in central Israel for children evacuated from the war zone;
- Respite trips to parts of Israel, outside of rocket range, for families confined to shelters in the north;
- Emergency equipment, food relief, and relief for families returning to their homes immediately following the ceasefire;
- Trauma services

UJA FEDERATION
Live generously

POST-WAR FUNDING

Following the ceasefire, we adopted five operating principles to guide our allocations process:

- **Increase impact:** Concentrate on no more than four communities for a complementary blend of initiatives;
- **Partner with strength:** Work with those who proved to be the strongest in northern Israel, in order to support the most vulnerable;
- **Act as a catalyst:** Initiate innovative projects and partner with other funders committed to maintaining them beyond UJA Federation's short-term investment;
- **Leverage Gifts:** Ensure matching funds for all allocations;
- **Value Added:** Ensure that all allocations provide value-added benefit to the residents of northern Israel and do not replace Israeli government funding

UJA FEDERATION OF GREATER TORONTO

Funding for Israel's Secure Future

After our initial allocation of $5.5 million for Israel's urgent short-term needs during and right after the war with Hezbollah last summer, $14.5 million remains for distribution in the following ways:

Community Investments - **$7.87 million:** The communities of Acco, Hatzor HaGlilit and the Upper Galilee Regional Council have been chosen as three northern Israeli partners for multi-faceted initiatives to strengthen community leadership, bridge socio-economic gaps and attract a strong Jewish population to northern Israel.

The National Project - **$3 million:** An investment in a national Canadian initiative in cooperation with UIA Federations Canada on behalf of all Federations and regional Jewish communities across Canada.

Centres of Excellence - **$1.23 million:** This allocation involves an investment in two particular Kiryat Shmona projects with far reaching impact for northern Israel residents. The first is the Granovsky Auditorium - the only large cultural centre and movie theatre in the entire Galilee Panhandle. The second is the Renanim School - the only one exclusively for physically and developmentally handicapped children in the eastern Galilee. The school requires rebuilding after a direct hit from a Katyusha rocket.

Sderot - **$ 500,000:** The constant terrorist rocket fire afflicting the southern city of Sderot has caused untold trauma, death and destruction. UJA Federation will be allocating $500,000.00 to this stricken community as part of a national $1 million investment.

Unallocated - **$1,900,000:** These funds will be designated once UJA Federation of Greater Toronto carries out a final assessment of needs and resources available.

DOLLARS DOUBLED

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MKs spar over casting blame

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JERUSALEM — Opposition and coalition lawmakers sparred Monday ahead of the publication of a partial report by the committee probing the handling of the Second Lebanon War last year, with some censuring and others defending the government.

The partial report, covering the decision to go to war and its initial days, was delivered to Prime Minister Ehud Olmert and Defence Minister Amir Peretz at 4 p.m. on Monday, with the Winograd Committee making its findings public at a press conference an hour later.

Likud faction chairman MK Gideon Sa'ar said Monday that "the Knesset has the important obligation to oversee the government, which refuses to take responsibility, and the prime minister, who has turned deflecting blame into an art form."

But the chairman of the Knesset constitution law and justice committee MK Menachem Ben-Sasson (Kadima) criticized the critics, saying Monday that "the self-serving politicians who constantly hound after headlines and attack the government without restraint, must be held accountable for their irresponsible behaviour since the Second Lebanon War and to this day."

"Much of the public believe that their representatives – the prime minister, public servants and Israel Defence Forces officials – acted out of one singular aspiration: to protect the country and its citizens, and bring the boys [the two soldiers abducted and held by Hezbollah] back home," he added.

But Labor faction chairman Yoram Marciano urged lawmakers to show restraint in the wake of the report's release, saying that censure would serve "the enemies of Israel."

Marciano called on the Knesset to "show responsibility and avoid harsh criticism in regard to the Winograd report."

According to Marciano, "criticism among us would be a victory for the enemies of Israel."

Some members of the coalition also called for the prime minister to step down. Labor MK Danny Yatom said Monday that "Olmert must take responsibility and resign."

A senior Kadima member said Sunday night that Olmert would eventually be asked by his party to step down as prime minister, in order to avoid "dragging the party down with him."

The Kadima source suggested that Olmert could be ousted after publication of the final Winograd report, which is due in the summer. According to the source, there is a potential majority – 15 of the party's 29 Knesset members – who would support Olmert's ouster.

Sources close to the prime minister also said Sunday that none of the Kadima leaders will call for Olmert's immediate removal from the party's leadership. The same sources said Olmert spoke with senior Kadima people and made it clear to them that he has no intention of resigning, and he demanded their support.

More specifically, none of the senior ministers who are considered to be Olmert's political rivals in the party, including Foreign Minister Tzipi Livni, intend to take action against the prime minister, at least in the near future.

For the time being, Olmert's camp is adopting a strategy of spreading responsibility around for the Second Lebanon War in an effort to dilute the anticipated criticism of Olmert in the Winograd Committee's interim report.

Those close to Olmert said Sunday that it's "impossible to lay the blame on one person and assert that he is guilty of everything when all the ministers, all of Kadima and most of the Knesset backed him in going to war."

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Media increased public's fear

By ZE'EV SCHIFF
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Comment

The media is one of the casualties of the Second Lebanon War. The public's fury has reached a peak. A *Ha'aretz* editorial, published in the wake of the findings of a special committee (of which I was a member) headed by president of the Israel Press Council and retired justice Dalia Dorner, elicited a barrage of hostile letters to the editor.

The major allegation is that the media coverage helped Hezbollah choose targets in Israel, supplied the Katyusha rocket launchers with pertinent data, divulged information on where the Israel Defence Forces were planning to attack, and demoralized the public and the soldiers. The military censor was accused of allowing the media to run wild.

IDF experts say that the charge about the media supplying Hezbollah with operational data is not true. Many leaks about IDF operations came from soldiers' cellphones and the SMS messages they sent from the battlefield, which their families then put on the Internet. On the whole, the army's secret objectives in the war remained secret, and if there were any leaks, the media's responsibility was almost nil.

On the other hand, the media were very much to blame for the despondent atmosphere that prevailed during the war. Most of the images were of families returning from funerals and casualties being transported to hospitals. Journalists stationed themselves at cemeteries and were sent out to interview rabbis delivering eulogies.

The media coverage was influenced by newspaper and television ratings. Competition focused not on the quality of the material, but on blaring headlines. Everyone was on the lookout for the most sensational, shocking scoop, for some daily scandal associated with the war and the IDF. Mostly, they fought to be the first to report on the IDF's latest failure, or on tragedies.

Thus, it can be said the media did play a part in increasing the public's fears. Journalists did not look for stories of heroism and courage, as they did in the past. During the war, these stories were pushed completely to the sidelines. The media made up for this only recently, on Memorial Day.

Israel is a democratic country with an open society, and its army is a people's army. That does not mean, however, that the country is obligated to throw open its doors, irresponsibly, to Arab media from enemy countries while a war is going on. It is hard to believe, but during the war, Al-Manar, a television station owned by Hezbollah, had a crew operating in Israel. An Arab television crew was allowed to cover the war for Alalam Iranian TV. Al Jazeera, Al-Arabiya and Al-Hurra reported from Israel during the war, as did crews from Egypt, Saudi Arabia, Abu Dhabi and Lebanon. Most of their accounts of the war were full of Nazi-style propaganda. Not all of them bothered to submit their footage to the censor. One can only imagine what would have happened to an Israeli television crew if it had showed up in Lebanon.

The media coverage of this war was not like that of previous wars. Unless we understand how methods of reporting have changed, we will not be prepared if something like this happens again. This war was covered around the clock, 24 hours a day. Sometimes the broadcasters had nothing new to report, but the patter went on and on, for fear that competitors from other news media would get ahead. This patter turned into an acute case of verbal diarrhea. The hunt began for people to interview, anybody they could get their hands, which only created more emotional distress.

Internet sites and personal blogs added to the deluge of information. On top of that, there were satellite services operated by the foreign media. Some 1,500 foreign correspondents reported on the war from Israel. We tend to forget that armies are not the only ones equipped with advanced technology. The news media has equipment it never had in the past, which makes it possible to relay information even before it reaches the General Staff.

Senior military officers, most of them retired generals, sat in the television studios dispensing advice about what should and should not be done. This is probably more than any future censor will be able to cope with. The answer cannot be panicky efforts to tap the phone conversations of officers who talk to journalists, as in fact happened. We need to prepare for future exigencies, and not rely on superficial plans.

Hamas: new intifadah could erupt

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JERUSALEM — Hamas leader Khaled Meshal has warned that Israel could face another Palestinian uprising unless the West lifts its aid embargo and conditions in the Gaza Strip and West Bank improve.

Meshal told the Palestinian daily *al-Ayyam* in an interview published Monday that continuation of a western economic embargo of the Palestinian government and military actions by Israel would "give notice of a huge explosion that would not only affect the Palestinians but also the entire region, especially the Zionist entity."

Meshal also defended the firing of rockets, saying it's a response to Israeli killing of Palestinians, but told *al-Ayyam* he hopes a ceasefire can be expanded from Gaza to the West Bank.

Western powers imposed severe sanctions on the Palestinian Authority (PA) after Hamas came to power in March 2006, after beating Fatah in parliamentary elections.

"I warn and say that I see that the current situation is heading in the direction of the conditions that prevailed in the late 1990s… that paved the way for the Al-Aqsa intifadah," Meshal said. "I warn, and under 'warn,' I put many red lines."

Hamas formed a unity government last month with PA President Mahmoud Abbas' secular Fatah faction in a bid to end internal fighting and ease the year-old economic embargo.

But tensions between Hamas and Fatah remain high, particularly in the Gaza Strip, and a western ban on direct aid to the PA is still in place.

Prime Minister Ehud Olmert said on Sunday that Israel would take measures to stop Palestinian militants firing rockets from the Gaza Strip or attempting to infiltrate the Jewish state.

Meshal, who held talks with Abbas in Cairo on Friday, has criticized Arab countries for being slow to live up to financial commitments made to the Palestinians.

Israel Briefs

Gaza rocket fire persists

Palestinian rocket fire into Israel continued despite Egyptian efforts to stop the salvos. At least one rocket was launched from Gaza on Thursday, hours after Egyptian mediator Maj.-Gen. Burhan Hammad, told Israeli officials he had reached a deal with Palestinian terror groups to renew a truce declared in November. The latest attack caused no casualties, and there was no immediate claim of responsibility. According to Hammad, despite a Hamas declaration the putative ceasefire is over, the various terror groups wanted to return to relative calm. But he said they wanted the truce to extend to the West Bank, which Israel has said it will consider only if the terrorist threats from that territory diminish and the existing ceasefire in Gaza is actually kept. The ceasefire has been broken almost daily by rocket attacks on Israel.

Bishara faces charges

A former Israeli Arab MK is suspected of aiding the enemy during wartime, police said. An Israeli court allowed publication of details in the case against Azmi Bishara, who left the country weeks ago and then resigned from the Knesset from abroad, saying he was being persecuted by Israeli authorities. Bishara is suspected of aiding Israel's enemies during last year's war with Hezbollah and violating money-laundering laws. Police appeared to suggest Bishara has abetted Hezbollah, a Lebanese terror group with which he has openly sympathized. Bishara, 50, a fierce ideological opponent of Israel, denied the allegations. He hasn't said if he will return to Israel, saying he could be arrested and mired in lengthy prosecution. Another Arab MK, Hadash Chairman Mohammed Barakeh, said Bishara must return to face the charges. "We are members of Knesset. When we decided to run for the Knesset and were elected, we accepted the rules of the game, for better or for worse," Barakeh said.

Olmert may face charges

Israel's state comptroller called for Prime Minister Ehud Olmert to be investigated on suspicions of cronyism. Micha Lindenstrauss asked Attorney General Menachem Mazuz to order a police probe of Olmert on suspicion that in 2003, while serving as industry and trade minister, Olmert illicitly helped a silicon factory obtain state subsidies. The factory was represented at the time by a lawyer considered an Olmert confidant. The prime minister, who has frequently sparred with Lindenstrauss over various allegations of impropriety, denied wrongdoing. Mazuz's office said he was considering the recommendation by Lindenstrauss. Olmert has been investigated several times on suspicion of various improprieties, but the probes have always come up empty.

Habima goes to Budapest

Habima, Israel's leading theater group, performed in Budapest for Israel Independence Day. Hungary's cultural and political elite and members of the Jewish community turned out for the performance of Swedish playwright Lars Noren's drama *War* at a downtown theatre. It was Habima's first visit to Budapest.

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Jews remember Yeltsin's historic role

By LEV KRICHEVSKY
JTA

MOSCOW — Boris Yeltsin, Russia's first popularly elected president, made a lasting impact on Russian Jewry, though his legacy included some controversy and tragic failures.

Russian Jewish leaders agree that the community should remember Yeltsin, who died Monday at age 76, primarily as the man who ended decades of state-sanctioned anti-Semitism in Russia.

"With Yeltsin's passing, a page is closed for the Jewish community, that of revolutionary changes in the life of Soviet and Russian Jewry," said Borukh Gorin, spokesperson for the Federations of Jewish Communities, Russia's largest Jewish group.

"Yeltsin was an important figure" for the Jewish community, said Mark Levin, executive director of the National Conference on Soviet Jewry, a Washington-based group that works on behalf of Jews in the former Soviet Union. "His opening of the country allowed for the development of Jewish communities throughout Russia. His willingness to create a more open, democratic country certainly had an impact on the Jewish community."

Both of Russia's chief rabbis offered their condolences Monday to Yeltsin's wife, Naina, and daughter, Tatyana.

Mikhail Chlenov, who established Russia's first legal Jewish group in the early years of Yeltsin's rule, said Jews should remember Yeltsin as a great figure.

"It was his great achievement that the new Russia came to life without that evil called state anti-Semitism," said Chlenov, president of the Va'ad of Russia.

Others credit Yeltsin for allowing Jewish life to develop freely in Russia to an extent that was hard to imagine, even under his predecessor, Soviet president Mikhail Gorbachev.

With American Jewish activists marking the 40th anniversary this year of the movement to free Soviet Jewry, it is notable that meaningful Jewish emigration began under Gorbachev, but it was Yeltsin who really opened the floodgates.

"While Gorbachev made freedom of emigration a reality for Soviet Jews, it was Yeltsin who made possible an unprecedented freedom of Jewish life in the country," Gorin said. "Jewish schools and new synagogues were opened – it was he who made the impossible possible."

Yeltsin was much criticized for economic policies that left millions of Russians living below the poverty line, but he was the "ultimate Russian president with a very Russian character," Gorin said. "It's no exaggeration to say we were blessed to have Yeltsin as president."

Another leading figure of the Russian Jewish renaissance during Yeltsin's presidency noted the fundamental changes in civil liberties and economic freedom that Yeltsin helped establish in Russia, changes that ultimately benefited Jews.

"I won't make a direct connection between Yeltsin's rule and Jewish life in Russia unless we take into account the maxim that the more freedom there is, the better it is for Jews," said Alexander Osovtsov, who served as executive vice-president of the Russian Jewish Congress from 1996 to 2000.

Boris Yeltsin

But Yeltsin's legacy was also filled with controversy.

"His resignation did not mean an immediate return of the things he demolished, but I cannot consider it accidental that during his rule, many people with anti-Semitic views came to power," Osovtsov said.

Osovtsov noted in particular Boris Mironov, an anti-Semitic publicist now on trial for hate speech, who served as press minister early in Yeltsin's tenure.

"This only underscores the controversies of this gigantic figure," said Osovtsov, who is now a liberal opposition activist.

At the same time, some observers said that controversial policies in the second half of Yeltsin's presidency – such as the escalating war in Chechnya and his decision to appoint a successor rather than have one elected – paved the rise to power for Vladimir Putin and the slide back toward authoritarianism that has been associated with his rule.

But Osovtsov said Yeltsin's legacy cannot be underestimated, since some of the fundamental changes associated with his reign, including the end of state-sponsored anti-Semitism, have continued long after he left the office.

Chlenov agreed that Yeltsin was a controversial and even tragic figure, which has become even more evident since he stepped down in December 1999 in favour of Putin.

Yeltsin successfully fought the predominance of communist ideology, but was unsuccessful in overcoming the influence of bureaucracy and powerful apparatchiks. Many of the negative trends in Russian political and public life since his resignation are a direct result of the unfinished struggle Yeltsin led, Chlenov said.

"These are these bureaucratic circles who are taking their revenge now," Chlenov said.

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Chief of staff also censured

Continued from page 1

taking the government to war without allowing the ministers the possibility of making a choice.

Halutz is also expected to be criticized for preventing officers with dissenting opinions from speaking to decision-makers, and for not taking seriously the threat posed by the Katyusha rockets and the damage they could wreak on northern communities.

General criticism will also be directed at the entire cabinet for accepting the military's plans without evaluating them in detail and without asking for alternative suggestions.

The vast majority of the draft report focuses on the decision-making process that led to the war. The committee has limited itself in this report to analyzing the first five days of the war – from the Hezbollah attack and the abduction of reservists Eldad Regev and Ehud Goldwasser on July 12, 2006, to July 17 and the prime minister's speech before the Knesset plenum.

Most of the events of the war – the failed military operations, the diplomatic moves, the defence of the home front, the decision to carry out a massive ground offensive in the two final days – are not discussed in the partial report.

Similarly, with the exception of Halutz, there is no severe criticism of senior individual officers in the report.

Another significant portion of the report deals with the period between the IDF's withdrawal from southern Lebanon in May 2000 and the outbreak of the war. During this period, Israel was attacked on a number of occasions by Hezbollah, but prime ministers Ehud Barak and Ariel Sharon, backed by senior IDF officers, adopted a policy of restraint and Israel's response was thus limited.

The committee is expected to issue a number of recommendations in its final report.

Arts & Travel

How to identify Jerusalemites by the type of hats they wear

Continued from page 31

Meanwhile, Yoel is caught by the interviewer using a cellphone. "Isn't this wrong?" the interviewer asks.

Yoel shrugs his shoulders guiltily. "Only the latest ones are," he replies.

This is an interesting, at times humorous look into this rather secretive sect of chassidic Jews.

It airs May 9 at 1 p.m. at the Bloor Cinema.

***

Last, but certainly not least, is a different documentary focusing on another group of Jerusalemites – hat wearers.

Hats of Jerusalem by Nati Adler posits an interesting thesis: Would we be able to tell Jerusalemites apart if it wasn't for their hats?

What might seem an odd concept for a documentary actually turns out to be quite intriguing.

Graffiti messages on the walls of the Neturei Karta community.

In the Orthodox quarter of Mea Shearim, for instance, you can see many different types of hats. The differences, some subtle, some not so subtle, speak volumes about the origin of the wearer.

For instance, Jews from Vishnitz have a bow on the right side of their hats. Jews from Belz wear the bow on the left. A "super" is actually a hat with a smaller brim worn by the Satmars.

The folds on the hat can also be different, but, the narrator says, this may not have any significant attachment.

The tradition of hat-wearing for the Chassidim probably goes back to 1215 when Pope Innocent ordered Jews to wear a "funny" hat in order to humiliate them.

In fact, the film argues, the fur-brimmed shtreiml still worn today has its origins in this humiliating edict.

No one interviewed in the film seems to know for sure where the shtreiml originated. Some say in Ukraine, others Poland, still others Holland. They all agree that the hat was meant to identify them as Jews.

Originally, the hats had a fur tail on the back, probably made of fox tail (perhaps to symbolize cunningness). The narrator discovers an old book of Dutch paintings showing medieval outcasts (lepers, disabled people) wearing foxtails.

Jewish men, of course, aren't the only ones wearing head coverings. The film also shows the different styles of head coverings Orthodox women wear.

It veers into other faiths as well, showing, for example, the different styles of hats Christian monks of various sects wear, and at times, the film seems to be stretching itself a bit thin. A scene at the Russian Orthodox convent doesn't go anywhere or explain the significance of the nuns' headgear.

On the other hand, the scene with the Armenian monks listening to heavy metal music was an unexpected dose of surrealism.

Overall, this documentary is surprisingly interesting. The next time I'm in Jerusalem, you can bet I'll be paying close attention to everyone's headgear – and maybe dropping by the Armenian quarter for some headbanging.

Hats of Jerusalem airs at the Al Green Theatre May 6 at 4 p.m. with the Turkish short *The Lace Peddler*.

First Zionist Bunny
a diverting amusement

Continued from page 30

Call Shiri's Shahar's *The First Zionist Bunny* (Tuesday, May 8, at 9:45 p.m.) a diverting amusement.

Six hundred contestants want to be Playboy bunnies, but only 10 of these well-endowed beauties, among them a blue-eyed kibbutznik and an underage Russian immigrant who does not get along with her mother and whom classmates demeaned as a "Russian whore," have reached the finals.

Examining heated subjects ranging from body image to morality, *The First Zionist Bunny* will be of interest to a wide audience.

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Emergent director crafts compelling mysteries

By ANDY LEVY-AJZENKOPF
Staff Reporter

Fans of the classic murder mystery movie take note, there's a new Jewish writer/director on the scene and he's brimming with talent.

Albertan Michael Rothecker premiered his first feature-length film, *The Poet*, at last month's Canadian Filmmakers Festival in Toronto to a sold-out audience.

Jointly produced by Rothecker's company, Ninth Life Productions, and Alfa Nova Productions, the film was also runner-up for the Audience Appreciation Award at the festival. And for good reason.

With its gritty, minimalist look and eerie industrial score, Rothecker crafted a grim psychological thriller that keeps the viewer guessing through to its plot-twisting end.

Talking to *The CJN* last week, Rothecker admitted that he has a penchant for psycho-dramas, citing Alfred Hitchcock and Stanley Kubrick as his primary directorial influences and Charlie Kaufman as a writing role model.

It took Rothecker more than two years to put the film together, after adapting the screenplay from a story by Robert Schwartzmann, and it's laden with Hitchcockian trappings: the tilted camerawork, feverish close-ups and requisite descent into madness (or freedom?) for the main character.

Lead actor George Santino does double-duty, portraying both protagonist and villain with skill and nuance.

Actors George Santino and Kelly Taylor Hope in a scene from *The Poet*. [Andrea Rothecker photo]

The Poet revolves around the lives of two men: one a massively popular, hedonistic poet, the other an everyday Joe (and the poet's physical doppelganger) who develops an unhealthy obsession with his more successful double's lifestyle.

But when it comes down to it, the movie is about the search for identity. And that's something Rothecker can easily identify with.

While growing up in Cochrane, Alta., "a town famous for its ice cream – I have no idea why," he said, Rothecker, 30, experienced his own identity crisis.

His parents divorced when he was two years old. His mother had initially converted to Judaism to marry his father, but he was "brought up in a sort of Catholic [but] a little bit Jewish household," Rothecker recalled.

From the time he was little, he felt he wasn't sure of his spiritual place. When he was 18, he went on a 10-month working trip to Israel sponsored by a Habonim Dror program, on a quest to define and find himself.

Michael Rothecker

He termed it "the biggest learning experience in my life," and it led him to filmmaking and a renewed sense of belonging.

"When I went to Israel, well… maybe there was a part of me trying to figure that stuff out, but I looked at it more as an opportunity to learn," he said. "[In Israel], I started writing screenplays and thinking of being a filmmaker. A lot of my [identity issues] came to light there. Identity is so integral to people, but can be someone's undoing if it's pursued to the nightmarish extreme" as viewed in *The Poet*, he said.

Rothecker admits that he doesn't practise and has not had a bar mitzvah, but he introduces himself as a Jew to everyone he meets and considers himself a spiritual Jew.

"Spiritually, if you go [to Israel] and you're a Christian, Muslim or Jew and you're not moved… then I don't think you're human," he said with a laugh.

Rothecker is currently at work on his next feature film, *Pushover*, which he said will follow similar themes to those in *The Poet*.

"*Pushover* is about a man who has a mental breakdown when he catches his wife having an affair. And he believes his reflection [in the mirror] is his other half who speaks to him," Rothecker said.

If it's anything like his directorial debut, it should cement Rothecker as a budding master of artful drama.

The Poet is available for purchase from the Canadian Filmmakers Distribution Centre at cfmdc@cfmdc.org.

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Eye on Arts

By Bill Gladstone

2007 TORONTO JEWISH FILM FESTIVAL OPENS MAY 5

From May 5 to 13, the 2007 Toronto Jewish Film Festival screens more than 90 films, beginning with the opener – *The Year My Parents Went on Vacation*, a Brazilian coming-of-age film set against the backdrop of the 1970 World Cup, a time of great political upheaval in Brazil. Other offerings include:

• Israeli films like *Kinneret Lives*, which explores the suffering caused by a terrorist attack; *South Wind at Hilton Beach*, which tells about the first surfers in Israel; *Close to Home*, about two young Israeli women soldiers in Jerusalem; and *Sweet Mud*, set on a kibbutz in the 1970s.

• The Rhythm and Jews series includes features like *Gotta Serve Somebody: The Gospel Songs of Bob Dylan*, a behind-the-scenes look at the making of the album of the same name; *Paul Robeson* (1979), a rare recorded version of **James Earl Jones**' one-man show on the singer-actor-political activist; and *Porgy and Bess: An American Voice* (1998), an illuminating documentary offering highlighting various legendary versions of the famed **Gershwin** musical.

• The Schreibers in Hollywood series focuses on some seminal Hollywood Jewish screenwriters such as **Paddy Chayefsky**, **Clifford Odets**, **Abraham Polonsky**, **Walter Bernstein** and **Budd Schulberg**. A lecture by author **Paul Buhle**, "Jewish Hollywood and The Blacklist," is also on the program.

Screenings take place at the the Bloor Cinema, the Al Green Theatre (Bloor and Spadina) and the Sheppard Grande Cinema (Sheppard and Yonge).

As usual, the festival program cannot be easily summarized. For more information, call 416-967-1528, visit www.tjff.com, or pick up a printed festival guide for details.

* * *

Shir Brilliance: The Varsity Jews, an a cappella jazz group consisting of students and graduates of the University of Toronto, present their annual concert, Shir Brilliance, with all proceeds going to support Beit Hashanti, a help organization for at-risk youth.

The Hillel-sponsored show features traditional Hebrew songs, original arrangements, and signature parodies of popular songs. $18-$8. Holy Blossom Temple. Sunday, May 6, 7:30 p.m. www.varsityjews.com

* * *

***Gabi's Dresser* Returns:** Te-Amim Music Theatre presents the third staging of its acclaimed 2004 children's Holocaust drama, *The Secret of Gabi's Dresser* by **Kathy Kacer**. The play tells the story of a young Jewish girl in Czechoslovakia who hides in a dresser while Nazi soldiers search the house for her.

The cast includes **Jill Morrison**, **Nadine Rabinovitch** and **Allan Price**; the director is **Mark Cassidy**. York University's Burton Auditorium, May 10 to 22. Special community performance Sunday, May 20, 2 p.m. $20; children $15. 416-736-5888, www.yorku.ca/ perform

* * *

Music and Theatre Notes

Desperately Seeking Shylock: Holy Blossom Temple Stagecraft Company presents *A Shylock* by **Edward Einhorn**, "an unbridled and absurdist look into the diverse myths generated by this minor Shakespearean character from *The Merchant of Venice*," said play director **Eric Kirsh**.

The comedy follows American academic Jacob Levy as he searches for a relative in order to claim a promised inheritance; his guide is none other than Hamlet. In his search, Levy learns some surprising truths about Shylock and his own Jewish identity. "Whether you love or hate Shakespeare's Shylock, Einhorn's play forces us to reflect on our own ambivalent relationship with this character," Kirsh said.

The cast features **Ron Boyd**, **Susanne Egier**, **Karen Garmaise**, **Harry Hochman**, **Alan Gordon**, **Judy Kent**, **Ellen Karabanow**, **Eric Kirsh** and **Jack Newman**. $15-$10. Holy Blossom Temple, Eisendrath Auditorium. Thursday, May 3, and Saturday, May 5, at 7:30 p.m., Sunday, May 6, 2:30 p.m. 416-789-3291, ext. 511

* * *

• **The Sisters of Sheynville** return to the Gladstone Hotel, Melody Bar. 1214 Queen St. West. Wednesday, May 9, 6 to 9 p.m. 416-531-4635

• In their first performance since the 2006 Ashkenaz Festival, **Odessa/Havana**, with musicians **David Buchbinder** and **Hilario Duran**, appear at the Lula World Festival. May 9, 8:30 p.m. $18-$15. Doors open 7 p.m.

• **The Amadeus Choir** and pianist **Shawn Grenke** perform a concert of wide-ranging spiritual music featuring Jewish composers **Srul Irving Glick** and **Sid Robinovitch** and other composers. $40-$31.50. Yorkminster Park Baptist Church, 1585 Yonge St. Saturday, May 12, 7:30 p.m. 416-446-0188

• Several actors from Montreal's Dora Wasserman Yiddish Theatre are featured in various small roles in *Amadeus*, the **Peter Shaffer** play on stage at the Leanor and Alvin Segal Theatre in Montreal until May 20.

* * *

Literary Events

• Attend the launch of *Black River*, a new book of poetry by **Kenneth Sherman**, at the Starbuck's upstairs, 1909 Yonge St. at Davisville. Monday, May 7, 6:30 to 9 p.m. 519-833-9158

• The public is invited to the launch of the book *The Beginnings of Bab: Early Pen-and-Ink Drawings by William S. Gilbert* of **Gilbert and Sullivan** fame, by **Sydney Charendoff**, compiled by **Donna Lubin Goldman**. Arts and Letters Club, 14 Elm St. Wednesday, May 9, 6 to 9 p.m. RSVP, donnagold@rogers.com or 416-964-0101.

* * *

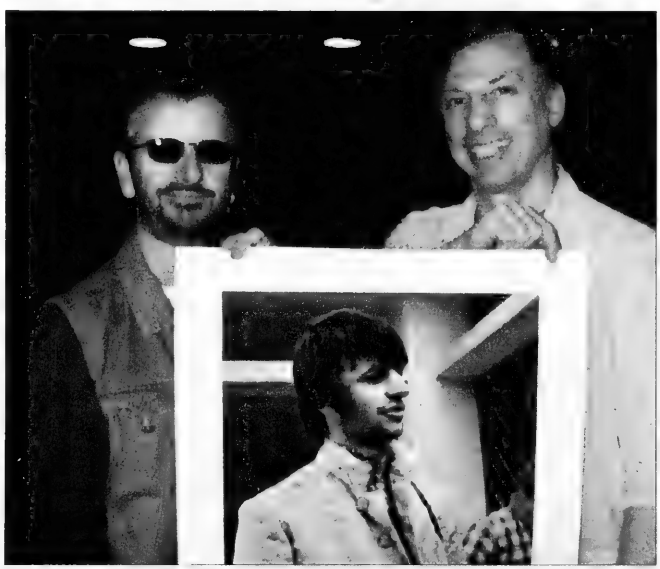
TV Series on Spanish Inquisition: The American PBS network premières *Secret Files of the Inquisition*, a new miniseries that explores a reign of terror that spanned more than six centuries. Shot on location in Spain, the film includes stories of the persecution of Jews in 15th- century Spain and 16th-century Venice, and draws on the work of historian **David Kertzer**. May 9 and 16, 9 p.m. (Check local listings.)

* * *

At the Galleries

• Material Matters, a Toronto gallery devoted to contemporary Canadian glass, presents works by **Alex Anagnostou** in her first solo exhibition. Anagnostou's work explores contradictions, a theme inspired by macro and micro imagery from the world of science. 215 Spadina Ave. (north of Queen). May 5 to 27. Opening reception, May 5, 2 to 6 p.m.

• "here & NOW," a new online show from Marcia Rafelman Fine Arts, previews a group exhibition of photography being prepared for Contact 2007. Featured are works by **David Cowles**, **Clay Davidson**, **Alan Davis**, **Janet Dawidowicz**, **Steve Eprile**, **Steven Evans**, **Vladimir Kabelik**, **Michael Levin**, **Mirella Mossanen**, **Brian Murphy**, **Mats Nordstrom**, **Linda Rutenberg**, **Lana Slezic**, **Rick Vincil**, **Ray Charles White** and **Arnold Zageris**. www.mrfinearts.com



FIVE-STARR PHOTO: Award-winning producer-director Paul Saltzman has donated an original photo of Ringo Starr to Northview Heights Secondary School. A Torontonian, Saltzman met and photographed the Beatles at an Indian ashram in 1968, producing an acclaimed series of photographs called "The Beatles in India." The prized photo is to be sold at silent auction at the school's 50th reunion, May 4 and 5. www.northviewalumni. com

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Arts & Travel

Al Jolson Festival comes to Mississauga

By ANDY LEVY-AJZENKOPF
Staff Reporter

Though he's long since left this world to entertain on that great stage in the sky, Al Jolson's legendary vaudevillian and Broadway fame lingers on.

And doing his part to help to keep the "Jazz Singer's" flame alight is Leon Price, 74, a retired family lawyer living in Hamilton.

A longstanding member of the international Al Jolson Society, Price, who is Jewish, will see one of his dreams come true later this month, when the Al Jolson Society holds its first-ever Canadian Jolson Festival in Mississauga.

"I've been to many [Jolson] conventions, but I'm so pleased I get to co-host it in Canada," Price told *The CJN* by phone from his home last week. "The conventions are a lot of fun."

Price said he expects more than 150 Jolson acolytes to gather at the Stage West Hotel for the May 25 and 26 weekend convention. The event will feature performances by impersonators – Price refers to them as "sound-alikes" – collectors selling and trading memorabilia and auctions.

Jolson, who dubbed himself "The World's Greatest Entertainer," recorded more than 200 songs between 1911 and 1949, and is famous for popularizing musical standards such as *April Showers, Swanee River* and *California Here I Come.*

Price believes this year's convention is the perfect chance for fans both new and old to be reminded of Jolson's impact on the entertainment industry.

The Al Jolson Society website tells how Jolson was the first singer to have a "million-selling" recording for the song *Sonny Boy* in 1928 and how he coined the phrase "you ain't seen nuthin' yet" at a benefit performance for San Francisco's National Theater after the 1906 earthquake.

Though his mass popularity was unquestioned in his era, the singer also had his faults.

Even Price, who said he has "about 7,000 hours of Jolson material" and has been a fan since viewing *The Jolson Story* in 1946 as a teenager, admits to Jolson's difficult side.

"He had a monumental ego. Insufferable off-stage. And he was a philanderer… he married four times," Price said. "But we're interested in his image onstage and that likability. He was an electric presence. And in his will, he left his estate to charity."

However, Jolson's career was also marred by allegations of racism.

The singer-actor was famous for performing in "blackface," rubbing shoe-polish on his face and hands to approximate the look of African-Americans.

To some, this was unforgivable, to others, it was perceived as an homage to black performers who could not get the same recognition as white performers. But Price urges people to remember this in context.

"Everybody did blackface at the time," Price argued. "It was not meant to be demeaning. Jolson did not have a racist streak in him."

Jolson was born Asa Yoelson in the tiny village of Srednik in Russian Lithuania on May 26, 1885. He immigrated to the United States with his family, and they eventually settled in Washington, D.C.

His father was a cantor and wanted him to continue in the family tradition. But Jolson ran away from home to seek his fortune in show business.

Jolson died of a heart attack in 1950 in San Francisco.

For more information, visit www.jolson.org.

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Spinning toward success

By KYLE GORDON
Special to The CJN

Combine downward dog and cobra pose with a high-intensity cardio workout on a stationary bike and you have the recipe for Spynga.

The 60-minute workout that harmonizes the traditions of yoga and the art of cycling is the inspiration behind Toronto's Spynga studio, which opened last month.

Brought together by a shared affinity for the monkey bars at Thornhill's Westminster Public School in Grade 6, Sari Nisker and Casey Schacter, both 32, have been best friends ever since.

In 1997, Schacter moved to Los Angeles to pursue an acting career. To counter the stress of Hollywood, Schacter became a regular at RPM studio, where she took six to seven cycling classes a week.

"L.A. is a crazy city. When I moved there, I only knew one person and cycling really helped me get through some stressful situations," she said.

In 2000, Nisker moved to New York to attend a merchandising program at the Fashion Institute of Technology. She began her career in marketing at L'Oreal, but resigned from the corporate world to pursue her true passion for fitness and teaching yoga.

A few years later, Nisker convinced Schacter to leave Los Angeles and join her in New York.

"She said she would try it for three months, and she ended up staying for over two years," Nisker said.

Both in New York and passionate about fitness, the girls encouraged each other to participate in their respective exercises of choice.

"She would beg me all the time to teach me and I'd say, 'But Sari, I can't do yoga.' Finally, she got me on the mat, and I really enjoyed her teaching, methods and began to see the benefits," Schacter said.

"People don't realize that yoga and cycling have a lot of similarities and how they can balance each other out. So, that's when we came up with the idea of Spynga," she added.

"Both cycling and yoga are journeys. When you're practising yoga, you get into a flow and you're in your own zone and that's the same for cycling.

They are about being in the present, being aware and being with your breath – your life force," Nisker said.

With the goal of sharing Spynga with the public, the girls decided to leave New York in 2005 and return to Toronto to focus on their dream of opening a private cycling and yoga studio, and after years of hard work, they are starting to enjoy the studio's acclaim.

Still, Nisker and Schacter remain humble. They feel honoured, privileged and lucky for the support they have received from friends and family.

"Sari and I have been so fortunate. Our family and friends, who we've grown up with, have really come through for us in ways we didn't imagine," Schacter said.

"Growing up Jewish, coming together is part of the culture. It's the spirit part of Judaism that really came through for us during this process," she added.

When it came to designing the Spynga studio, located at 1415 Bathurst St., Nisker and Schacter drew inspiration from their years in New York and Los Angeles, respectively.

"We wanted to create a beautiful environment that is unpretentious and calming. We want you to walk in, leave your world and relax," Nisker said.

Designed to resemble a contemporary art gallery, the white walls serve as a blank canvas to showcase the art of Patrick Kerney, this month's featured artist.

A black chandelier in the cycling room and a white chandelier in the yoga room establish the yin and yang of the space.

Many of the appointments in the studio are round, like the studio's logo, to symbolize the cyclical nature of life, Schacter said.

Except for the co-ed change room, the Spynga studio intentionally does not have mirrors.

"We want people to turn inward. It's not about the external and the material. And by not having the option of mirrors, it allows people the time to just be with themselves," Nisker said.

Debbie Drutz, 31, has been spinning for the last six years, both as a student and as certified spinning instructor. She met Nisker and Schacter more than 15 years ago when they were campers at Camp Northland-B'nai Brith.

After bumping into the girls a year ago, Drutz was encouraged to join the Spynga family. She teaches cycling to riders of all levels twice a week at the studio.

"What Sari and Casey are doing is amazing," Drutz said. "Casey is an avid spinner... she's an animal on the bike – it's phenomenal. And Sari is so passionate about people and promoting harmony through yoga. They are an incredible match and are truly going after their dream," she added.

Some of the workshops that will soon be available at their studio include beginner, kids and prenatal yoga, boomer boot camp and learn a language on a bike.

One of the more intense workshops offered at the studio is smoke-free Spynga. The six-week program is designed to help people quit smoking by integrating Spynga, nutritional counselling and message therapy.

With the launch of Spynga complete, these Toronto entrepreneurs are focused on sharing this new culture with as many people as possible.

"You have to dream big if you're going into business," Schacter said.

For more information about Spynga, please visit www.spynga.com.

WATCH FOR THE HEEBONICS LAUNCH

Sari Nisker and Casey Schacter, friends since they were 12 (above), hang out in the lounge (below), and demonstrate cycling and yoga in tandem in the cycling studio.

[Kyle Gordon photos]

Canadian ex-Mossad agent recalls his career as a 'combatant'

By SHELDON KIRSHNER
Staff Reporter

Clad casually in blue jeans and an open-necked black shirt, with his chest hair showing and his eyes sparkling, Michael Ross looked every inch like a salt-of-the-earth kibbutznik enjoying a day trip to a big city.

This impression is not far-fetched. Twenty-five years ago, when he was 21, fresh out of the Canadian army and thousands of kilometres from his home in Victoria, B.C., he lived on a kibbutz in the Beit Shean Valley, where he tended to a cotton plantation.

But Ross, an Anglican convert to Judaism who joined the Israel Defence Forces, married an Israeli, obtained Israeli citizenship and sired a family in the Jewish state, was more than a farmer.

From 1988 until 2001, he was an undercover agent, a spy, in the Mossad, Israel's feared and respected external intelligence agency.

Recruited after his demobilization from the army, and formally inducted into the Mossad brotherhood after a rigorous one-year training program that many of his fellow candidates flunked, Ross was groomed to be "the ultimate weapon" in the Mossad's arsenal: a "combatant" in a shadowy unit that was originally formed to hunt down the Palestinian terrorists who took part in the massacre of Israeli athletes at the 1972 Munich summer Olympics.

Disguised as a businessman and using foreign passports to enter Muslim countries such as Tunisia, Iran and Sudan, he was involved in a series of potentially risky missions to protect Israel from harm.

"Israel would be a lot less secure if the Mossad didn't exist," he said in an interview in Toronto to promote his book, *The Volunteer: A Canadian's Secret Life in the Mossad*, which was published last month by McClelland & Stewart and written with the assistance of Jonathan Kay, a managing editor at the *National Post*. "The Mossad has played an integral role in foiling attacks against Israel."

Now living in Victoria with his second wife and their daughter, Ross, self-composed and articulate, participated in a succession of dangerous, Hollywood-style missions, first as a field agent, then as a counter-terrorism liaison officer to the Central Intelligence Agency and Federal Bureau of Investigation and, finally, as a covert agent in Africa and Southeast Asia.

Invariably, teamed up with a fellow agent, Ross worked on a wide variety of operations. He was tasked to verify the address of a Palestinian terrorist in Tunis, to blow up an Arab ship carrying Scud missiles to Syria, to size up Iran's nuclear program on Iranian territory, to collect information on Islamic terrorist organizations in Khartoum, to expose Hezbollah agents in the United States and Germany, and to discourage Iranian agents from buying advanced weapons in South Africa.

Michael Ross in an undated picture taken in Jerusalem

Judging by his account in *The Volunteer*, he never directly killed anyone in the line of duty. But a bomb he attached to a vehicle in Turkey, driven by a member of Hezbollah or of a radical Palestinian organization who had "blood on his hands," detonated and presumably obliterated its occupant.

"Sometimes, you have no recourse but to eliminate your enemy, a fact the rest of the world is waking up to," said Ross, who also participated in an operation to assassinate the leader of Islamic Jihad, Fathi Shiqaqi. The mission was scrubbed to avoid collateral damage, but the Mossad eventually killed Shiqaqi.

A freelance journalist since his return to Canada four years ago, he has contributed op-ed pieces on the Middle East and terrorism to the *National Post* and the *Globe and Mail*.

He wrote *The Volunteer* – which may yet be published in a Hebrew edition – as a platform to further his career in journalism and to articulate his views on the Middle East.

"There is a dearth of information on the Mideast, and I'm well qualified to speak about it," said Ross, who hopes to move into broadcasting as a talking head, and who currently lives off a family inheritance. "This was a unique story and it warrants attention."

Ross, who served under four Mossad directors, beginning with Nahum Admoni and ending with Ephraim Halevy, criticized Victor Ostrovsky, a Canadian veteran of the Mossad and author of *By Way of Deception* (1990). "Ostrovsky never finished his training course, and his book was calculated to cause damage to the Mossad," he claimed. "I've got more credibility and authenticity."

Describing *The Volunteer* as an unauthorized "personal story" rather than an "exposé," Ross said that it preserves state secrets and does not undermine Israel's security. "I've not given anything away," he said, noting that he left out far more than he included and that he also made "alterations" so that nothing "would hit too close to home."

Indeed, Michael Ross is probably not even his real name, he admitted. "I've had a lot of identities, and this name serves me well," he said insouciantly.

He declined to be photographed, saying that he prefers to retain a certain degree of anonymity, yet he permitted a publicist to send two photographs in which he is seen from a distance, one of which illustrates this article.

"I'm not really worried about the Iranians or Hezbollah," said Ross, who is fluent in Hebrew and whose first wife and two grown sons live in Israel. "I'm more concerned about someone who has strong anti-Semitic views and may be unstable."

He left Israel for a number of reasons, having grown tired of the hot weather, the endless traffic jams, the low wages, the "confiscatory" tax rates and the terrorism. But he regards himself as a "hard-core Zionist" and a committed Jew, keeps up with the news in Israel and does not rule out the possibility of returning to Israel one day.

He added, "Canada is my homeland. It's where I live and where my life is. But I have a huge affinity for Israel, which is my spiritual home."

A veteran of an armoured unit in the Canadian army, Ross arrived in Israel as a backpacker from Europe, intending to leave after a few months. But he fell in love with the country, identified with its struggles and felt a bond with Judaism. "Converting to Judaism wasn't made lightly," said Ross, who was a combat engineer in the Israeli army and served in southern Lebanon.

He never told his family in Canada about his Mossad connection, but he suspects that they had an inkling that he was not merely an Israeli government employee.

Looking back at his days in the Mossad, Ross said that he has no regrets, even though the stress and loneliness of being an agent in the field, often away from his wife and sons, tempted him to resign on at least two occasions.

"I believe everything happens for a purpose," he observed. "This was the path I was destined to travel on."

In a reference to political developments in the Middle East, Ross said that he worries about Iran's emergence as a regional power with nuclear ambitions, the growth of Islamic radicalism, Syria's acquisition of chemically tipped missiles, Hezbollah's rising influence in Lebanon and its storehouse of missiles, Israel's unending conflict with the Palestinians, the demographic threat resulting from a higher Palestinian birthrate and the spectre of trans-national terrorism.

He is definitely not impressed by the calibre of Israel's current leaders, saying that they mishandled last summer's war in Lebanon.

But at the end of the day, Ross is confident in Israel's ability to overcome serious challenges and survive. "I believe in the strength of Israel and, with wise leadership, Israel can contain the threats it faces."

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CJN Profile

Filmmaker looks at his father's obsession with bodybuilding

By SHERRY SMITHER
Special to The CJN

Commercial lawyer Bill Friedman is the man of steel. He's got the moves and the muscles to prove it.

Trying to regain his title, World Grandmaster Champion of Bodybuilders, he's sporting a big red *S* on his barely there blue bikini.

Choreographed to Superman's theme song, he struts his stuff, flexing and posing before scores of screaming women showing off his well-toned bronze bod.

Looks like weeks of tough training, pectoral pain and buckets of sweat pay off.

Enter the competition. There's Jerry Shapiro, 54, of Toronto; Carl Krazner, 59, of Niagara Falls; and Dave Weinstock, 54, of Fort Lauderdale. All viable contenders. All in their 50s? Yes, Bill's 59!

Taking a break from his studies at the Bora Laskin library, Bryan Friedman meets me to discuss his newest flick, *The Bodybuilder and I*, a humorous look at his dad's obsession with bodybuilding and a sensitive approach to their strained father-son relationship.

Written and directed by Friedman, *The Bodybuilder and I* is co-produced by Julia Rosenberg – the première film from her production company, January Films – and Anita Lee of the National Film Board.

Recently screened at the Hot Docs film festival, the idea for his latest documentary emerged in a discussion between Friedman and Rosenberg.

"Julia was aware of my dad's bodybuilding hobby and our somewhat tense relationship. When she asked if I'd consider making it into a film, at first I thought it would be about geriatric bodybuilding, which was quirky and fun, but it became obvious it would also be about him and me," Friedman says.

His parents divorced when he was young, and he3 felt his relationship with his father was greatly affecting him. "I didn't know how to approach the situation – the walls were getting too thick to break through – so I decided to make a film about it."

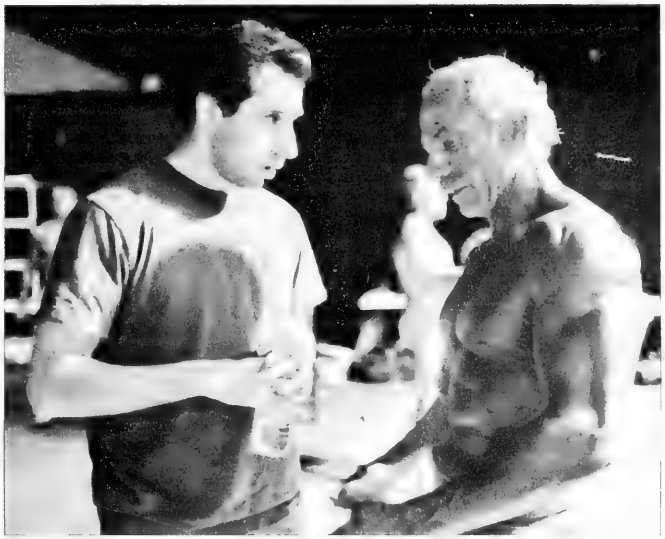
Friedman, 27, first showed an interest in film as a child. "It's a great escape. I always thought it was a wonderful way to enter a new world. I found solace in that," he says.

With a keen interest in books and movies, he wondered if he could be the teller rather than the listener.

A graduate of New York University's film school, Friedman began his career in Toronto at Serendipity Point Films in production and development, working on features like *Being Julia* and *The Statement* for associate producer, Rosenberg.

Searching for a creative project, Friedman, then 25, attended a four-day lecture series run by the National Film Board. "The NFB had a Momentum Program for emerging filmmakers with an opportunity to make and air a film on CBC." he recalls.

One of four proposals chosen in a hundred, Friedman wrote and directed *Selwyn* in 2005, a brilliant 12-minute documentary inspired by an Afro-Canadian denied entry into law school due to his LSAT scores.



Bryan Friedman, left, with his father Bill

Recognizing the inequities in the test, Selwyn Pieters fought for his rights. Losing his battle in court, he triumphed in the end – Osgoode Hall accepted him unconditionally.

Spectacular photography and soothing jazz draw the audience into Selwyn's compelling story.

Honing his talents, Friedman was a script analyst at Telefilm Canada and Canadian TV Fund, and at Rhombus Media, an associate in business affairs and legal, who worked in production and development.

In *The Bodybuilder and I*, Friedman enters into his father's world with hopes of understanding Bill's obsession and growing closer to him.

Friedman sees the extensive training his father undergoes with weight lifting and bench presses – all part of his daily dose of strain.

The filmmaker follows his dad to learn what's crucial when preparing for the competition. Bryan looks on while Bill goes on a shopping expedition for brown-rice cakes – part of his strict diet – selects the "right" soundtrack for his routine, "bakes" in front of hot tanning lights and practises stripping down to his custom-made Superman costume.

What Friedman discovers is the time and energy his father devotes to bodybuilding and becomes irritated by it. Old resentment starts to resurface. Why didn't his dad devote time and energy to him?

Through interviews with family members, Friedman brings to light the issues he has with his father.

In a poignant scene when Friedman is shooting basketballs, he reveals he's broken up with his girlfriend of six years because he fears marriage and fatherhood, believing he would repeat the mistakes his father made.

Once Bill Friedman realizes the impact his actions have on his son, it's a wake-up call.

Candidly his son asks, "Why did you take part in the film?" Bill answers, "I thought it was important to you. I knew it wouldn't be good for me. I wanted to help you."

Seen as a turning point in their relationship, Bryan reveals, "It's enough of a gesture to start taking the wall down between us."

What's significant to the filmmaker? That the audience realizes it's a son's perception of his father. "I had to be honest. It's not meant to be a character assassination," he says.

Instead Friedman hopes there's some universality in the film, that people can see value in it.

"If baggage is affecting your life, dealing with it is important – I can honestly say I feel a hundred pounds lighter."

When asked what he thinks of bodybuilding now, he replies, "It doesn't make sense to me, but there's something about bodybuilding – if you spend enough time with these men, you'll see the effort and the time it takes. My father's found a way of expressing his individuality which works for him. I think that's great."

Does Bill win the competition and regain the title he held in 2004? Friedman smiles, then laughs, saying, "They'll have to see *The Bodybuilder and I* to find out."

He is looking at his dad in a much different light these days. The end of the film provides a new beginning for him and his father. "Now I think I can learn from him," Friedman says.

Since Bryan Friedman is completing his first year at law school, he might be able to do just that!

To view *The Bodybuilder and I*, and *Selwyn*, contact the National Film Board at 416-952-9590.

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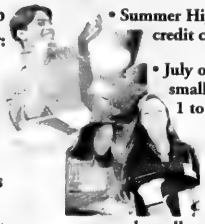

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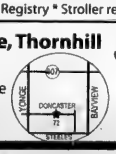

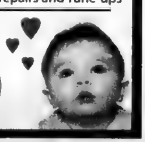

CJkids

KIDDISH
Jewish Kids' Fun Page
by Ellene Newman and Hallel Newman

Seven Years

Adapted from Midrash Zuta Ruth 4.

Asher picked up the heavy plowshare and heaved it into the ground. No, not deep enough. He wriggled the plowshare to get it out, and tried again.

It hadn't always been like this. Once, he had been a landowner himself. But hard times had come to him, and he had been forced to sell his landholdings, one after another. Now, to support his family, he plowed the fields of others.

Asher drove the plowshare into the soil. He bent over to inspect it. Good. He was about to begin plowing when a dark shadow fell over him.

An old nomad was standing above him. "I have seven years of goodness to give you," he declared, without further introduction. "Would you like them now, or later?"

Oh, great, thought Asher. *It's one of those people who make predictions in exchange for money.*

He looked up at the man. "I don't have anything for you. I'm sorry. Have a good day."

Asher returned to his plowing, and the man left. But not for long.

"I have seven years of goodness to give you. Would you like them now, or later?"

Asher looked up, annoyed. "I already told you I don't have any money for you. Please leave me alone."

Asher dug the plowshare into the hard earth and continued his work.

"I have seven years of goodness to give you," came the all-too-familiar voice.

Asher dropped the plowshare, exasperated. "Listen, Mister," he said. "I appreciate your predictions and all, but I – do – not – have – any – money – to – give – you. You are bothering me. Please, please let me work in peace."

"Would you like your years of goodness now or later?"

"Aaaargh! Enough! Thank God I have a lunch break now. I'm going to ask my wife what I should do with you!"

***

"You're not going to believe this, Hannah. I'm trying to do my job plowing, and this old man keeps coming over to me. He's dressed like a nomad, and he's giving me no peace, 'predicting' that we're going to have seven years of goodness. Then he asks when we want them, now or later. I can't work with him hovering over me like that. What do you think I should do with him? What should I tell him?"

Hannah thought for a minute. "Tell him we want the seven years of goodness now."

"You mean you think he's for real!"

"You never know. It could be Elijah the Prophet."

Asher shook his head. "Okay, I'll tell him. But Hannah, do me a favour. Don't tell the kids about this."

***

"Ah, there you are!" exclaimed the nomad. "So, when do you want your years of goodness, now or later?"

"I'll take them now, please."

The nomad nodded. "Return home. Before you even enter your yard you shall see the blessing."

For the first time all day, the man actually left. *Wow, Hannah's advice worked!* Asher realized. He was about to return to his plowing when he thought, *Maybe it really was Elijah. Maybe we really are about to have seven years of goodness. Maybe…*

And before he knew it, he was home again.

Hannah was waiting for him "Asher! Look!" her hands were overflowing with golden coins.

"Where did you get that?"

"The kids were digging up the yard, and they found a chest of gold!"

Asher raised his eyes. "Thank you God, for this gift! Thank you, thank you!"

"Asher," said Hannah, "since God has given us this great gift, shouldn't we share it with others? There's definitely enough gold to go around."

"What do you have in mind?"

"Well, the family down the block from us can't afford shoes for their children. It's painful to see them go around in the cold barefoot. Let's get them shoes."

"Agreed."

"And you know the old woman who lives up the hill? Her roof leaks terribly. Let's get her a new roof."

"Yes indeed," nodded Asher. "And Rafael the schoolteacher is marrying off his daughter next week, and I know how much debt they're in. We can help them too."

Hannah beamed. "That's the spirit!"

The years flew by. Asher and Hannah generously gave from their chest to whoever needed help. And Hannah was right. There really was enough gold to go around. Why, the chest was still almost full, Asher realized one day with amazement.

He was about to close the chest when a dark shadow fell over him. He looked up. It was the nomad.

Asher rose. "To what do I owe the honour of this visit?"

"Your seven years are up."

What? thought Asher with dread. *But I still need to pay for the rooms I just added to my house! And the people we're helping,* he realized with a start, *who will help them?*

"I only took the years of goodness on the advice of my wife," he finally said. "I can only return them with her consent."

The old man nodded, and waited while Asher ran to Hannah.

"Hannah, it's the old man again! The one who told me about the seven years. He says our time is up!"

Hannah smiled. "Tell him that if he can find anyone who will use the treasure better than we have, he is welcome to transfer it to them. But if not, I'm sure he will agree that the best place for it is right here."

And she was right.

DECODING

Can you decode this verse from the Torah (Deuteronomy 15:10) on the value of tzedakah (charity)?

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Write to us at ENewman613@aol.com

CJkids

Sharing family 'heirlooms'

By LEILA SPEISMAN
Staff Reporter

Many of us have things that came from relatives long ago or far away, things such as candlesticks, menorahs, jewelry, prayer books or pictures.

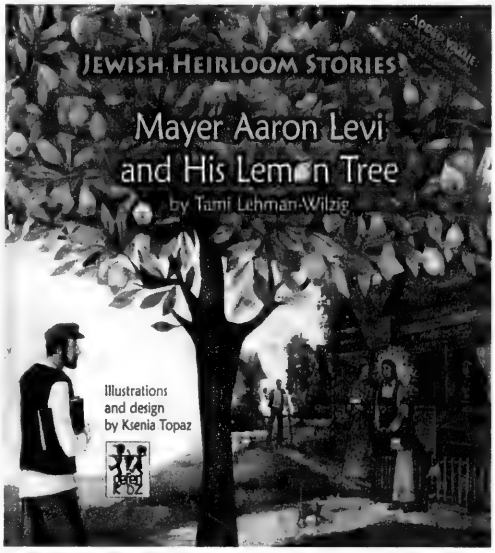
Whatever they are, they are precious, not just in terms of money, but for what they mean to us.

Tami Lehman-Wilzig has begun a series called Jewish Heirloom Stories, about lessons we can learn from those inheritances. They are published by Gefen Books.

Mayer Aaron Levi and His Lemon Tree is one of the first books in the series.

Mayer Aaron Levi, his wife Raizel, their two sons and two daughters lived in a small village. Like their neighbours, they were very poor.

Mayer Aaron considered himself very lucky, though, because he had a lemon tree. He took very good care of it, keeping it in the proper size pot during the summer, and bringing it inside during the bad weather.


Jewish Heirloom Stories
Mayer Aaron Levi and His Lemon Tree
by Tami Lehman-Wilzig
Illustrations and design by Ksenia Topaz
gefen

The tree gave a lot of lemons. He and the children would pick them and give them to Raizel to make into lemonade. The lemons were very important to Raizel, because Mayer Aaron could take the lemonade into town and sell it for money to buy clothes for the children.

All of a sudden, though, lemons started to disappear. Mayer Aaron didn't seem at all worried, but Raizel was very upset. She began to keep watch over the tree, and that seemed to stop the stealing. As soon as she came inside, it started all over again.

On Rosh Chodesh, the first day of the new month, Mayer Aaron was late coming home from shul. When he got back, he found several of his neighbours there, with presents. There was lemon tea, lemon pie and lemon pudding – all made from lemons from their tree.

It turned out that, without telling his wife, Mayer Aaron had been putting out a bucket of lemons, with a sign saying that people could take some. He felt that his family had enough, and it was only right to share with people who had even less than they did.

Now, you will probably think he had no business doing this without telling his wife. I certainly think so. But he probably thought she would be upset, and would stop him from giving away some of the lemons. Also, in those days, husbands often did things without telling their wives.

Mayer Aaron cut off four branches from the lemon tree and planted them in pots. He gave one to each of his children, and then each of them gave one to their children. The story was passed down, too, with the message from Mayer Aaron: "I want you to remember it and never forget to let others share your fruits."

The book is illustrated by Ksenia Topaz and shows how a small village in eastern Europe would have looked.

At the end of the book, Lehman-Wilzig has left a page for the readers to write about something that has been passed down to them and what they learned from it.

COUNTING THE LOSS

Grade 6 students at Bais Chaya Mushka Elementary School are collecting six million pennies to better comprehend the size of the loss suffered by the Jewish people during the Holocaust. The pennies will subsequently be donated to charity in memory of the six million who died. Here they display what they've collected so far. Feel free to send them your pennies – every penny counts!

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30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION/SWAP/EXCHANGE
67 HOUSE SITTERS
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
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165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND/LOTS FOR SALE
210 LAND/LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
237 CAREERS/RECRUITMENT
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE AVAILABLE
248 DAY CARE WANTED
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255 DOMESTIC HELP WANTED
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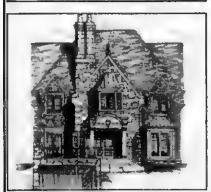

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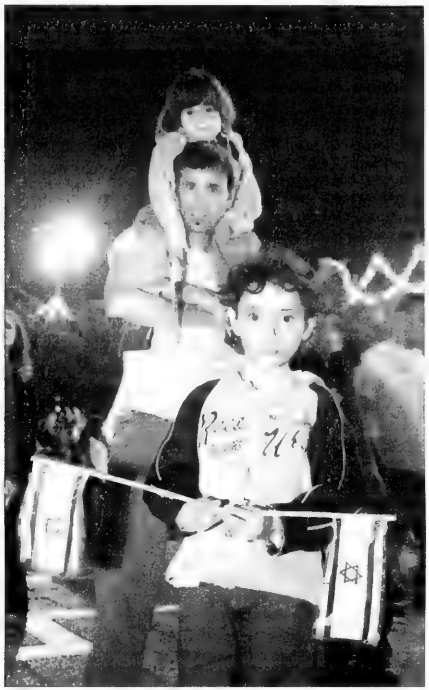

TALL CELEBRATIONS

Three members of the same family form a veritable totem pole of partying during the public celebration of Yom Ha'atzmaut at city hall square in Tel Aviv.
[Israel Sun photo]

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Not even close

Canadians no match for superior Israeli team in Fed Cup tennis

By MARVIN GLASSMAN
Special to The CJN

KAMLOOPS, B.C. — After a wait of 35 years, Israel finally defeated Canada by winning three consecutive matches on Canadian soil in Fed Cup tennis.

The Israeli women's tennis team left no doubt which nation was superior by jumping to an unassailable 3-0 lead before losing the final two meaningless matches to win the Fed Cup matchup 3-2 late last month before 1,500 fans at the new indoor tennis facility in Kamloops, B.C.

The Israelis earned revenge in only the second meeting between the two nations in the 44-year history of the Fed Cup, an international women's tennis team competition. In 1972, the Canadians soundly thumped Israel 3-0, winning 36 games to only three by Israel in three matches.

Canada and Israel reversed roles this time, although the Canadians fought hard in the best-of-five format. Israel was led by 19-year-old Shahar Peer, ranked 16th in the world. The young army corporal won both her matches. Veteran Tzipi Obziler, ranked 90th, won the other to seal the victory.

With the win over Canada, Israel raised its world ranking to 12th from 14th among the 87 nations in Fed Cup and will advance to the World Group playoffs in July for a possible berth in the elite World Group of the top eight nations in 2008. Israel will play Austria.

Israel's Fed Cup victory over Canada is the best performance of any Israeli team ever on Canadian soil, eclipsing Harel Levy's runner-up finish at the 2000 Canadian Open tennis tournament and Jonathan Erlich's and Andy Ram's runners-up doubles finish at the 2005 Canadian Open.

Following the singing of *Hatikvah* and *O Canada*, Peer dominated the opening match by taking a 4-1 lead in the first set en route to defeating Stephanie Dubois 6-4, 6-4 in 90 minutes.

The second match between Obziler and Aleksandra Wozniak, ranked 107th in the world, was the most thrilling contest of all. Obziler led 4-0 in the opening set, but

Israel's Fed Cup team, including Shahar Peer, left, celebrate after beating Canada. [Kyle Clapham/Tennis Canada photo]

Wozniak broke Obziler's serve twice and evened the set at 4-4. Obziler broke Wozniak once more to win the first set 6-4.

Buoyed by the enthusiasm of the crowd, Wozniak took a 5-4 lead in the second set, trading serves with her opponent and broke Obziler at love in the 10th game to take the second set 6-4.

In the final set, it wasn't the 34-year-old Obziler who tired but 19-year-old Wozniak. Obziler broke Wozniak in the seventh game for a 4-3 lead and won her remaining service games for her 6-4, 4-6, 6-4 victory.

"I just kept believing I could win right up until the last point, and I think it was my confidence and experience that made the difference, " Obziler said after her victory.

The following day, Peer made sure there would be no Canadian comeback by sealing the victory for Israel in the third match with a 6-4, 6-0 win over Wozniak. Despite dropping her first serve in the opening set, Peer rallied for a 3-2 lead and broke Wozniak in the 10th game to take the first set. After that, she went on cruise control to win all games in the final set.

Following hugs and proudly showcasing the Israeli flag on court after winning the overall matchup, Peer, although jubilant, took the victory in perspective, noting the day was one of mourning in Israel.

"Today [April 22] is a sad day for us in Israel as we mourn those who lost their lives in our many battles. I hope this victory will make the day a little happier for us," Peer said on court after her second match.

"I played the big points better and that made the difference in both my matches. This is the best Fed Cup team ever for Israel, and I am proud to be part of it," she said.

Peer has now gone undefeated in 11 Fed Cup matches dating back to April 2005. Her ability to fight has given her star status on the women's tennis circuit and has boosted Israel's ranking to among the world's top tennis nations. Israel has now won nine Fed Cup matchups in a row.

Canada won the final two dead rubber matches to finish by losing 3-2. With a victory no longer at stake, both teams used reserve players at the finish. Marie-Eve Pelletier defeated 17-year-old Israeli Julia Glushko 6-1, 6-1 in the fourth match and in the final match, Dubois/Pelletier defeated Obziler/Peer 6-3, 4-6, 7-5 in doubles.

Although Anna Smashnova was on the Israeli team, she didn't play. Smashnova probably made her last trip to Canada, as the 30-year-old veteran of a record 61 Fed Cup matches in 15 years plans to retire after playing Wimbledon in June. Smashnova has won 12 titles in her career – the most of any Israeli in tennis – and is second all time among Jewish players behind American Julie Heldman, who won 25 titles.

"Israel won because of Shahar Peer, and one of Shahar's best attributes is her mental aspect. She fights very hard and that's how she wins a good percentage of her matches," said American Vania King, Peer's doubles partner at tournaments.

"She's prepared to go out there and play as long as it takes to get a win."

Peer's outstanding play over the past 12 months – a semi-final finish at the Miami Sony Ericsson Open, quarter-final finishes at the Australian and French opens, a quarter-final finish at the Rogers Cup last August in Montreal, in addition to her stellar play in Fed Cup action – has given her celebrity status in Israel. Peer regularly gets calls from Prime Minister Ehud Olmert, congratulating her on her victories.

"Everywhere I go in Israel, people see me, know me and congratulate me on my efforts. I was delighted to know that the prime minister watches all my matches," said Peer.

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Chabad's Children of Chernobyl
Welcomes
Rescue Mission # 77
April 25, 2007
Commemorating Chernobyl 21 Years Later By
Transforming Disaster to Health and Freedom

TWO DECADES OF CARING

Chabad's Children of Chernobyl (COC) airlifted 16 children to Israel last week from the irradiated danger zones in Belarus and Ukraine affected by the nuclear accident in Chernobyl 21 years ago. This brings to 2,462 the number of children brought to Israel by COC under the auspices of Chabad Youth Organization. While in Israel, the children live in Kfar Chabad, where they receive medical care, schooling and other support. Most settle in Israel permanently following the aliyah of their parents.

[Israel Sun photo]

Will return

CARAMEL CHEESECAKE

For Shavuot

1 (14 oz.) pkg caramels
1 (5 oz.) can evaporated milk
Graham cracker crust (recipe below)
1 c. chopped pecans, toasted
2 (8 oz.) pkgs. cream cheese
1/2 c. white sugar
2 eggs
1 tsp. vanilla extract
3/4 c. semi-sweet chocolate morsels, melted
pecan halves

Prepare crust. Cook caramels and milk in saucepan over low heat until melted, stirring often. Pour over crust; sprinkle with pecans; set aside. In mixer, beat cream cheese at high speed until fluffy; add sugar, eggs; beat well. Blend in vanilla and chocolate. Spoon over pecan layer. Bake at 350° for 30 min. Remove from oven; run knife around edge of pan to release sides. Cool. Cover and chill for several hours. To serve, remove from pan; arrange pecan halves around top edge.

Crust: 1 1/4 c. graham cracker crumbs 1/4 c. melted butter

Combine ingredients, stirring well. Press mixture evenly onto bottom and up sides of 9" springform pan. Bake at 350° 6-8 min.. Cool.

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A Family Business for over 60 Years

Dear Ella,

I am single, and although many people assume that I am older, I'm only 19. All my friends are older, and even my closest girlfriend is 25. Right now I am working, but I am starting university in September and am living at home.

I met this guy at the place I work. Our initial conversation was memorable, to say the least. We seemed to really get along. When I told my girlfriend about him, it turned out that she knew him. She told me he was about 30 years old.

He asked me to join him at his place on Shabbat, and I did. We were able to talk all day with no distractions. We really hit it off. I know he has some years on me, but I want to see where this can lead. He knows I'm younger than him, but he doesn't know how much younger. I've had poor judgement with relationships in the past and I don't want to lose this chance just because of my age. Do you think I have to tell him now? Can we have time to get to know each other first?

Torn

Dear Torn

A relationship is something that needs to be built, much like a building. Without a strong foundation, both will fall apart. Trust is the mortar that keeps people together. When you lose trust, you have very little reason to continue. As you mentioned, you are only 19 and all the people you hang out with are older.

About Life

A man who is 30 has very different goals from a girl who is 19. It doesn't mean it won't work. It just gives you both a big stumbling block to get over from the very start. It's not the actual age difference per se that's the problem, it's where you both are in your lives. You are just starting school, but where is he? Has he finished his education? Is he working? Does he own or rent his own apartment while you still live at home? Has he done all the preliminary life-building while you're just starting to embark on yours?

All these things add pressure to a relationship. Times are tough, and you have the best shot if you start out honestly and try to think with your head, not just with your heart. At 19, that's not always so easy. Come clean. If this relationship is meant to survive, it will. In the meantime, stay focused on your schooling and don't compromise the well-rounded person you are trying to become.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

Learning from Righteous Gentiles

By AVRUM ROSENSWEIG

Much has been written about Righteous Gentiles, non-Jews who risked their lives, and frequently the lives of their families, to save Jews during the Holocaust. Their daring acts of kindness showed the world that a choice can be made to be heroic and ethical in the face of danger and threats all around. Every Righteous Gentile is a role model for bravery and should be studied and emulated, especially with genocides being all too common today.

While reading this year's "Footnotes: Travel Diary for the March of the Living," an exceptional publication developed for the program's participants, I learned more about Righteous Gentiles and some of the facts behind these very bold individuals and nations.

More than 21,700 people, a number that includes family members of those who shared in the rescue of Jews, have been recognized as Righteous Among the Nations by Yad Vashem, representing more than 8,000 authenticated rescue stories. And of the 40 nations listed by Yad Vashem as countries with citizens named as Righteous Among the Nations, Poland leads the list with 5,632 names.

I grew up learning that all Poles were wicked and entirely complicit in the Nazi war effort. Yet, after seeing these numbers and hearing from numerous Holocaust survivors about their decent Polish neighbours, it appears that many of these eastern European nationals had consciences.

Did you know that the entire Danish people is honoured at Yad Vashem for its collective courage? Denmark's story is magnificent and should be read over and over to show others what it takes to be a nation of good people.

Within three weeks of the Nazi deportation order, nearly all Danish Jews were hidden or smuggled from occupied Denmark into neutral Sweden. Christian ministers encouraged resistance from their pulpits, and university students went on strike. All of the 117 citizens of the Dutch village of Nieuwlindde agreed to hide at least one Jew, and many people often hid entire families. Each villager is honoured at Yad Vashem.

We should put these villagers' actions under a microscope of universal introspection. We might just discover the secret to achieving world peace.

And what of the nuns of the Benedictine Convent in Vilnius, Lithuania, who afforded safe haven to members of the Jewish underground and dressed them in their habits to disguise them from the Nazis? Have you read about them?

I cried when I read about Mother Maria of France who, after being deported to Ravensbruck for rescuing Jewish children, exchanged her identity papers with a Jewish woman in order to save that woman's life. My God! How brave can a person be? How holy must Mother Maria have been to make the ultimate sacrifice? Let us learn from the life of Mother Maria. We might ascertain the secret of love.

Would I have been a "righteous Jew"? I don't know. Would you have been? Until one is faced with the choice of saving another person while putting one's life in peril, it's difficult to say.

One thing that is clear, however, is that the citizens of Nieuwlindde held on tightly to their principles and remained forever aware that the skeletal bodies reaching out to them in Europe were human beings, not the marginalized "vermin" that the Nazi propaganda machine portrayed them to be.

Righteous Gentiles were heroic not only because of their actions, but because they remained true to their conscience and individuality even when faced with the harshest tests of human existence.

We must learn from Righteous Gentiles how to be righteous Jews, as many such skeletons still walk the streets – and the dirt roads of Darfur – and cry out to be saved.

Bless the Righteous Gentile. Thank them for a lesson in valour.

(Every Jew must be a warrior. Visit www.jew-watch.com to see why.)

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